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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

January 1937

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THE SITUATION IN EUROPE
GEORGE S. ARUNDALE

THE GREAT BROTHERHOOD
ANNIE BESANT

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SECRET DOCTRINE J. RANSOM

THE HOLY MOUNTAIN: KOYA
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THE ROLE OF ART IN SPIRIT-
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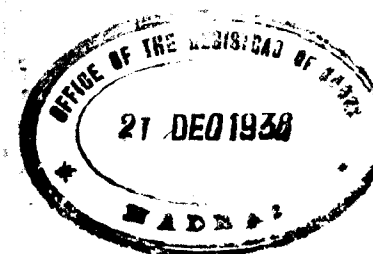
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THE PRESIDENTIAL ADDRESS

GEORGE S. ARUNDALE



LIBERATOR OF TRUTH

Just as Spinoza has been called the Liberator of God, so would I call H. P. Blavatsky the Liberator of Truth. Spinoza liberated God "from the dungeons of personal fear and from the images of the grotesque imagination . . . Spinoza found (God) a Moloch-Father; he left him an omnipresent infinite universality." H. P. Blavatsky found Truth prostituted to persecution, oppression, narrowness, pride, self-satisfaction, contempt, division and cruelty of all kinds. She has, in *The Secret Doctrine*, and in her life, left it the lofty heritage of all, and the very essence of Universal Brotherhood.

GEORGE S. ARUNDALE,
Freedom and Friendship, pp. 134-5.

VOL. LVIII

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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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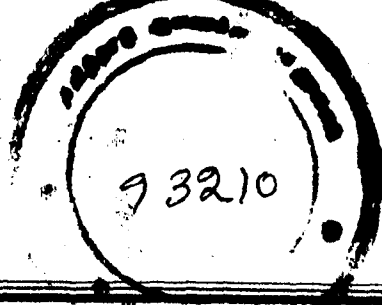
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CHANGING HUMAN NATURE

Do you think that human thought is weak as a force to change human nature? Is it not rather true that thought is the power which brings about all mighty changes?—first the ideal, then the action? For it is out of the Ideal that enthusiasm grows, out of the ideal and the longing to realize it that the power of self-sacrifice is generated. What we need to do, then, to change human nature, is to hold up great ideals before the young of our time, and those ideals shall fire their hearts to passionate enthusiasm, until self-sacrifice shall be a joy and not a sacrifice at all, in order that the ideal they worship may become realized upon earth. Along those lines human nature will change, for never forget that Human Nature is divine, not devilish; that a God is at the heart of every man, unfolding the power of divinity; hence the power of the ideal to fire and the power of thought to mould the lines of character.

ANNIE BESANT, *The Changing World*, p. 81.



ON THE WATCH-TOWER

By THE EDITOR

[These Notes represent the personal views of the Editor, 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 Situation in Europe

WHAT is the matter with Europe, or at least with a greater portion of the Continent? Since our last visit there seems to have spread over many countries a wave of deterioration, with a general basis of fear, expressed differently in different parts. And almost everywhere there is to be found the evil miasma of depraved sexuality. Journals and magazines are allowed to appear whose appeal is frankly sexual. Revues are staged in every country similarly conceived, in London, alas, no less than in the cities of the continent. In Port Said sex is to all intents and purposes openly merchandised, and I cannot imagine how the Egyptian Government tolerates this

ugly stain upon its honour. What is disgustingly called "sex appeal" is the undercurrent of not a little of the ordinary everyday life of ordinary everyday people—fashion, amusements, reading, social intercourse, and mental and emotional preoccupation. All this strikes very forcibly one whose visits are comparatively infrequent, and who is accustomed to the life in India, which, whatever may be its other defects, is certainly infinitely superior in this respect to that of Europe.

A Trinity of Evils

Europe is without doubt ill, and ill with a disease worse, I think, than the menace of war. This too

is everywhere, and when we add the emotional ugliness of debased sex to that of the will to war we have an atmosphere such as must have contributed to the eventual disappearance of Atlantis. Of course, there is the other side. Fine men and women are banded together to minimize these evils, and the third great evil—the evil of cruelty. The war against animals, whether for food, for adornment, for sport, or for immunizing man against disease, still rages unchecked and almost, though not quite, undiminished. But in this respect conscience seems to be slowly, very slowly, awakening, though it is a terrible thing that one has to guard oneself with infinite difficulty against the introduction of blood and flesh into one's diet. But cleanliness, whether of emotion, or of dress, or of food, or of thought, as regards the above three evils, remains conspicuous by its absence, and as one passes through country after country one is deeply impressed by the urgent need for a great awakening of spirit in the region of sex, of the will to war, of cruelty. How urgent is the need for Theosophists of mettle to pursue the great Truths of Theosophy to their inevitable conclusion. How great is the need for Theosophists with the courage and the compassion to fight for righteousness, for justice, for brotherhood.

The Example of India

I pray to God that all these evils may make but little headway in India. But with the advent of the films, with an increasing and most unfortunate tendency to

copy western methods of political agitation, with a couple of generations, and a coming third, prized loose from their traditional and historic landmarks through the influence of a foreign education, and with a general departure from the great standards set aforesaid, both Hindu and Mussalman, there are to be seen in India too tendencies which may well lead her to disaster, into a disaster all the more terrible because she is the background of Aryan civilization, and is still the home of the finest Aryan culture. If India falls, the whole world falls. If India can but keep her purity, her dignity, her lofty idealism in every department of life, amidst all-encircling weaknesses and degradations, then she may yet save the world by the example of a strength and a wisdom dedicated to the establishment of brotherhood among races, nations, faiths and individuals.

Prevalence of Fear

I must not go into details, but a tour through Europe is a revelation as to the tenseness of the situation. Apart from the pollution of sex, there is everywhere, as I have said, fear. In one country fear masquerades as aggressiveness, and as one passes through, one knocks oneself against hard walls of coercion restrained only by the fact that one is a foreigner. In another country fear is frankly fear, though it must needs take shape in some measure of aggressiveness. Here there is the fear lest the Treaties which emerged from the war be scrapped. Elsewhere the fear lest they be not

scrapped. Everywhere the individual has lost his freedom, and the State has tended to become a tyrant.

Dragooning Dictators

I said that the individual has everywhere lost his freedom. This is, however, an exaggeration, though pardonable when one surveys Europe as a whole. There are countries where freedom still lives, where the individual still breathes the fresh air of liberty, and where the State is therefore all the stronger. But there is more than one country where the State is in fact, though not in appearance, sucking the vitality of its citizens, so that they cease to be able to give of their individual uniquenesses to the glory of the uniqueness of the State. The course of compulsion is the line of least resistance for the time, and is but as the stimulant which restores the patient to a fleeting similitude of health. Compulsion kills—be it expressed how it may. Release alone can give that true strength which makes both individuals and States great and worthy of respect. Where the individual is coerced, the State, despite all appearances, is on the road to decline. And we have yet to find the Dictator or the political party able to reconcile the needs of the State with the freedom of the individual.

Dictators seem to be totally unable to conceive an individual save as he can be utilized to promote the supposed requirements of the State. They seem unable to perceive that in dragooning individuals they are in fact dragooning the very State it is their intention to

consolidate. An individual is a State, and what we call a State is after all but a conglomeration of individualities. Where the State, in terms of the individual, is deprived of certain fundamental rights, there the State, in terms of the nation as a whole, is deprived of that life which is its health and growth. I admire many of the fine things Dictators are able to achieve. But what price are they paying for the achievements? And as for the different kinds of dictatorships prevailing in Europe, is it not a case that *les extrêmes se touchent*?

Of course a dictatorship government has its advantages. It knows its own mind. It can pursue a vigorous policy directed towards definitely planned ends. It has no need to consider public opinion, since there is none to consider, or what there is, is entirely subservient. It can modify its policies as changing circumstances demand, and there is no Press to bother about. Thus it is that a dictatorship government can rush in where so-called popular governments would fear to follow, and this with no implication whatever that dictatorships are fools. But where a dictatorship plays for a fall is in its inability to ensure the future, and in its inability to harmonize the rightful freedom of the individual with the homogeneous integrity of the State, which is the fundamental problem of government.

The League of Nations

The more one travels in Europe contacting country after country in all sympathy, yet in a spirit of constructive criticism, listening to the

person in the street rather than to the official in his office or to the rich man in his ease, the more does the conviction grow upon one that there is urgent need for men and women of vision, of sobriety, and of clear and unprejudiced minds, to gather together irrespective of nationalities, religions and party politics, to plan what the men and women in the street want—Peace and Contentment. Of both of these there is plenty, but between both and ourselves are almost impassable mountains of pride, of prejudice, of greed, of suspicion, distrust and hatred, of fear, of subservience to the tumultuous clamour of crowds, of slavery to those artificially produced emotions which begin in the scheming minds and desires of the few, but engulf the many in untold disasters. I recognize the League of Nations as a step in the right direction. We must support the League whatever may have been the nature of its shortcomings. It is utterly right in principle, however little it may be able to do in practice. But the League of Nations voices governments and statesmen, parties and politicians, far more than it voices the peoples of the world. It is a debating society, a chess board, and shrewd and watchful players make calculated moves, their minds being torn between the exigencies of the situation, as it presents itself kaleidoscopically moment after moment, and the uncertain humours and tempers of public opinion moulded by an interested press.

The world needs new blood among its leaders. Indeed it needs leaders and not the gramophone records which too often masquerade as such.

The world needs men and women free from party enslavements, free from idealistic obsessions, free from national and international prejudice, who know what men and women in the street really yearn to have, and who are determined they shall have it.

* * *

Goodwill the Panacea

Why cannot men and women of goodwill from all nations gather together in happy council to plan Justice for the individual, Justice for the nation, Justice for belief and opinion, Justice for true international relations, Justice for the weak, Justice for law and order—in a word Ordered Freedom, individual, national, religious, and international? What country is there which could not send to such a council representatives free from local prejudices and convictions, with the mandate to reach a greatest common measure of agreement?

Is Russia so much obsessed by her policies that she cannot tolerate any running contrary to her own? Is Italy so much obsessed by her policies that she cannot tolerate any running contrary to her own? Is Great Britain similarly obsessed, or France, or Germany, or Hungary, or Austria, or Rumania, or Greece, or Yugoslavia, or Czechoslovakia, or Belgium, or Poland, or Sweden, or Denmark, or Holland, or Norway, or any other country? Must we always find ourselves under the hammer blows either of Bolshevism or of Fascism, or of the Left, or of the Right? Is there no *via media* free from class prejudices, free from all

hatreds, free from national narrowness, free from tyranny under the mask of so-called international? For my own part I trust the wisdom of the man and woman in the street far, far more than I trust the intellectual brilliances of the politician who becomes a statesman simply because he is necessary to the strength of the prevailing government. The world needs a return to political simplicity and straightforwardness, and if democracy has any power left, if the individual still counts as the heart of the nation, then let it be busy about setting up such political simplicity and straightforwardness side by side with the existing political futilities, so that the voice of the people may once more be heard above the voice of expediency, narrow and self-centred as such expediency so often is.

* * *

Countless Negations

It is not easy in these days for the voice of the people to be heard. The whole of Europe is passing through a stage of innumerable negations. Much more is forbidden than is allowed. The restrictions are countless, the permissions are few. How many countries have I found happy? Britain? Yes, on the whole. Sweden, Norway, Denmark? Yes, on the whole. Finland? Yes, on the whole, but fearsome of her neighbours. France? No. Italy? No one knows. Germany? No one really knows, though in Germany very fine work is being done, as also in Italy, of course. Yet . . . Austria? By no means. Hungary? By no means. Czechoslovakia? Yes, on the whole, for

the people are easily contented. Yugoslavia? By no means. Rumania? Rumania is rich, prosperous, wants to be left alone, and would be very happy if non-interference could be assured to her. Russia? I have not been there. But the signs and portents are against the probability of the people as a whole being satisfied. Holland? Yes. Greece? I do not know. Belgium? Much restlessness, and yet . . . Switzerland? I think we may say—Yes.

But everywhere there is unemployment. Everywhere there is fear. Everywhere governments are jerry-built, up today with tinselled programmes and down tomorrow with broken promises. Everywhere people are afraid to speak. Everywhere there is expectation of a war such as the world has not so far seen, such as would break civilization to pieces and hurl the whole world back into darkness.

* * *

The World Needs a Renaissance

For my own part I do not think there will be war. Perhaps the nations are more afraid of war than of anything else, for they cannot see its outcome. But even if I am right that there will not be war, *there must be something*. Something must burst. The Real, the True, the Beautiful—these cannot much longer remain submerged. I believe that they still live in the hearts of the masses, in the heart of each one of us. They must have their release. They must fulfil their function of sweeping torrentially away all the hardened crusts of ignorance and its

concomitant, pride, which have solidified the surface. The world needs a Renaissance. The time for it is ripe. It is on the threshold. A change of heart, a renewal of Life, is at hand.

* *

A Council of Goodwill

I have said that men and women of goodwill should gather together in happy council. But who are these? During the last few years it has been evident that intellectual and other circles in certain countries have been swept away by the apparent expediences of certain time conditions, so that they reflect the temporary exaggerations such expediences inevitably arouse. We need in such council men and women who, while appraising such exaggerations at their real value, giving them their due but not more than their due, have the power to look forward into the future, discovering the true reconciliation between individuality and nationalism, between nationalism and internationalism, between faith and faith. We need in such council men and women who recognize the immense value of free individualism, of wise and non-aggressive nationalism, of a spirit of world brotherhood enfolding both, drawing together in mutual respect and appreciation all sincerities whether religious or of any other nature.

Are there not such men and women, and could they not be brought together, independently of parties, independently of faiths, independently of nationality?

* *

Inter-Dependence

I think we do not want to find among such men and women people with strong and unchangeable convictions as to the sole outlet from the seeming impasse in the existing situation. We do not want the "Adopt such and such a scheme, or descend still further into the slough of despond" type. On my tour through Europe I have been confronted with innumerable purveyors of absolutely infallible solutions, and when I have mentioned one or another of the many other equally "infallible" solutions I am met with a superior smile, and with the observation that every other solution has this, that or the other defect, to the existence of which it is incredible how blind people are. On the continent of Europe the Douglas Credit Scheme, for example, is generally viewed with amusement and with what is considered to be fatally destructive criticism. But there is always another scheme with none of the defects with which the Douglas Credit Scheme is ridden. And so on and on.

We need men and women capable of entering the council with an open mind, and of receiving no less than giving. We need men and women with very wide experience of the world's ills especially as these express themselves in the countries to which they respectively belong. We need men and women who realize to the full that neither can individuals nor nations, nor faiths, live alone, but need the contributing proximities of everything that is about them. Kingdoms of nature do not live alone, but are inter-dependent. So is it with each denizen and group of denizens

within such kingdoms. As I have often said, the world has now to learn the lesson of "Together, though certainly differently." We must learn the lesson of the relation between independence and inter-dependence, for upon the understanding practice of such relationship the future happiness of the world seems to me to depend.

The men and women who gather together in such a council must pool their needs and their resources, their differences and their samenesses, and from the melting pot amalgam of individuality and solidarity right adjustment should emerge.

* *

Vox Populi

Not that we may expect governments as these are at present constituted to accept such adjustment. Governments have become hard, fanatic, intransigent, violent, tyrannical, at least for the most part. But the people will respond in their own time, for in these days peoples are not governments, and the voice of the people more truly reflects the Voice of God than the voice of any government on earth. I do not believe that the voice of the people is the Voice of God, but in these days the peoples of the world need that which for the most part the governments of the world do not give to them. It is not true today, I think, that nations have the governments they deserve. They have governments they have not by any means deserved, yet governments which should stir them to a determination to be well and truly governed for a change. The lesson of misgovernment is often neces-

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sary in order that we may learn how to create good government, yearning for the light amidst the darkness, and at last perhaps forced to seize it.

* *

Looking at Both Sides

I wonder what I should do if I were to follow the advice of every friend who is insistent that I must extol this and denounce that—as every honest and wise Theosophist should. I am told that as President of The Theosophical Society I should express in emphatic terms my abhorrence of the occupation of Abyssinia by Italy and generally Fascism and all its works. I am told I should denounce Herr Hitler in no uncertain terms for the persecution of the Jews and for the whole of Nazi-ism. I am told I should announce that the whole science of Theosophy as we have it in our classic literature is out of date, and that the philosophy of Mr. Krishnamurti represents not only the latest but also the last word in the unfoldment of Truth. I am told I should declare that all happenings since Blavatsky are anti-Blavatsky, false and pernicious, including all post-Blavatsky Theosophical literature, and all principal leaders during this period, especially Dr. Besant and Bishop Leadbeater. I am to declare that all post-Blavatsky occultism is pseudo-occultism and designed in a machiavellian spirit to enslave all whom it can entangle in its widespread nets.

On the other hand I am to assert that Fascism and Nazi-ism are saving the world from Bolshevism, and that with all their faults and

crimes Mussolini and Hitler deserve well of civilization. I am to abhor Russia. I am to insist that the Douglas Credit Scheme has been specially sent by the Masters for the economic regeneration of the world. I am to take both sides in the Spanish civil war, since some tell me that the moment the insurgents triumph the Inquisition with all its horrors will begin again, while others tell me that if the existing government wins, then the world will soon become submerged in another disastrous world war.

In fact, wherever I go I am assured that there is only one course a real Theosophist can take, and that as the President whom I have the honour to succeed gave a great lead in Indian affairs, so should I try to give a great lead in existing affairs, the lead depending for its nature upon the opinions of the individual with whom I happen to be. It would seem that the true spirit of Theosophy is understood only by the member giving me advice, and that it is impossible to understand how anyone holding Theosophical views could do otherwise than express them according to the adviser's knowledge of the nature of the true spirit of Theosophy.

The President's Duty

Now I want to say quite definitely that while I have my own very definite views on all the problems, or at least on many of them, with which the world is faced, I am quite clear as to my own duty, at all events for the time being. I am clear that it is not my duty to give a lead one way or another.

I am clear that it is not my duty to declare that a true Theosophist can do no other than to acclaim this and denounce that. I am clear that it is my business in these days of clashing antagonisms to maintain The Society as a home for them all, and to try to promote, at least within The Society, sincere friendship amidst the most profound differences. I am clear, too, that it is my business, as it may well not be the business of many of my fellow-members, to try to perceive the good amidst the wrong, the light amidst the darkness, the truth amidst what may seem to be overwhelming falsehood. I am clear that it is my duty to cause The Society to be a refuge both for destitute and minority opinions, and also for popular and majority opinions. I am clear that it is my duty to make all persons with all opinions and modes of living feel at home within The Society, or to feel that The Society stands high above all differences, enfolding them all within the glory of its First Object. Whether it may become my duty to change this attitude in due course I do not know, but as at present advised, and as I am able at present to intuit my duty, and after all being President I am perhaps more likely to be correct in my intuition than one who is not President, I am clear that it is no part of my present duty to embark in partisan activities, whether personally or officially, and when I use the word "partisan" I am not for a moment suggesting anything derogatory to any mode of thought or activity. It is my duty to try to see The Society safely through a world upheaval which threatens to destroy

so much that is civilized, and I am advised that I can best do this by sounding as strongly as I can the note of universal brotherhood in all its inclusiveness, remaining aloof from the clash of ignorances and hatreds, declaring, even at the risk of being misunderstood and deemed untrue to Theosophy and to The Theosophical Society, that just as life is everywhere, so also is Truth, even where we may be unable to see it, even where we may think we "know" it is non-existent. Such seems to me to be my duty, even though I sometimes wish I could enter the fray and fight for causes, just as I have to stand firmly for certain eternal principles.

The Individual Member's Duty

On the other hand, I am no less clear that each individual member of The Society may well have the duty of expressing his conception of Theosophy strongly and actively along such lines as seem to him expedient. There is no greater joy to me than to see a member ardent for a cause, no matter what the cause may be, and still less whether the cause appeals to me or not. I had the pleasure of talking the other day with a young German lady who was all for Herr Hitler, and, while agreeing that no doubt he may have made mistakes or possibly may have made more

than mistakes, glorying in the fact that at last Germany had a hero for Führer. I have talked with many others who regard this ardour as nauseating and pernicious to the last degree. I have talked with people who tell me that Italy simply conquered Abyssinia first, since other Great Powers were already preparing to swallow her, and that in any case the resistless forward movement of modern civilization must sooner or later engulf Abyssinia. As against that, I have listened to those who regard Italy's action in Abyssinia as the last word in all that negates civilization. And so on and on and on. I admire conviction and still more the courage of conviction. I admire idealism in whatever forms it may show itself. I admire sincerity and enthusiasm. I admire all these, even though in fact they may be mistaken. Who is right, after all? Who is there who does not entangle his little modicum of Truth in a veritable maze of ignorance? We are all right. We are all wrong. But we are all growing, and in each one of us Truth is waxing, Ignorance is waning, the Light is brightening to its perfect splendour. Let us, then, be tolerant and understanding, for each one of us is a God in his becoming—finding his way from darkness into the Light which is his Life.

THE PRESIDENTIAL ADDRESS

To be delivered by Dr. Arundale at the opening of the Benares Convention, December 26th, 1936.

BRETHREN,

Hearty welcome to you all here assembled in India's holy Kashi for the sixty-first anniversary of The Theosophical Society, the first anniversary to be held here since 1930, when was held the last anniversary over which our beloved President-Mother was able to preside in comparative vigour. Second only in India to Adyar is Kashi in sacredness, and I who have had the privilege of living here for over ten years know well the richness of the gifts which Kashi pours upon those who realize her for what she is, belong they to what religion they may, belong they to what race or nationality they may. I pray that this International Convention may take its place worthily among the great and glorious Conventions which have been held here in the years gone by. I am thankful to know that in special measure will rest upon us the blessing and encouragement of our late President, for she loved Kashi deeply, made this holy place her home for many years, and amidst these very surroundings achieved much of her greatest work.

And since we are gathered together once more in Kashi after six years, I think it would be worth your while to read what our President-Mother herself said then on this very spot in the course of her

Presidential Address. She referred to more than one matter of vital moment to The Theosophical Society and to the whole Theosophical Movement. Let her words, uttered here in 1930, sound forth again as we ourselves dwell awhile in that atmosphere of peace and power to which Dr. Besant herself so greatly contributed for more than twenty years.

The Advance Guard

I record, with mingled regret and gladness, the entry into the Advance Guard of our Masters' world-wide work of several honoured members of Their Army in physical incarnation. Naturally, the passing of our loved Publicity Officer, Mrs. Sellon, is first in my thoughts. She was, and of course is, a great member of the Theosophical Movement, and I valued very highly her devotion and her ability, while personally she was to me one of the dearest of friends. We have also lost Rai Bahadur Gnanendranath Chakravarti, a very old friend and colleague of Dr. Besant herself, whose kindly and appreciative friendship I have been privileged to enjoy up to the very last. Also have passed away in India Dr. T. M. Manickam Pillai; K. G. Ajrekar, who had the privilege of acquaintance with H.P.B.; Miss English, daughter of Dr. English, formerly Recording

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Secretary of The Society; Mr. E. A. Wodehouse, an old friend and colleague of mine in the Central Hindu College days; Mohini Mohun Chatterji, friend of H.P.B. and the first Indian I met in this incarnation; and Mr. King whom many in Benares know well from his connection with the Benares Hindu University. Two old friends of the earlier days in India have also passed away in Dr. Balkrishna Kaul and Rai Bahadur Baroda Kant Lahiri, the latter of whom knew H. P. Blavatsky personally. I have also to record the passing of Pandit Bhavani Shankar.

Japan has suffered a great loss in the passing of Captain Buhei Kon, the President of the Miroku Lodge at Tokyo. Two old Italian friends have passed away in Don Fabrizio Ruspoli and Mr. W. H. Kirby, while Miss Diedrichsen, the sculptor of the beautiful statue of the child carrying a baby, now in the Great Hall at Adyar, has also left us, to Denmark's great loss. Mevrouw van der Hell, of Holland, a very old friend of us all and specially of Bishop Leadbeater, has also joined the Advance Guard. She was indeed a faithful friend, up to the very doors of death and into the beyond.

Australia regrets the passing of Mr. William Harding, a very stalwart supporter of Theosophy in Sydney, to whom I personally owe much for his help during my General Secretaryship there. And Theosophical life throughout Australia is very definitely the poorer for the passing of Mrs. Muriel Chase, a loved and trusted friend, to whom Bishop Leadbeater was very much attached, as were we all. Fortu-

nately she leaves two splendid daughters and a son-in-law to carry on the Chase traditions. I hear that Australia has also lost Major-General Kenneth Mackay, whom not so very long ago we had the pleasure of welcoming to Adyar, and Mrs. Hannah Cox and Mr. H. H. Hungerford. New Zealand has also lost a number of devoted workers.

The year has thus been somewhat devastating. But everywhere I hear of new (but really old) young blood pouring into the veins of the Theosophical vehicle. So all goes well; and those who have gone before us will return in due course to carry on Their Masters' work, within or without The Theosophical Society.

The World Congress

Rukmini and I had the pleasure of making an extensive tour through a number of Sections in Europe, and we were very happy to receive everywhere the warmest hospitality and the most sincere friendship. We passed through Italy, where in Genoa and in Milan we were met by many friends. We stayed some time in Holland, were present at the annual Convention of the English Section in its fine new London headquarters and beautiful Besant Hall, paid a long deferred visit to Ireland, staying in Dublin and Belfast, renewed once more our happy associations with France, and then went on a most interesting northern tour, including Norway, Sweden, Finland and Denmark, accompanied by those splendid young Theosophists—Mr. and Mrs. Coats. We passed through Germany on our way back to Holland, deriving

most provocative impressions even from the mere transit, and then came the great event of the World Congress, so magnificently organized in Geneva by Monsieur and Madame Georges Tripet, by Miss Dykgraaf, and by the many workers who came from far and wide to make the World Congress a success.

The outstanding feature of this great Congress was, of course, the very obvious presence both of Dr. Besant and of Bishop Leadbeater, of Dr. Besant in specially clear view. Very many of those present, including some who had no connection whatever with The Theosophical Society were deeply impressed by the fact of her presence and of her characteristic modes of influence, and it is this impression which will endure among us all long after even the many splendid memories of the Congress we are privileged to cherish. The Theosophical Society owes a debt of gratitude to the Swiss Government, to the authorities of the City of Geneva, to the Duchess of Hamilton and Miss Lind-af-Hageby, to the authorities of the Dalcroze Institute, and to the officials of the League of Nations, for making us more than welcome in the world's great centre of international life. I am thankful to know that this fine gathering was the occasion for the release of much spiritual power for peace and goodwill. The theme of the Congress—Justice—was admirably developed by the many speakers, and we were all extremely sorry when the proceedings had to come to an end. I feel sure the League of Nations meetings must have profited from the happy and understanding atmosphere which reigned through-

out our week's stay in their great hall with its admirable arrangements for the hearing by every listener in his own tongue of the address which might happen to be in course of delivery.

It is very good news that the financial statement of the World Congress shows a credit balance, instead of that debit which so often dogs the footsteps of departing Conventions. While the Congress was conducted on a lavish scale, a very careful watch was kept on every disbursement—a tribute to the genius of Madame Tripet, the Treasurer, and her colleagues.

A visit to the Swiss mountains followed the Congress, our gracious host being the President of the American Section, and then a return to Holland. The passing of our beloved Publicity Officer, Mrs. E. M. Sellon, prevented us from paying a visit to Belgium, Poland and Czecho-Slovakia, to our own deep regret and to the inevitable disappointment of our brethren in these countries.

Then the eastern tour, beginning with Vienna, continuing through Zagreb, Budapest, Bucharest, Sofia, and ending in Greece, I being the first President to visit this historic land—a most fascinating tour which became more and more eastern in spirit as we went on. Rukmini had the warmest receptions wherever she went and spoke, culminating in a very great gathering in Sofia, and reminding us of the warmth we experienced in Finland, one of the most wonderful countries in Europe.

And so home again to India, with a brief stay in Cairo on the way. I think the tour was as valuable as it was instructive, and in

any case it brought home to us once more the urgent importance of spreading Theosophy far and wide.

International Office-Bearers

I have been compelled with the deepest regret to accept Mr. Sellon's resignation of the office of Treasurer which he has held with such conspicuous success and ability. He does not feel able at present to resume at Adyar the old life, and we all understand and deeply sympathize. He has, however, been good enough to accept the post of Financial Adviser to The Society so that we may have the benefit from time to time of his expert knowledge of all financial matters. Already, during his term of office, he has been able to place our finances on a wise and stable basis. I am fortunate, however, in having been able to prevail upon Mr. Henry Hotchener to take Captain Sellon's place. Mr. Hotchener has a very wide business and financial experience, and I am sure our finances will be no less safe in his hands than they were in the hands of his predecessor.

I have also had to accept with no less regret, the resignation by Mr. Stephenson of his office of Assistant Treasurer, in which post he has rendered assistance which only a Treasurer can estimate at its full value. Our books are in perfect order because of him, and he has kept the most careful check on all expenditure. The passing of his father has necessitated his taking up residence in Europe, to our great loss.

The post of Publicity Officer will for the time being be filled by Mrs.

Adeltha Peterson, a very devoted member of our Society and an expert in publicity work. Though no one will be quite able to take the place of Mrs. Sellon, I feel sure, from what I have already seen of Mrs. Peterson's work in the Press Department, and specially in helping to produce the International Year Book, she will surprise us by the efficiency with which she will manage her new work.

I have just appointed our faithful and very able worker, Mr. M. Subramania Iyer, until lately Manager of The Theosophical Publishing House, to a new office which I have created—that of Research Secretary. It is of very urgent importance that we should have at Adyar special facilities for research, not occult, but quite definitely mundane, and specially that we should begin to gather the material which will be necessary for the compilation of *New Diary Leaves* from 1898 onwards. This should have been done before, but it has not been done, and we have been finding, through our work in connection with the International Year Book, that much of the information so far published about The Society's life and growth is not a little inaccurate. Mr. Subramaniam has already begun this vital work, and I hope that in due course we may be able to begin publication of *New Diary Leaves* and other valuable material. Mrs. Ransom is herself at work on a *Short History of The Theosophical Society*, which I feel sure will have a wide circulation.

Where we should be without the devoted efficiency of our Recording Secretary I do not know. When I am away from Adyar he acts as

my Deputy, and he administers the offices of those who may from time to time be compelled to absent themselves temporarily from Headquarters. He has been acting for me, for Mr. Sellon, and for Mr. Stephenson, during the last six months, in addition to all his official duties in Madras. I express to him my most grateful thanks.

International Lecturers

We have a very strong staff of International Lecturers who are doing excellent work in different parts of the world. Mr. Jinarajadasa seems to have been making triumphal tours in Australia, where his presentation of Theosophy, especially through the Arts, has been deeply appreciated. Miss Neff, too, is working in Australia, where she has been known for many years and greatly valued. Miss Codd is now in England, delighting large audiences. India is fortunate to have Mrs. Ransom in the Theosophical field, for she loves India with her whole heart and always presents the Truths of Theosophy in a manner to captivate Indian audiences. Mr. and Mrs. Hodson have been in Java, are now in Ceylon, and will shortly be visiting South Africa and Australia. I have heard enthusiastic appreciation of their work. And then there is the Presidential Agent for the Far East, Mr. A. F. Knudsen who has been working in China, and is about to undertake an extended tour both of China and Japan. He again has been warmly welcomed everywhere, and I am sure we shall at no distant date see the fruit of his work in a great strengthening of Theosophy

in China and Japan, with probably two new Sections to be added to our roll.

Melbourne Headquarters

I am happy to congratulate the Melbourne Lodge of our Society in Australia on its magnificent new headquarters, an illustration of which appeared in a recent issue of *The Theosophical World*. Already our Melbourne members have had a most commodious headquarters for their activities in the heart of their great city. Now on the same site, a truly regal building is being erected in a thoroughfare renowned for the architectural beauty of its buildings. I always thought our Sydney premises very impressive, and now we have the fine structure in Melbourne—a tribute to the devotion and sagacity of our workers there, among whom must specially be mentioned Mr. Studd, who for innumerable years has served The Society with all his strength.

The World Fund

I must confess my complete sympathy with the General Secretary for Wales, Mr. Peter Freeman, who in his personal capacity puts forward the suggestion for a World Fund of £100,000 to carry on with dignity and effectiveness the work of The Theosophical Society up to the Centenary in 1975, so that those of us who have been responsible for the first hundred years of The Society's life and work may hand on our responsibility to our successors with a record of fine and devoted achievement. Mr. Freeman's suggestion is now under consideration, but I sincerely

hope that we may be able substantially to carry out his scheme, which would meet all the various needs of our Society. The World Fund would, of course, incorporate all existing Funds, and provide for a thoroughly efficient headquarters, all necessary help to Sections which may from time to time stand in need of financial assistance, the services of international lecturers, the President's Fund, the Faithful Service Fund, and so forth. £100,000 is a large sum, but personally I feel convinced that it is by no means beyond the power of our members to raise, given the necessary time. Where there is really the will, the way opens out, often as if by magic.

Campaign for Understanding

The Straight Theosophy Campaign, despite the ambiguity of its name, proved a great success, as I have already reported. It was succeeded by a second which I called "There Is a Plan." This has been no less successful, and now a third is under way to meet the immediate needs of the times—A Campaign for Understanding. I most strongly feel that the time has come for some of us at least to seek and extol the Good, leaving the majority to their strenuous activity of discovering and holding up to condemnation that which to them is evil. As Life is everywhere, so is Good everywhere, and the world would be further away from the menace of war and from its present unhappiness and distress were there more of us to look for the Good and to exalt it before the world. No doubt we must also be able to perceive the wrong, or what for us

may be the wrong. But there is no danger whatever of the wrong being neglected. It is laid bare gloatingly and in a spirit of self-righteousness both by the crowd which cannot know better and also by the few who ought to know better. I hope that the beginning of 1937 will see the issue of much material in this connection, so that while we may see the darkness, we may also perceive the Light, and honour it. Mutual understanding and mutual appreciation are healing balm for the ills of the world, and I think I can for the moment render no better service in the name of Theosophy and of The Theosophical Society than to try to give occasion for these wherever possible.

I specially long for the time when we shall have learned to express our own convictions with the utmost earnestness and force, and at the same time to recognize that for others other convictions may be no less true, however radically in opposition to our own.

The T.S. and World Conditions

A general survey of our work in various parts of the world shows that The Theosophical Society reacts in a measure, as might be expected, to the devastating conditions through which the whole world is passing. In most countries in Europe living is very hard and bleak. Few nations indeed are free from the devitalization of fear, whatever the actual expression of fear may be—aggressiveness, tyranny, a deadening of the national vitality, despair. And the restrictions on the liberty of the individual are many and often iniquitous. Persecution is rife. Those

who declare themselves to represent the State often ruthlessly trample underfoot that individual freedom upon which alone a healthy State can be built. Everywhere, or almost everywhere, suspicion, distrust and hatred stalk abroad, gravely menacing that spirit of Brotherhood—national, international, inter-religious—which is the very breath itself of happiness, peace and prosperity. And in unhappy Spain we see the conflicting forces at grips with each other, giving gruesome witness as to the pass to which our so-called civilization has come. The result shows itself in the difficulty which our brethren everywhere experience in keeping alive in their respective countries the Fire of Theosophy and The Theosophical Society. Russia has for some years past rejected our Movement; and Germany has most regrettably followed in Russia's footsteps. In Spain the situation is such that our Section cannot possibly function, though I am thankful to have received a letter from our General Secretary there, Señor Lorenzana, showing that he is still at his post, though for the moment there is practically nothing he can do. I am glad also to have received yet one more communication from Spain, this time from our brother Domingo G. Perez, who writes from Barcelona on a postcard with the caption printed on it *Milices Antifeixistes de Catalonia*. He asks for news of Señor Lorenzana, which I have sent to him, such as it is.

Save in Europe, and far more in Central, Southern and Eastern Europe than in the North, the Theosophical situation is calm, even though difficult, though in Aus-

tralia there has been a most unfortunate, but inevitable, case over the affairs of The Theosophical Broadcasting Station. I am glad to learn that the dispute has finally been settled out of court, and I hope that our fine Australian Section will once more be able to continue its vital work of bringing eternal truths to a land to which they naturally belong by reason of her spirit and destiny. The life of the Australian Section has been not a little stormy, but I regard this as a sign of the importance of our work in what a Master has called "the Land of the Larger Hope," regrettable from many points of view though the unrest may have been.

The Geneva Centre

I am much concerned about the future of one of the most important parts of our work—the International Theosophical Centre at Geneva. Geneva, because of the League of Nations—an organism which deserves a better fate than to be strangled because it is young and therefore has as yet little strength—has become a great international centre, and nearly a hundred international organizations have established activities there both to keep in touch with the League of Nations and also to contribute to the international atmosphere their various notes. It is of the highest importance that The Theosophical Society should be represented, and thanks to Mrs. Cousins, to our indefatigable worker Madame Kamensky, and to other friends, the International Theosophical Centre has been doing splendid work for some years. But a substantial proportion of the financial assistance

with has been so far available is no longer forthcoming, and we must now find about £300 per year for the Centre's upkeep. I feel that this amount should be found, and I hope the General Council may be able to help, though The Society's own finances are by no means as flourishing as I should like them to be. But I do ask all who are seized with the importance of our Society's representation at Geneva to contribute what they can towards the sum required. I have personally seen how influential in international affairs our Geneva Centre can be.

South African Union

A highlight, I think, in the history of Theosophy in South Africa is the decision of the two Sections there to amalgamate. With the very best will in the world amalgamations are never easy to accomplish, since so many interests have to be considered. But it says very much for the devotion of these two Sections to our great cause that they are carrying through a decision which will unify and consolidate the work. I have no details yet, but I am told that the spirit of "drawing together" is strong, and that it is finely fortified by the Young Theosophists and their Secretary, Mrs. Erwin, whom, with her husband, I have had the pleasure of meeting, and know to be among our staunchest workers.

The European Federation

I am very glad that the Federation of European Sections is still, in spite of all difficulties, doing such good work in helping to draw the various Sections more closely to-

gether. Mynheer P. Cochijs and Mevrouw C. Dykgraaf are mainly responsible for the excellent work being done, helped by my fine colleague, the General Secretary for Hungary, Miss F. Selevér, who has done so much to keep the Hungarian Section in sound health amidst all the difficulties in which Hungary finds herself. I am hoping she will be successful in keeping the fine headquarters in Budapest, dedicated by Dr. Besant herself. But we need for this a sum of about £2,000, and whence is it to come? The European Federation holds annual Conventions, the last having taken place in Amsterdam. It is not yet quite certain where the 1937 Convention will be held—probably either in Zagreb or in Scandinavia. Our Yugoslavian brethren have the ambition to possess their own headquarters, but there is many a slip, I fear, between the eager lip and the financial cup. I wish I could help them, as they are a very fine body of workers. But I have no funds for the purpose, and The Society is prohibited by law from aiding such activities, worthy indeed though they be. It is curious that Rumania should have a splendid new headquarters, and that Yugoslavia should be contemplating building one, while poor Hungary is in danger of losing even that which she has.

I hardly suppose it will help Yugoslavia to know that the International Youth Headquarters at Adyar is being built by the Young Theosophists themselves, partly for the good exercise, but partly also because it is cheaper so to do. I am delighted with the good work being done by Young Theosophists

throughout the world, in fact in twenty-six countries. The Young Theosophist movement was very dear indeed to the heart of our President-Mother, and she is, I am sure, happy to know how well it is going on.

Section Achievements

I have not been able to read through every report from our various Sections, nor have all reports been received, but some special features have struck me among the records of good work done during the year. The Cuban Section, for example, is heartily to be congratulated on 102 new members during the past year. There is even in the very report itself an atmosphere of energy and enthusiasm, so I am not astonished, only delighted, to read of the increase in membership. The Netherlands East Indies Section has 95 new members to its credit—another splendid record. Hearty good wishes to our Java brethren on the Silver Jubilee of their Section in 1937. Australia has to her credit the project for a fine new building in Melbourne, to which I have already referred. England opens the finely proportioned Besant Hall. Bulgaria is justly proud of the revival of her Section organ *Orfei* after a suspension of ten years. The Swiss Section is to be congratulated on the invaluable help given to the World Congress by many of her members at considerable sacrifice. Puerto Rico writes of weekly radio talks which are bearing much fruit; and Hungary is bravely struggling to retain her headquarters, as I have already noted. I must also place on record the valiant journey of some

Portuguese young Theosophists to the World Congress in Switzerland via Africa, hiking their way, but determined at all costs to be present. I am glad to know that the Indian Section is now recovering lost ground. During the past year there has been a net increase in membership of 129, as against the modest figure of 7 in 1935. The Indian Section should be the strongest in the world in all ways, for it dwells in the most sacred of lands in the outer world, and its atmosphere is Theosophy. Our Central American Section collects Republics, which is to say that the Section is formed of members from a number of constituent Republics. Heretofore there were six Republics represented. Now, with the addition of the Luz Lodge in the Panama Republic, a seventh Republic joins. The seven are: Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Colombia. Hearty congratulations.

I am very glad to know that the French Section has decided that The Theosophical Society in France shall be represented at the forthcoming International Exhibition to be held in Paris in 1937. This is a welcome sign that the French Section seizes every opportunity of bringing Theosophy to public notice.

Outposts

I am sure you will be interested in those outposts of our Society which are doing fine work all too little recognized because it is done in what at present we may call out of the way places, but work the outcome of which will probably be

new Sections and Theosophy viewed in a light entirely different from our present envisagements. In Asia, for example, we have Lodges in Shanghai (one of which is attached to the Russian Section outside Russia), in Hongkong, Tokyo, Harbin, Tientsin, and there are Lodges at Phuc long and Saigon attached to the French Section. Out of these must eventually be born the Chinese and Japanese Sections. Then, in Malaya, the Singapore and Selangor Lodges. In Africa, we have on the Gold Coast the Accra Lodge, for the time being attached to the English Section; a Lodge in Kenya Colony, attached to the South African Section, and then in Northern Africa we have eleven Lodges in Algeria, Morocco and Tunis—one under the Spanish Section and the rest under the French Section. Theosophical work is still being done in Egypt, but it needs much energizing. In the Hawaiian Islands there is the Honolulu Lodge, attached, of course, to the American Section; while in the British West Indies there is the Barbados Lodge. In Europe, Estonia has a Lodge, as also Latvia. Luxemburg has two Lodges, attached to the French Section, to which Section is also attached a Lodge in Monaco. There is also a Cyprus Island Lodge attached to the Greek Section.

In the past there have been Lodges in Turkey, in Gibraltar, in the Canary Islands, in Persia, in Mauritius, in Hankow, in Cambodia, in Kioto, and several more in the West Indies, including a Lodge in Haiti.

I congratulate a somewhat lonely outpost Lodge of our Society in

Accra, Gold Coast, West Africa, on an outstanding increase in membership. From time to time our brethren there correspond with me and are always full of enthusiasm.

Adyar Activities

Your International Headquarters at Adyar is in good condition, thanks to the devoted labours of the various heads of departments and their staffs. The Gardens, upon the wise handling of which so much depends, continue under the able care of Mr. J. R. Ranga Raju and his young nephew, Mr. J. V. Raju. The problem is how to make the Gardens a profitable concern, while by no means neglecting their ornamental value. The Indian Boarding House and Leadbeater Chambers, under Mr. Subbaramayya and Mevrouw Stutterheim respectively, work with their usual smoothness. The charges for accommodation at Chambers have been substantially reduced. The Dairy is doing very well under the care of the Garden superintendents. We are now able to supply both cream and butter; and custom is gaining steadily. The Laundry, under the management of Madame D'Amato and Mr. Shah, is also flourishing, and is likely to be more so if all goes well with the reduction in charges which is to come into effect as an experimental measure in 1937. The Theosophical Society Post Office has proved so great a success that the Postal authorities have converted it from an experimental office into a permanent establishment, and I am hoping that in due course it may be given wider powers. Our Theosophist Postmaster, Mr. K. Natarajan, is

heartily to be congratulated. I am glad that the abandonment of our own electric installation and transference to the Madras Electric Supply Corporation has fully justified itself, and we are able steadily to decrease our charges to residents of Adyar. We are also cheapening the cost of our water supply, so that in every department Adyar is becoming a much cheaper place in which to live, especially for our European visitors. The Besant Scout Camping Centre is giving its usual valuable service to large numbers of Boy Scouts. The Garden of Remembrance is looking very beautiful after the rains, and is constantly visited by our own members and the general public.

The Press Department and the Publicity Office also flourish, under the absolutely invaluable Mr. J. L. Davidge and Mrs. Adeltha Peterson respectively. I am sure Mrs. Sellon will be happy that her successor is building so well on the splendid foundations she laid. Miss Eunice Petrie is giving her great business ability to the service of The Theosophical Publishing House, as well as undertaking the duties of Social Hostess, receiving and looking after visitors. The Sirius Recreation Club has been most valuable, and is now under the guidance of Mr. van de Poll. Miss Newberry is kindly acting as Chairman of our Service Committee in the absence of Mrs. Hamerster. The Adyar Lodge holds regular meetings, which are well attended. Mr. and Mrs. Zuurman have left after long and most devoted service, and the Power House and Engineering Departments are in charge of Mr. Lakshmanan.

The Adyar Library

The Adyar Library continues its most valuable service to Theosophy and to The Theosophical Society, under the direction of Dr. Srinivasa Murti and his colleagues, including Mr. A. J. Hamerster and Dr. C. Kunhan Raja. The Library authorities are seeking in every way to make their precious charge more useful, first by inaugurating The Adyar Library Association, second by planning to start a quarterly to be called *The Adyar Library Journal*. The first issue will appear on February 17th next, which is Adyar Day, celebrating the passing of Colonel Olcott and the birth of Bishop Leadbeater; the other issues will be published on May 8th, White Lotus Day, commemorating specially H. P. Blavatsky; October 1st, the birthday of Dr. Besant, and December 1st, the birthday of the third President. I commend both of these activities to you all, for the Adyar Library is one of our most important contacts with the outer world, and specially with what we call the learned world. During the past year the Library has been refurnished and its manuscripts and books very carefully catalogued, first by Miss G. Watkin, and after her departure by Mevrouw A. G. C. Gonggrijp, both of whom are expert and tireless workers.

Adyar Shrines

I wish those members who were responsible for the laying of foundations of the Temples, Mosque and Church at Adyar would cherish them a little more carefully. The structure of the Liberal Catholic Church leaves very much to be

desired, and in other cases we see but foundations and no superstructure whatever. It is not The Society's business to remedy the neglect of the members of the various faiths. It has no funds for the purpose. In some ways I have doubted the wisdom of the policy of erecting these religious buildings at Adyar, though they might well have been a convenience to members belonging to the faiths they represent who are residing at Adyar. But since they exist, they surely should be looked after, and I ask members of The Liberal Catholic Church who are members of our Society to send gifts for the restoration of the building belonging to them. Similarly, my Mussalman fellow-members should look after their Mosque, and our Jain members their Temple. The Hindu and Parsi Temples alone show that they are remembered. As a matter of fact the Bharata Samaj holds regular services in the Hindu Temple, an example which might well be copied.

The Adyar Stores

The Adyar Stores after a most successful year of business went into pralaya during the summer, and was finally closed as a limited liability company, to be opened again under private auspices. These Stores do very good business while Adyar is well filled with workers—the business of the winter paying for the slackness of the summer. If any members living abroad desire business information in connection with Indian products of all kinds, they are requested to communicate with the Manager, The Adyar Stores, Adyar, Madras.

Medical Services

The Adyar Child Welfare Centre has been doing its usual splendid work under the guidance of Shrimati Bhagirathi Ammal, as the following figures will show: "During the last year 23,383 was the total number of children who attended the Centre and 14,442 were treated for minor ailments. The nurse visited 2,624 families in their homes and conducted 106 maternity cases; 15 labour cases and 4 children were sent to the hospital. A daily average of 21 children has been fed on ragi conjee or milk. We are very grateful to Dr. T. P. Sundaram who always gives us every possible help."

The Theosophical Society's Free Dispensary continues its excellent service to Adyar and the surrounding villages under the able care of Dr. Sundaram, whose constant care of all I heartily appreciate. 3,430 patients were treated during the year, an increase of 724 over 1935. Mrs. Turner Todd is giving a beautiful microscope to the Dispensary in memory of her husband. The more help we receive the more we shall be able to help the large numbers of poor people who live in the neighbouring villages.

Theosophical Publishing House

I am very glad to be able to report that The Theosophical Publishing House is steadily growing in all departments, thanks to the zeal of Mr. Hotchener, Mr. van de Poll, and their fine band of young colleagues, headed by Mr. C. Seshadri. THE THEOSOPHIST has passed the 2,000 mark, and is just beginning to bring us in a little income. *The Theosophical World* is also steadily moving upward and will soon reach the 1,000

mark, thus entirely justifying its existence.

I should like to make clear that while THE THEOSOPHIST is more particularly intended for the general public, though I hope it is also of value to my fellow-members, *The Theosophical World* is designed to be our little family journal, full of titbits of information, as to what is going on in our family throughout the world. Personally I think every member who can might well subscribe to both journals at the reduced price which is available for such subscription, so that he may be in touch both with our Society's personal affairs and with the work of Theosophy and The Theosophical Society in the outer world.

It may be interesting to disclose the best sellers during the past year among our Theosophical books. Here is the list as compiled by The Theosophical Publishing House:

1. *Gods in the Becoming*
2. *You*
3. *First Principles of Theosophy*
4. *Freedom and Friendship*
5. *Clairvoyance*
6. *Dreams*
7. *What Theosophists Believe*
8. *The Masters and the Path*
9. *Creating Character*
10. *Life! More Life!*
11. *Memory and Its Nature*
12. *Talks on the Path of Occultism*

I am very glad also that our Publishing House has been appointed official agent in Southern India for the League of Nations Publications.

The financial side of The Theosophical Publishing House this

year shows a considerable improvement over 1935. Not only are its financial resources greater and its outstanding liabilities smaller, but it has also been able to render financial assistance to the Press Department, the Publicity Department, and *The Young Theosophist*. Advantage was taken of the World Congress at Geneva for a meeting of the representatives of our large book-selling centres. These were Mr. van de Poll, who represented Adyar in the unavoidable absence of Mr. Hotchener; Mr. Sidney Cook, representing America; Mr. Severs, representing England; Mr. Kruisheer and Mr. van Dissel from Holland; and Mr. Fournier from the Dutch East Indies. Much good resulted from the interchange of views, and an important step was taken in the direction of harmonious and efficient co-operation in the distribution of our literature and the establishment of our ideals throughout the world.

The Vasanta Press

The Vasanta Press has continued its vital work during the past year with its usual efficiency. Mr. Subbarayudu has proved himself a worthy successor to Mr. Sitarama Shastri who established the Press and won for it its high reputation. But even better work could be done were better type available, and could our printing equipment be brought up to date. With what we have our printing staff is doing admirably, and we are hoping that as times improve we may gain more custom and thus be in a position to raise our equipment to the level of our staff's efficiency.

Adyar Schools

I should like to include in this Address a word of praise for the workers in charge of The Besant Memorial School at Adyar, the Memorial Dr. Besant herself chose as nearest and dearest to her heart. The highest commendation is given to the School in every detail of its activities by the Government Inspector of Schools, as you will read in an article in *The Theosophical World* for December. I find it difficult to select one passage from the Government report rather than another, but I cannot think of higher testimony than the following passage: "The pupils are given the best of training needed to make them happy and useful citizens." I do ask for this School all help that our members can spare. It needs freedom from financial anxiety, and an opportunity to extend its scope so that it may become an increasingly effective exponent of Dr. Besant's educational ideals, and thus delight her heart and give to the world men and women reflecting in at least some measure her noble spirit.

The Olcott Harijan Free School is continuing its very good work, and just as I put in a plea for the Besant Memorial School, so do I ask for all possible help for this Olcott Memorial School, older by many years than its younger brother, and highly appreciated by all who have watched it at work. It has nearly 500 pupils on its rolls, and the Government Inspector observes that the teachers and pupils move as members of one family. One of the foremost authorities on education in India, Pundit H. N. Kunzru, has said of the School that

it is "far and away the best school of its kind that I have seen, but it is much more than that." And only the other day one of the Aldermen of the Madras Corporation said that it would be a national calamity if such an institution were to be allowed to languish for want of a little support. In Mr. M. Krishnan we have yet another Headmaster of the highest merit. We are indeed fortunate in our Headmasters. But there is an annual deficit of about £300 which he finds it hard to meet, and we should be very thankful for help.

Boy Scouts

The Besant Scout Camping Centre grows more popular year by year, and I am informed that many more parties of Scouts have made use of the Centre during the year under report. We need much more equipment than we have, and I shall be thankful for help from any Scout members in our Society. The Centre is one of our memorials to Dr. Besant, for she held the Order of the Silver Wolf, and was Lord Baden-Powell's Honorary Commissioner in India. Indeed, Dr. Besant was the originator of the Indian Boy Scout Movement, sanctioning its amalgamation with Lord Baden-Powell's Movement, partly in homage to the international spirit of Scouting, and partly out of her respect for the world's Chief Scout, one of the greatest men of the age. I must confess, however, that the amalgamation has on the whole not proved a success. For this reason, I am giving such time as I can spare for scouting to the Seva Samiti Scout Movement, which is an entirely Indian

organization, free from all Government control, and is doing magnificent work in the north of India.

The President's Office

Thanks to the generosity of some friends of Dr. Besant, her rooms at Headquarters have been thoroughly renovated and improved. They will be used as the Office of the President, being more conveniently accessible than my own bedroom-living room which is up two very tiresome flights of stairs. I hope that successive Presidents may decide thus to occupy her rooms, the more so because of the unique magnetism they possess—that of H. P. Blavatsky, whose bedroom was once part of them, of H. S. Olcott who also used them, and of Dr. Besant who lived and worked in them throughout the whole of her Presidentship. They have also historic associations with more than one of the Elder Brethren.

Personal

I express my grateful thanks to my Private Secretary, Miss Norma Makey, who works unremittingly for the efficiency of the President's Office. Any business-like capacities which may shine forth and be attributed to myself are mainly due to Miss Makey's unremitting care.

I am very much obliged, too, to Miss Amery, a veteran worker in our Society, who works day after day in my Office, despite ill-health. She is always willing to do anything, and what is more does that anything well.

My Personal Assistant, Mr. N. Sundram, has given The Theosophical Society and myself most

efficient and devoted service during the year. He has his own special gifts, particularly along the lines of salesmanship and business, and we have been able to take full advantage of these. The success of The Adyar Stores is entirely due to him.

The Workers at Adyar

I should like to pay my tribute of sincere appreciation to the very many workers on the Adyar Estate, workers in the gardens, workers in the Power House, workers in Lead-beater Chambers, the Bhojanasala, the Theosophical Publishing House, the Vasanta Press, workers in the Dairy and in the Laundry, the servants of the residents, who are continually sowing the seed, but who too often reap but little of the harvest. Because of their assiduity and efficiency we are able to lead comparatively smooth lives at Adyar, and we who are heads of departments are able to congratulate each other on progress everywhere.

I am by no means satisfied that we are doing all we should do and could do to make the lives of all these workers happier and more worth living. The problem as to how to achieve this is not at all easy to solve. A mere raising of wages, even irrespective of the fact that prices may have decreased, will not necessarily achieve the desired end. But the situation of these people preoccupies me very much, for it is even more important than the conveniences we are always seeking to bestow upon our residents. Adyar should be a model community, and I am not satisfied that it is, even though on the whole we are doing what we can. Perhaps

in my next Address I shall have to say more on this matter.

Theosophical Year Book

I wish specially to draw the attention of my fellow members to our newest publication—The International Theosophical Year Book, which was out on December 15th. This is a new venture which I think will soon become indispensable to every member who desires to know both what is going on in the Theosophical world and also to have an accurate and friendly review of the world situation as expressed in the various countries. Among the contents are: the history and organization of The Theosophical Society, chronicle of events 1875 to 1900, a Theosophical Who's Who, Theosophy's classic literature, World Calendar for 1937 (with moon phases and time change chart), summary of national policy and history of every Section, the President's policy, etc. Not the least notable or most surprising impression one gains from the Who's Who section is the number of distinguished men and women the world over who have at one time or another been members of The Society. The price is only Rs. 2-14. Our workers at Adyar have made every effort to ensure that the material shall be authoritative and up-to-date, and from a perusal of the page-proofs I am convinced that this Year Book is quite unique among the various Year Books of the world, reflecting as it does on every page the Theosophical spirit, and giving just the kind of information members of The Theosophical Society, and indeed the outside public, need to have. I think it

will become indispensable to educationists, statesmen and journalists. Next year we shall be able to produce an even better Year Book. But I am thankful that already there are sufficient subscriptions to cover its cost of production, and that it will be financially profitable from the very beginning.

The Seven Year Plan

If I may allude to my "Seven Year Plan" I would point out that while in many directions it is becoming fulfilled, there remain projects of very great importance to the work of our movement which naturally have yet to be accomplished. For example, we need especially in these days of darkness to intensify our Theosophical propaganda throughout the world. Much has already been accomplished through the Publicity Department. But if we had a steady income of about £1,000 per year, we could not only undertake much more publicity from headquarters, but we could also help many of the poorer Sections to increase their own Publicity work. Then there is really urgent need for the International Bureaux at Adyar, proposal No. 11, so that we may keep members of The Society everywhere fully abreast of developments in the various fields of human growth. We should need to give subsistence allowances to workers, and pay for the necessary information. I estimate about £600 per year for this. Then there is urgent need for a new Adyar Library, proposal No. 1, for which a sum of not less than £20,000 is required. The present Library building has become far too small, and cannot

be conveniently enlarged. There is also The Theosophical Training Centre, proposal No. 5, which our late Publicity Officer, Mrs. Sellon, regarded as of vital importance. We need trained workers, trained speakers, and suitable candidates must be given Adyar Fellowships, so that they may be able to spend at least a year at Adyar, returning to their Sections well equipped to spread Theosophy and to promote efficient business organization. A considerable sum will be necessary if this work is to be done on a world-wide basis. But it could be commenced in a small way. I should like to have at least £500 per year to start with. Then the general Endowment Fund of The Society needs substantial increase. The larger this Fund the more we can do. I hope that everywhere members will think of headquarters' needs as well as of the needs of their own Sections and Lodges, which must of course come first. Every member who has something to leave in his or her will should remember the General Fund, or any special Fund which may appeal, as well as Section and Lodge. Among correlated activities are the Besant Memorial School, the Adyar Theatre, and the Besant Scout Camping Centre, all of which contribute substantially to Adyar's efficiency, and need strengthening.

Mr. Freeman's proposal might meet all these needs if carried out. But in the meantime the work must be pushed on and extended, and we cannot wait for the organization of the World Fund, which will have to be very carefully worked out, and launched at the proper time.

Academy of the Arts

The International Academy of the Arts was inaugurated last year at Adyar with two principal objects: (1) To emphasize the essential Unity of all true Art, and (2) To work for the recognition of the Arts as inherent in effective individual national and religious growth. It has been putting these objects into concrete form and has also planned out a year's work, part of which is to consist in the presentation of plays and dance recitals at various places in India, and the production of films, in addition to the dancing classes which will open in 1937 at Adyar. It is hoped that with the return to India of its President, Shrimati Rukmini Devi, and the co-operation of a number of artists who have come to Adyar from outside India, her dream for the Academy "that it should not merely serve to encourage the Arts as such, but should no less stimulate the spirit of art in every department of Life" will begin to be realized in ever increasing measure. In her own words: "Beauty is the medium of culture, and culture is the only background that will cause humanity to become greater and nobler." Hence the Academy is dedicated to beauty, and as beauty is the medium through which the Divine expresses Himself, the work of the Academy will be an invaluable asset to The Theosophical Society in its great mission.

The Circle of Friendship

I close this Presidential Address with an appeal to my fellow-members throughout the world over to

remember and to practise what I think is the Truth of all truths, the very heart of Eternal Truth: that Friendship and Comradeship which should stand high and unassailable above all differences of race, of nationality, of faith, of sect, of dogma, of doctrine, of opinion, of belief, of custom. Friendship and Comradeship are Life's immemorial tradition, constitute our immediate birthright and heritage, and are to be in the future the glorious apotheosis of our evolutionary growth. Each and every difference, of whatever nature, I regard as but a colour-shade in the divine Rainbow wherein the Light Eternal veils to our still feeble eyes the excess of His Glory. Differences are varied approaches to a common end, and are designed to disclose to us the vast wealth and beauty of that Unity whence they emerge and whither they return when their work is done. Our First Object clearly shows that The Theosophical Society is primarily committed to emphasize this Unity, which it describes as The Universal Brotherhood, amidst all the differences so characteristic of this separative age.

Infinitely more important than any opinion, any dogma, any belief, is that Friendship and Comradeship which these too often tend to negate and deny. I am convinced that we have not yet learned the Truth in our convictions and beliefs so long as the holding of them causes us to draw away from our fellows and to denounce their own convictions and beliefs. Friendship is Truth. Comradeship is Truth. And the myriad differences which seem to separate us are in

fact but exercises towards their discernment and achievement.

In the outer world individuals are constantly saying and doing hard and harsh things about those with whom they disagree, and too often differences kill Friendship and Comradeship, thus plunging the world still further into distress and fear. The work of members of The Theosophical Society is in part, not to seek to abolish differences, for differences are necessary to growth, but to prevent them from becoming a canker eating at the fair roots of that Friendship and Comradeship which are the heart and purpose of Life. Most of us have yet to learn how to differ, for we are still at the early stage of imagining that Friendship and Comradeship can only exist among those who think alike, feel alike, and work in common causes. No error could be more profound, more dangerous. We who have the privilege of membership of The Theosophical Society have the opportunity to show that differences do not and need not kill Friendship or Comradeship, that we can, and often ought to, differ radically, and remain friends and comrades, sharing as we do the common life and moving as we are towards the common goal. Our studies of Theosophy should help us powerfully, for all Truth when approached wisely and understood deeply exalts Friendship and Comradeship and causes difference to become a servant instead of being, as it so often is, a tyrant trampling Friendship and Comradeship underfoot. I have often said that Theosophy is the Science of Freedom and Friendship. Let every

member of The Theosophical Society be an eager exponent of the Science, and so honour difference within an unbreakable circle of all-inclusive Friendship.

Thus exalting Friendship above all differences everywhere, thus holding fast to Friendship in the holy name of Freedom, we shall become veritable craftsmen in the mighty Science of Theosophy, learning to move in our respective pathways on the great Highroad of Life in the spirit of the Stoic virtues—with Reverence, with Magnanimity, with Equanimity.

Upon all who by the Masters' grace and their own good karma are members of The Theosophical Society I invoke the blessing of its true Founders and Guides. May we increase in Understanding and

in Graciousness, in eagerness to praise, in reluctance to blame, in power to give courage, in insight to strengthen in each the Light of his own Divinity.

So shall we travel joyously, and help others to travel joyously, through the valleys and the plains of life, over the hills and mountains of life, through life's dark forests and free and open spaces:

. to travel still
Over the plain, beyond the hill,
Unhesitating through the shade
Amid the silence unafraid,
Till, at some sudden turn, one
sees
Against the black and muttering
trees
Thine altar, wonderfully white
Among the Forests of the Night.

THE GREAT BROTHERHOOD

By ANNIE BESANT

(A Lecture delivered at the Small Queen's Hall, Langham Place, London, W., on 3rd July 1904.)¹

WE come now to the closing of our work in the Convention of 1904, and it falls to my lot to speak to you on that which lies behind every spiritual movement, which is the life of every faith in the world so far as its life is true, the great root from which spring the many branches of the world religions, the root which is ever one while the branches are many.

The Infant Humanity

Let us go far, far back into the night of time when humanity was as an infant; when, into the forms which had grown up by a long evolution, intelligence (the ego as we call it) had come to take up its abode, and to evolve life after life. That infant humanity was unable to guide itself along a path which it was unable to see; and while it is doubtless true that unaided and untaught it might in countless ages have found its way and trodden this path, it was not the will of the Logos of our Chain that mankind should climb so slowly along that path of evolution; and so, to the helping of man there came teachers from an older world than ours—a

planet belonging to the same system, ruled over, therefore, by the same Logos, but a planet at a much higher stage of evolution, whose humanity was much more developed than the humanity of our earth. A few came thence to us and took up their abode here; forming the first great Brotherhood of the earth, the nucleus of an ever-extending Brotherhood which was to take in recruits from the humanity to which it came as the ages went on, and gradually to absorb within its own circle the elect of humanity.

This nucleus of a great Brotherhood has existed on our earth from that far-off time till now. It has never ceased its work, it has never left on one side its duty of guiding humanity. So that from the very dawn of humanity as we know man, this great Brotherhood has been above it or beside it, training the growing race, guiding its infant steps.

Now this great Brotherhood in its relation to mankind has adopted various policies; it has not acted towards man always in exactly the same way, but has varied its policy to humanity according to the growth of the races and the speciality of the need which its help was destined to fill. When we first catch glimpses of its working,

¹ Note: The original MS. of this lecture has been discovered, with MS. of other lectures by Dr. Besant, in a file at Adyar. They will be published in this journal. They were delivered in London in 1904.

humanity was, as I said, a mere babe ; hence the great Brotherhood, standing by that cradle of humanity, surrounded it with the tenderest and most motherly care, guarded it on every side, supported it in every way—in fact, carried it literally in its arms, humanity itself being unable to walk unaided.

The Age of Innocence

Some have looked back to that far-off time and have called it "the Golden Age" of the world ; because humanity in its infancy knew but little of evil and what we now call "sin," and obeyed with the obedience of a child any commands which came forth from that centre of rule. "Golden Age," however, is not the phrase which I think in reality ought to be applied to that time ; for while it is true that there was little evil as we know evil, while it is true that the great Brotherhood then were visible to mankind, walked among them, and were directly in contact with them, after all, the innocence was the innocence of the child, and less beautiful, it seems to me, to the eye of the spirit than the struggles of the youth, than the triumphs of the man. Truly there is always much that is beautiful in childhood ; but it is a beauty that we know is passing, a beauty that has in it little knowledge and little strength. And humanity in its childhood, nursed, and carried, and guarded as it was, was certainly far less of a true humanity than that in which we find ourselves today, wherein the evolving powers of man are showing themselves forth in more developed fashion, and although less lovely in much

than the graces of childhood, still have in them a far higher promise of Divine power.

The Adepts Descend

Among the duties which fell to the lot of the Great Brotherhood was the choosing out and the developing of the successive races of mankind ; so that we can trace them selecting, separating, and endeavouring to develop along certain foreseen lines the type of man which was necessary for the unfolding of human powers. They came in the middle of the Third Race, the whole of whose civilization was really of Their building, and although there still remain traces of that ancient Lemurian civilization, they are rather signs of the greatness of the knowledge of the Brotherhood than of any development on the part of the human race itself.

The nucleus of the Fourth Race was chosen out by certain members of this Brotherhood, and slowly builded up to more of strength, of power, and of knowledge ; but into that Fourth Race came many souls more highly evolved than had been born into the Third, and they were able to co-operate more actively in the growing civilization of their race. And we find given to them by the Great Brotherhood certain religions by which their evolution was continued ; religions which, in later times, have been called the Solar Faiths, because in the centre of each of these religions the Sun was taken as symbol of the Highest, as the active manifestation of the living Word of God ; so that in the symbols that are left of them

the sun is continually found, and alike in Egypt and in Mexico, in China and in Persia, and in India, we find this great disc of the Sun chosen by the Great Brotherhood as the symbol of the Divine power.

As the race developed, gradually another activity was undertaken by this Great Brotherhood. Some of Them ruled over that race as Kings and Law-Givers ; but when the race had grown to something of knowledge and of strength They withdrew from the physical theatre of the earth and left those less evolved than Themselves to take on the duty of ruling the then civilized world. None the less from Their retirement They still influenced human evolution ; and although much of what seems to us evil followed upon Their withdrawal, it was only the retrogression that marks the growth of the young creature when it is left to find its way upon its own feet. We find in that less distant time dynasties that were human rather than Divine, and civilizations that were ruled by men instead of by Demi-gods.

The Aryan Emigrations

But while there was this apparent withdrawal, members of the Brotherhood were busy in the preparation for the Fifth Race. Leaving the Fourth Race to work out its own life, and only watching over it so as to correct errors that threatened it with real retrogression, the force of the Brotherhood was turned to the evolution of the next great human Race. As the Fifth Race was slowly chosen out and became distinct in its characteristics, the Great Brotherhood again took a very vivid part in its development.

For an enormously long period of time the young race lived together, first round the Northern Pole, later in Central Asia ; and while still remaining in one vast body, members of the Brotherhood personally directed the course of its evolution.

This Race grew onwards into youth ; and then began that wonderful course of evolution which has led us to our present position in the history of the world. We see the first great family led by its own Divine rulers coming down into the peninsula that we call India, and established therein as the first great offshoot of the Aryan race. Then we see a second member of that Great Brotherhood leading forth His own band of emigrants, as it were, passing down by the line of the Euphrates, across Arabia, into Egypt, civilizing as they went, and bringing about the next great period of Egyptian civilization, again, for a while, under a Divine Ruler. We see a third emigration taking place under the guidance of another member of that Brotherhood, known to us as Zoroaster, founding the great religion of ancient Persia where fire took the place of the sun as the symbol of Deity, and where a vast empire was founded and ruled for many a century. And then another emigration, this time by one known under the name of Orpheus, the founder of the great Orphic tradition of Greece. That Celtic sub-race spread westwards over Europe, founding one family after another, and showing in its characteristics certain special capacities needed in the building of the great western civilization.

The last of these emigrations was that which gave us the Fifth sub-race, the Teutonic, which enters so largely into the English people.

How the Brotherhood Works

Now, if we ask what is the work of the Great Brotherhood in all these special cases, we find that it passed through very different stages. First a member of it appearing as the direct Ruler, Guide, or Teacher; then a withdrawal, lesser teachers following along the same line, emphasizing the primary instruction, until you have a line of teachers all recognized by the Great Brotherhood, headed by one great member of the Brotherhood itself, and then carried on by disciples who transmitted His tradition. In this way one type of tradition after another was formed; one quality after another was built into the great Fifth Race humanity, until it had reached a stage where yet another impulse was needed in order that it might go forward to the leadership of the world which belonged to it by virtue of its birth; and then came the age when Christianity was founded.

Most of you will know how great was the effort then made, that the influence which was destined to spread through the new and yet unborn civilization might be one which should gradually mould it into a form in which it would be worthy to take the kingship of the world. And we find, therefore, coming forth as the true Founder of this religion, that great Being who stands high in the Brotherhood, beyond Those we speak of generally as Masters, that mighty Personage who, taking possession of the body

of Him who was later called the Master Jesus, used that body as the vehicle of His ministry, and breathed through it His transforming influence on the world. You know how the work that He founded was then taken up through the later centuries by the Great One who had yielded His body for this purpose, and who is known as the head of the Christian Church, the Master Jesus, as distinguished from the inspiring Christ of the three years' ministry. And we realize how, in this work, the Brotherhood gave out of its members one of its chiefs, in order that this great influence might be breathed over the western world and prepare it for the part that it was to play in civilization. Once more into the background the Brotherhood withdrew, and there has been no great manifestation since that time, save the work which was wrought by one of the disciples of the Brotherhood, Mohamet, the founder of the faith of Islam.

An Unfolding Picture

Thus we see that out of this Great Brotherhood there came every Teacher who has been really great in the history of religions and civilizations. And glancing over the world's history we observe indeed occupying the stage race after race, nation after nation, kingdom after kingdom; but we understand that behind them all there is working a directive influence, so that in the most literal sense it is true that nations do not work out their own paths for themselves, but are led along the roads which will make each play its part in writing the story of civilization.

We find that not only did teachers and disciples come forth from time to time, but that every true spiritual impulse has its origin in this same great Brotherhood. It is not only that world-religions are to be traced back to one or other of its members, but that those religions are continually vitalized by the influence of the Brotherhood sent into them by means of the member of the Brotherhood who originally gave them to the world. So that this great picture unfolds before us: of religion after religion given for the teaching of mankind, and each founder of a religion always standing at its head to guide and inspire; and then down the line of each religion, disciples of the Founder acting as channels of his life. That is the grand conception, in the light of which every Theosophist should regard human history and evolution, seeing in human history the guiding and directing hands of the Masters and trying to understand history according to the streams of tendency constantly sent out from the inexhaustible source of the Wisdom of the Brotherhood.

The Theosophical Society

Now nothing is more marked when we study history in this way than the fact that whenever the true religion of the world (the sense of spirituality in man) is threatened, a new impulse comes out from the Great Brotherhood in order that the threatened danger may be turned aside by an additional help. Whenever the forces of evil grow menacing, then does this flowing forth from the Fountain of Good manifest itself for the helping of the world. And gradually

we learn to recognize the hand which moves the pawns on the chess-board of the world, giving the needed impulse at the critical moment, so that this great game of human evolution may be played towards its appointed end. It is in this light that we have learned to look on that which we call The Theosophical Society: as a fresh impulse from the Great Brotherhood from which all the religions of the world have come, as a fresh effort for the helping and the spiritualizing of the world, and differing from former efforts and teachings chiefly in this: that whereas in every other case some member of the Brotherhood had founded a new religion, in this one no new religion is founded, but the essence of all religion is proclaimed. Never before from that Great Brotherhood has come out an impulse which vivifies alike every faith in the world, not building new walls of division, nor tracing out a pale within which those who recognize the Brotherhood may come, whilst others remain outside, but proclaiming a universal truth, and uttering a call that tends to unity and not to further division. To realize how great is the spiritual movement of which The Theosophical Society is the symbol, you need to extend your study beyond the limits of The Society as we know it, and mark the tendencies in every department of human activity, and see how the whole of them are tending to one definite end: the spiritualizing and the unifying of the human race.

For you will never quite appreciate the value of The Theosophical Society unless you see it rather

as a symbol than as itself embodying the life and the influence which radiate through it. It is to be thought of simply as a centre through which radiates the life, as a centre round which no circumference is traced, but out of which freely in every direction flow the floods of spiritual life. In the great movement symbolized by our Society there is no one member of the Brotherhood alone who is giving His life for the helping of the world; but, on the contrary, all Those who have given religions to the world which still are living religions are taking part in the pouring forth of the life. That is its glory, and that prophesies its future. Truly in this movement we see the last outflow of the great impulse towards spiritual life which has come from this one Great Brotherhood, but we recognize also that the impulse is far vaster than our movement, and that it spreads through every department of human life.

Our Strength and Our Danger

In proportion as that is realized will be the utility of our Society. Our strength does not lie in separating ourselves from others, but in identifying ourselves with all; in realizing that we are simply a centre in an ever-growing life; and our wisdom is not to desire to put our own special label on the truths which flow through us to the world. We do not need the jealousy of possession, but the utter generosity which claims nothing as its own. So that our work, and the work of the Great Brotherhood through us, is best done, not as we gather large numbers together who

call themselves Theosophists, but as we spread through the world those ideas of the Divine Wisdom which make people Theosophists whether they are so labelled or not. For it is our glory that The Theosophical Society should become less and less a distinct body and more and more an all-pervading influence. Our work, it seems to me, will be best achieved when, as a Society, we become no longer necessary; when the vessel in which for the time the water is gathered becomes no longer necessary as a vessel because the floods of the Divine Wisdom shall have overflowed the whole world. There is one verse that comes into my mind from the *Bhagavad Gita*: "Of as little use are the scriptures to a well-instructed spiritual man as a pail of water where the whole country is flooded with water"; and it seems to me that the work of the Great Brotherhood will only touch its achievement when all the barriers have fallen down; when knowledge is broad-spread everywhere, and every man may drink from his own vessel dipped into the universal stream. And the more we can do towards keeping our Society broad, liberal, and tolerant, the better shall we co-operate in that great work.

Our danger is not to realize that the Divine Wisdom is universal, and can utilize every form of human thought. We may do good work and yet pick and choose, I grant; but we are doing work which is less than that of the Great Brotherhood which stands behind the whole. Every form of honest thought has its place in the Divine Wisdom; every thought of keen intelligence

has its work as an expression of that Divine Wisdom; and I believe the time will come when even the names of "sacred" and "secular" shall absolutely disappear, and when all forms of human thought and activity will be regarded as fundamentally Divine, because they are forms of life and all life comes from God. And the more we can take up and embody this great idea in our work: that every form of human activity is a form of Divine activity; that every thought which is true and noble and beautiful comes from that Great Brotherhood of whom we fain would be the channels; that there is nothing outside it, nothing alien to it—in proportion

as we can rise to the height of that great conception shall we be doing the work of the Great Brotherhood on earth. And I hope, and look, and labour for the day when the Divine Wisdom will have become so thoroughly the possession of every religion in the world; when the Divine Wisdom will be seen to be the possession of every human spirit born into a form of flesh, that we shall be able to say: "There is no need longer for the name 'Theosophy' in its modern and narrow sense"; for that will be lost in the Divine Wisdom which, as the heritage of all, will need no special channels to spread through the world of men.

I cannot recite, even thus rudely the laws of the intellect, without remembering that lofty and sequestered class who have been its prophets and oracles, the high priesthood of the pure reason, the Trismegisti, the expounders of the principles of thought from age to age . . . a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue that they have been unanimously saluted as divine.—EMERSON.

STANZAS FROM THE "BOOK OF DZYAN"

(From "The Secret Doctrine," Vol. 1, pp. 55-7)

STANZA I

1. *The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.*
2. *Time was not, for it lay asleep in the Infinite Bosom of Duration.*
3. *Universal Mind was not, for there were no Ah-hi to contain it.*
4. *The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.*
5. *Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.*
6. *The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.*
7. *The Causes of Existence had been done away with; the Visible that was, and the Invisible that is, rested in Eternal Non-Being—the One Being.*
8. *Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep; and Life pulsed unconscious in Universal Space, throughout that All-Presence, which is sensed by the Opened Eye of Dangma.*
9. *But where was Dangma when the Ālaya of the Universe was in Paramartha, and the Great Wheel was Anupādaka?*

STANZA II

1. . . . *Where were the Builders, the Luminous Sons of Manvantaric Dawn? . . . In the Unknown Darkness in their Ah-hi Paranishpanna. The Producers of Form from No-Form—the Root of the World—the Devamātri and Svabhāvat, rested in the Bliss of Non-Being.*
2. . . . *Where was Silence? Where the ears to sense it? No, there was neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.*
3. *The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Mātripadma had not yet swollen.*
4. *Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Māyā.*
5. *The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhāvat; and Svabhāvat was in Darkness.*
6. *These Two are the Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom.*

A SIMPLE APPROACH TO "THE SECRET DOCTRINE"

BY JOSEPHINE RANSOM

Fundamental laws on which the Universe is built are propounded by H. P. Blavatsky in her commentaries on the "Stanzas of Dzyan," those archaic verses quoted in "The Secret Doctrine" which depict the awakening of a cosmic system into manifestation. Mrs. Ransom explores the profundities of the process, and makes them intelligible to the inquiring individual who would know what "cosmogogenesis" means and where he stands in the scheme of things.

The Secret Doctrine presents us with "true" Theosophy, and by that one does not mean that anything else is untrue, but if Theosophy is a vision of Life as it really is, then the Theosophy presented in these remarkable volumes is Truth. We are given in them a vision of what Is—but how completely or incompletely we do not know. Of this vision of the "whole" it is as well to try to see and to feel the greatness of the purpose, to try to see with the "inner eye" the magnitude of what is there outlined.

The Stanzas of Dzyan which preface the volumes give us formulae, universals, which, if brooded upon, gradually create in some inner region of one's consciousness (not wholly in the mind) a perception of the tremendous issues that go to make what we call Life. They give us the vast but simple essentials; then follows great richness of detail, the commentary, which leads us to startling conclusions.

Volume I deals with Cosmogogenesis and demands careful contemplation of its abstract ideas so as to arrive at deep satisfying simplicities, at perceptions which are not as the mind might expect them to be, but are as the real intelligent qualities of the soul realizes them to be.

What Is the Absolute?

The first great idea presented is that of the Absolute. Here the theologian finds light thrown upon his problems. For him the question is: What is that which passes under the name of God, or by any other title, and indicates a supreme knowledge, a final arbiter, an unfolding Consciousness, an Eternal Reality? The Absolute—what is it?

There arises in the minds of many a notion that the Absolute is something apart from ourselves, something infinitely distant and remote from our puny selves. But we and all things *are* the Absolute.

—each fragment an integral part of the illimitable whole. We are not outside it trying to understand it. We are in the Absolute and all its mystery is in us at every moment. We are the inalienable parts seeking to be aware of the whole. The parts are limited in area, and have an eternal passion to become the unlimited. One wonders if that passion is ever satisfied—must there be always something more?

About Absoluteness speculation is impossible (p. 42). It is an "Immutable Principle" beyond all powers of thinking or description. It is all that is at any moment; in it all things appear and disappear, no matter how great or minute they may be. Everything is: not static, but in an inexplicable state of becoming.

The Absolute is described as a splendid darkness, not empty nor inactive darkness, for it is the fullness of all that is. It is a darkness to us merely because we have not yet the powers wherewith to see the whole. It is a consciousness that is for us an "unconsciousness" in its unimaginable totality. In it are many distinctions and for us the main distinction is whether our Universe, our stream of special activity is "awake" or "asleep," manifested or unmanifested. Both are modes in the Absolute of which there may be a countless number each with endless variations.

Fundamental Laws of the Universe

When in our particular stream a period of awakeness is due, then deep within the heart of things changes take place which constitute a condition called a *First Logos*,

an abstract First Logos, of what is to come. Perhaps one can say that a new combination is arranged out of the possibilities that inhere in our "regular tidal ebb of flux and reflux," for ebb and flow is one of the fundamental Laws of the Universe.

When the flux occurs in a regular tide in the Absolute, then comes the ideation, the *Will to be* of a Universe and there follows a processional development which we call Time. Time is an "entity," says a *Purana*, who looks after things when there is no manifestation as well as during manifestation. Books are beginning to appear which deal with the problems of Time, and which show, purely in terms of mathematics, the reality of the special tide we call Reincarnation. All the other multitude of periodicities we observe indicate that there is indeed a deep-seated unbreakable Law which all things must obey because it is of their own nature, whether they be Universes or the tiniest molecule.

The next fundamental Law to reveal itself is described as being of the nature of the *Second Logos* (again abstract and typical) who is the tremendous concept of Duality. For this duality we use the simple terms Spirit and Matter. They are two distinct modes of Consciousness bound to operate together. Spirit is wiser, more experienced than Matter, and Matter aspires to be experienced Spirit. If this be so, then we see why the clash between them occurs in the procession of Time we regard as the manifestation of a Universe. It seems so terribly slow. Wise Spirit has the Will to control unwise Matter,

and unwise Matter is aware that for it there is little value save in its association with wise Spirit. So the two contend: and Spirit is sometimes called Good, and Matter Evil. Philosophers have explained this in many ways, but mostly in terms of the unreality of Matter as against the reality of Spirit; also in terms which mean that Matter has existence only in so far as it is beheld by the Spirit and when the Spirit ceases to behold it, then it vanishes. Maybe this is true, but *The Secret Doctrine* gives the idea, quite strongly, that while Spirit "saves" Matter by educating it into its own likeness, yet Matter has its own permanency, reality and consciousness, and comes to its salvation in Self-consciousness, as Spirit has already done.

Then there is a third Law which is called the *Third Logos*. We are invited here to think of a Plan, if one may call it such. It is the intelligence with which every cosmic operation of any sort is invested. This intelligence is neither Spirit nor Matter, but the marvelous operation, under law, of the relations between them. They do not know one another, even though so closely interwoven. There is a complete knowledge to be had of all that is to be, and it lies latent in every particle, but only experience, contact, makes it patent. This contact is the Body of the Law.

Cosmic Processes

These three Logoi are not those of our visible universe, but the very pattern of the Logoi of Universes, and the pattern is repeated in visible universes, of which they

constitute the "One Reality." They make that secret pattern which comes out in the personified ideals of Father, Mother and Son, the triune mystery; Spirit and Matter and the relation between them. About this mystery *The Secret Doctrine* Proem shows us creative processes happening from within, the divine Mind of Brahma at work on the foundations of His mighty Plan.

The plan has for its background the "Eternity of the Universe" wherein moves the "Pilgrim." "This is the appellation given to our Monad (the Two in One) during its cycle of incarnations. It is the only immortal and eternal Principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle." (*Footnote*, p. 45).

This law of periodicity, the emergence and withdrawal of worlds and of all creatures, is the fourth Law that is fundamental.

A fifth fundamental Law is that all the Pilgrims become independent only after long travelling, "ascending through all the degrees of intelligence," for "the pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations" (p. 45). "Such are the basic conceptions on which the Secret Doctrine rests." And further, "The history of Cosmic Evolution, as traced in the *Stanzas*, is, so to say, the abstract algebraical formula of that evolution . . . which can

be applied, *mutatis mutandis*, to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which that Earth forms one, to the Solar Universe to which that chain belongs, and so on, in an ascending scale The seven *Stanzas* given in this volume represent the seven terms of this abstract formula"

Turning to the *Stanzas* themselves we see with what great beauty they set out the movements that take place in the far eternal reaches of Being, and indicate the mighty stages through which passes the Plan.

Space and Time

In *Stanza* I SPACE is called the eternal, ever-present Cause of all. Here, very strangely, Space is named as DEITY, "whose 'invisible Robes' are the Mystic Root of all Matter, and of the Universe. Space is the *one eternal thing*, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe without dimension and self-existent the Causeless Cause of both Spirit and Matter": THAT. Spirit and Matter, the "Robes" stand for the spiritual essence of matter, co-eternal and one with Space and the very noumenon of undifferentiated Cosmic Matter. Root-Nature, the source of the subtle invisible properties in visible matter—primordial substance, the basis of the vehicle of every phenomenon, whether physical, psychic or mental (p. 67).

Time and Duration are next considered in *Stanza* I, 2. It is at first not easy to catch the sense of

the difference between these two concepts. Time appears to be consciousness of a procession of states so that they seem to be divided into Past, Present, and Future. Where no consciousness observes such a procession Time has no meaning. Time, this procession, Nature, therefore sleeps during periods of non-manifestation in the bosom of Duration, which is the sum of all states and knows neither Past nor Present nor Future. Duration is the totality of all movements.

In *Stanza* I, 3 the statement is made that during the long period of Rest "Universal Mind" was not, for there were no "Celestial Beings" (Ah-hi) to contain it. During manifestation the collective hosts of spiritual Beings are the "Vehicle for the manifestation of the Divine or Universal Thought and Will. They are the Intelligent Forces that give to, and enact in, Nature her 'Laws,' while they themselves act according to Laws imposed upon them in a similar manner by still higher Powers; but they are not the 'personifications' of the Powers of Nature as erroneously thought."

The Noumenon of a Universe

It might be an impertinence to suggest that they are Divine "Thought-Forms" which exist and operate in the "mind" of Brahma and are *real* as long as He wills them to be so. This is suggested on p. 71, where Māyā is explained, and why such Beings or Vehicles would have for the beholder the appearance of reality. They would not be real, as it were, to Brahma, but they would be to the beholder

irresistible and intelligent Beings or Laws which only an act of will on the part of Brahma could dispel. ". . . for everything that exists has only a relative, not an absolute reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except one hidden absolute Existence which contains within itself the noumenon of all realities. The Existences belonging to every plane of being, up to the highest Dhyān Chohans, are, comparatively, like the shadows cast by a magic lantern on a colourless screen. Nevertheless all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself. Whatever reality things possess, must be looked for in them before or after they have passed like a flash through the material world; for we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the thing belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages through which we have passed, we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we have reached absolute Consciousness, and blended our own with it, shall we be free

from the delusion produced by Māyā." (pp. 71-72).

Evidently great plans (the outcome of experience?) were in the Mind of Brahma, since only the veriest noumenon of a universe is under consideration in these pages, remote Causes that move in the very deepest recesses of Being. Three movements in those recesses are given as the three Logoi, before mentioned and described as being Father, Mother and Son. The Father-Mother Principle is so remote as to be called Darkness, the relation between them as the Son or Light. Those two which are the poles between which flash the contacts called Light are the eternal, primordial, principles that in manifestation are the male and female principles of evolution. Their presence is necessary to every universe as creators of an "alone-born" Son. Hence all the intricate symbology of the Father-Mother-Son, or Spirit-Soul-Body.

The Hierarchies

In *Stanza* I, 6 the next great necessity is described as the apportioning of their work to seven Sublime Lords or Agents. They are "Creative" Spirits, and they must preserve the arrangements of atomic structure which are to maintain the stability of the Laws of Matter. They are the Seven Rays and are the Will that holds firm all that belongs to those Rays. Atoms of hydrogen, oxygen, etc., are the outermost edge of the innermost willing of these Lords, while still the Breath of Brahma withholds them from outward movement. Infinitely later they

set forth the archetypes of things, and plan that these archetypes shall be the characteristics of Root Races through their visible agents the Dhyāni Buddhas and their Manus and Bodhisattvas; also the archetypes of all other creatures as well.

These hierarchies hold within themselves every, as yet, unborn thing. They, like all else, are rooted in the Absolute, and therefore each living thing has in it limitless possibilities which no thinkable number of Universes can perhaps ever fully unfold. There is a power in some high "Initiates" (p. 77) to see these hidden realities and to perceive the series of changes or causes that precede the appearance of the objective universe.

In *Stanza I, 8* (p. 77) this teaching is expanded further and the intuitive search of the scientist for homogeneous bases "for apparently widely different things" is, it is said, carried further by *The Secret Doctrine*, which postulates a "one Form of Existence," or the "Material Cause of the World," or, rather, the *ideal spirit of that cause*. Even in its secondary stage it is the self-existent cause of all things. Life pulsates even in the "Dreamless Sleep" state of a withdrawn universe, and the pulsing of the Life is sensed by the spiritual intuition of the highest Adept (the Jivanmukta—or freed living self).

Stanza I, 9. This must indeed be a high degree of "seership," for it indicates the ability to maintain awareness on the very brink of that which is "eternal and changeless in its inner essence on the planes which are unreachable by either men or cosmic gods," but "changes during the active life-period with respect to the lower planes, ours included." During that time not only the cosmic gods are one with the eternal and changeless "Soul of the World" in Soul and Essence, "but even the man strong in Yoga 'is able to merge his soul with it.'" He who is poised at this point must know *Life as such*, as the "One Form of Existence" investing both Spirit and Matter, or Ego and non-Ego, or any other of the so-called opposites. Think of the effort it must be to know it as fact!

On pp. 82 and 83 we are reminded that every soul-endowed man is "parentless" or is unborn and undying, eternal. The word "Soul-endowed" has a particular significance. It means those who have cosmic Ego enough to be conscious points in a co-ordinated whole, that is, within the area of a type of Buddha who is called Mānushi—or "Man-embracing"—if such a word is permissible. He is a "lower rung," a higher rung being the Dhyāni-Buddhas or Lords of Mind, and a higher yet the "universal Spirit-Soul."

(To be continued)

THE COUNT DE SAINT GERMAIN

By A. J. HAMERSTER

II. MORE LIGHT ON THE FRENCH REVOLUTION

Annie Besant and C. W. Leadbeater

IN the preceding chapter we have examined all that is of any importance in H. P. Blavatsky's and H. S. Olcott's writings concerning the Count de Saint Germain. In this chapter our task will be to do the same as regards Annie Besant's and C. W. Leadbeater's published works. In the opening paragraph of the previous chapter it was hinted that both the latter's contributions to the story were to be viewed rather as an addition to and amplification of the information given by the former two than as an entirely new invention. I have heard some deny for example that either of the Founders of The Theosophical Society or anybody else knew anything of the Adept's Hungarian nationality before Annie Besant's revelation that he was born "the son of the famous patriot ruler, Franz Leopold Rákoczy." How unfounded such a denial is, has been proved in the foregoing chapter, where it has been shown that the Colonel, already in 1881, had spoken of the Adept as the "Magyar" philosopher, and that H. P. Blavatsky called him, in 1889, the "Hungarian" Initiate, and even as far back as 1878 alluded to him as a "Hungarian" Margrave. Annie Besant, from the beginning of her association with these first leaders in Theosophy, must have been, to

say the least, under the impression that his nationality had been known long before her own coming into Theosophy, for she refers to him somewhere (see hereafter) as "the Hungarian Adept of *The Occult World*." This book appeared in 1881, the same year in which Colonel Olcott wrote to A. O. Hume about the "Magyar" philosopher. It matters not, of course, that in fact "the Hungarian Adept" does not at all figure as such in A. P. Sinnett's *Occult World*. On the contrary, the argument is rather enhanced by this discrepancy from fact in Annie Besant's statement. When making the slip, she had apparently only in mind the fact that the Hungarian Master as such was a common topic of knowledge amongst those belonging to that inner Theosophical circle, of which A. P. Sinnett and A. O. Hume, besides H. P. Blavatsky and H. S. Olcott, were in those very early days the conspicuous members, by reason of their direct contact, and as regards the former two because of their correspondence with the Masters, out of which grew *The Occult World*.¹

There are two other points, already established before Annie Besant stepped into the Theosophical movement—first, the role played by the Hungarian Adept in

¹ The foot-notes are at the end of the article.

the French Revolution; second, the fact that he was the eighteenth century emissary of the Great White Lodge in Their centennial attempts to enlighten the barbarians of the West. In the preceding chapter it has been made clear that on both points H. P. Blavatsky was as emphatic as she could possibly be, while concerning the latter point there is no doubt that the Masters too suggest him as such.

The Count's Former Lives

The question, then, is how far Annie Besant and C. W. Leadbeater's additions to the story contain any new elements. The answer is that they do contain new elements, especially the information concerning the Count's former lives, as well as concerning H. P. Blavatsky's co-operation with him in her former incarnation. It has been said that H. P. Blavatsky, at the time of writing *Isis Unveiled*, which was published in 1877, did not yet know anything about the doctrine of reincarnation. And yet in 1875 she had already written in her "first occult shot," as she called the article: "the Count St. Germain is, until this very time, a living mystery . . . The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy) about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the Occult Sciences taught by the Cabala tacitly admits them all. It must be Hamlet's 'to be or not to be,' and if the Cabala is true, then St. Germain need be no myth."

It is true, this might also be interpreted as evidence only for H. P. Blavatsky's belief in "longevity," and not necessarily in "reincarnation." To me, however, the above sentence with the quotation from Shakespeare is in the first place intended to convey the idea of man's survival after death, and consequently, in the context in which it is here used, alludes to his repeated rebirth "in different centuries." Howbeit, in her latest work, published posthumously in 1892, H. P. Blavatsky is more explicit. There are few things written about the marvellous stories woven around the name of the Count de Saint Germain, which show more common sense than these remarks. And when one hears the incredible statements made about his age, namely that he was hundreds, or even thousands of years old, and that he described historical events of remote times with reality and vivacity as if he had personally been present when they were enacted, it is well to keep these sensible remarks of H. P. Blavatsky in mind. Two explanations of the pretended marvels are offered by her—gossip and reincarnation. Let every one decide for himself with which one of these two, or a mixture of both, we have to do in any special case, as H. P. Blavatsky does in one particular instance. This is what she writes:

"As a matter of course, he [the Count] had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: e.g. that he was over five hundred years old, also that he claimed personal intimacy

'with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper'—the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that 'he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sages,' he may have spoken truth without making any miraculous claim. *There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives.*"

It is on this fact of reincarnation, then, that Annie Besant's and C. W. Leadbeater's revelations concerning the Count's former lives are based, these additions to the story being therefore more in the nature of an elaboration of a given theme, than a new theme itself. I shall trace all these revelations in their chronological order, that is also in their gradual growth, in so far as they have been published and as I have been able to lay my finger on them.

H. P. Blavatsky, the Count's Collaborator

Though Annie Besant's first fully conscious contact with the Adept dates back to the last years of the nineteenth century, as we shall see later on, the earliest intimation, telling us something of H. P. Blavatsky as the Count's collaborator in the eighteenth century, is to be found in a lecture delivered in London in 1907. The passage runs as follows: "It was in the thirteenth century that in Tibet a mighty personage [Tsong-kha-pa] then living in that land, promul-

gated His order to the Lodge [the great Brotherhood] that at the close of every century an effort should be made to enlighten the "white barbarians of the West." That order having gone forth, it became necessary, of course, to obey it; for in those regions disobedience is unknown. Hence at the close of each century—as you may verify for yourselves if you choose to go through history carefully, beginning from the time when Christian Rosencreutz founded the Rosicrucian Society late in the fourteenth century—you will find on every occasion, towards the close of the century, a new ray of light is shed forth. Toward the close of the last century—I do not mean the one to which we belong, but the century before, the eighteenth—a mighty effort was made, of which the burden fell upon two great personages closely connected with the Lodge, though neither of them, I believe, at that time was a Master—he who was then known as the Count de Saint Germain, who is now one of the Masters, and his colleague in that great task, closely allied to him, of a noble Austrian family, known to us in later days as H. P. Blavatsky. When their attempt was made to change the face of Europe, they failed, the time not being ripe; the misery and the wretchedness of the epoch, the degradation of the masses of the population, the horrible poverty, the shameful starvation, all these were the rocks on which split and was broken into foam, the spiritual wave of which those two personages were the crest. The karma of that, for the one whom we know of as

H. P. Blavatsky, was the trying and suffering incarnation that she spent among us, when she founded, under the order of her Master, The Theosophical Society, and gave her life to it that it might live."⁴

The following elements are here brought together and combined into one whole: (1) the centennial attempt of the Great White Brotherhood regarding the western nations; (2) the Count de Saint Germain as the agent for this attempt in the eighteenth century; (3) H. P. Blavatsky, in a former life, as his collaborator in that attempt; (4) her becoming the principal agent in the similar attempt of the nineteenth century, i.e. the founding of The Theosophical Society.

Rosencreutz and Hunyadi

Three further points need special consideration. In the first place the statement that the Count in his eighteenth century life was not yet a Master, though he is one now. A. P. Sinnett was of a contrary opinion. In an article on "The Masters and Their Methods of Instruction" he writes: "It is a mistake to suppose that he [the Count] attained the Master level in this life. I believe he has been on that level for ages gone by."⁵ My own conviction, obtained from a close study of the different lives said to have been among his former incarnations, is that the Adept became an Arhat by his birth as Francis Bacon, and attained the Asekha level at some time in the incarnation as the Count de Saint Germain.

The second point is that the Count's collaborator is here said to have been of a noble Austrian

family. This is correct only when the appellation is taken in its political-geographical sense of the former Austrian Empire, including therefore the Hungarian Kingdom.

In the third place, we find the name of Christian Rosencreutz coupled to the first centennial attempt of the Brotherhood, after the order from Tsong-kha-pa had gone out to enlighten the peoples of the West. It is here not yet definitely said, however, that Rosencreutz was a former incarnation of the Count.

But in the same year, in which Annie Besant's London lectures were delivered, and in the next year, there appeared two notes in THE THEOSOPHIST, which state that there was "a close relation" between the life of Christian Rosencreutz with the lives of John Hunyadi and Francis Bacon, but again, that all these were former incarnations of the Count is not yet said in so many words. I have treated at some length of this part of our subject in THE THEOSOPHIST of August 1935, p. 468 *et seq.*, so that I need not deal with them again.

A Born Prince

The next year brings perhaps the most important of all these revelations. It is "a lecture delivered in Chicago to members only on August 11th 1909." Of outstanding interest is the information about Annie Besant's first fully conscious meeting with the Hungarian Adept, face to face, eleven years earlier, in 1898.

"Glancing backwards over the past, we can trace in a very definite fashion during the last few hundred years a Forward Movement, which has taken place in the last quarter

of each century. That dates from the time of the great Reformer in Tibet, Tsong-kha-pa, and from that time forward this effort has been steadily and continually made. The first occasion on which His command was carried to the West was by the coming of Christian Rosencreutz, who formed a small society of people with comparatively high qualifications. They went out to teach a better system of medicine than then prevailed; they went out to carry onwards through alchemy the chemistry which was to make its way so rapidly; so also to give an impulse to astronomy through astrology. Along these lines of scientific teaching the twelve disciples of Christian Rosencreutz went out over Europe. It was further the duty of each of those men to find in the outer world one pupil who was worthy to be taught by himself, to be given the secrets entrusted to him, so that the succession might go on from that time forward. He was a disciple of the White Lodge, and he took thenceforth very rapid incarnations in order to do this work. Let me here interject the observation that particular persons are chosen in order to carry out the Plan, and that there is also always a second person to take the place of each, lest the first should fail to play his part aright. A very careful arrangement is made in Occultism so that the carrying out of the Plan shall be utterly successful. Now Christian Rosencreutz was one of the disciples who was engaged in this work of preparing Europe for the great changes which were to come. He came back in other bodies, next in that of Hunyadi Janos,

and appeared later again as Lord Bacon, and then founded another Rosicrucian Society. And later comes the birth [as the Count de Saint Germain] which connects him so very closely with our own special movement, although as a matter of fact each of his previous incarnations had been a preparation.

"He [the Count] was born in a great Hungarian family, the son of the famous patriot ruler, Franz Leopold Rákoczy, who for so long carried on war in defence of his country's liberty. The power of the Austrian Empire, however, was far too great to be held in check by his feeble strength, and to secure peace it was thought better that the son should disappear, and so make it possible for peace to follow. Later, he took another name of S. Germain, and he was received under that name in the European Courts, some, at least, of the Royalties of Europe knowing his true position. He was received everywhere as a person of great power and wealth, and devoted himself to the work of preparing Europe for a fundamental change in religious, political and social life. Liberalizing religion, he endeavoured to lead the nobles of the time, the priests of the time, to reform the evils rampant on every side.

"I need not remind you how that great work, in which the Count [read rather: the Prince] Rákoczy and H. P. Blavatsky were both employed, broke to pieces, the privileged classes refusing to initiate the necessary changes, and the desperate misery of the people causing a violent upheaval, when

the breath of liberty inspired them with hope. In France everything hoped for was drowned in the terrible excesses of the popular party, and thus a very sad memory was left behind in the minds of the Count and his co-worker, H. P. Blavatsky. They had loosed forces which they were unable to control and to direct, and when the time came for the next century movement, the movement of the past influenced it, as you will very readily understand. When it was decided that The Theosophical Society should be founded, great stress was laid upon the fact that it was not to mix itself up as a Society with any one line of political reform, but was to awaken conscience, to build character, to revive spirituality, before the time came for fundamental social changes."⁶

I will offer no apology for this lengthy extract. Though it contains some repetitions of what we already knew, it is as a whole of the greatest importance. The additional new elements found here are: First, the family name of the Adept. He is here said to have been born Prince Rákoczy, eldest son of Francis II. Secondly, we are here definitely told that the vague "relationship"—of a former "note"—between Christian Rosencreutz and Francis Bacon, including Hunyadi Janos and the Count de Saint Germain, is in reality that between different incarnations of one and the same individuality.

Failure?

Twice now we have been confronted with the idea of the Adept, and through him the Brotherhood, having to book an apparent failure

in their efforts to guide European nations along more peaceful ways than those of bloody revolutions. Annie Besant is of opinion that the Count's work in the French Revolution of 1789 "broke to pieces" altogether, and A. P. Sinnett thinks that his activities in the Russian revolution of 1917 had only "a poor success." Are the Adepts indeed liable to such miscarryings of their plans, nay of the Divine Plan entrusted to them? Is not their power and wisdom of so colossal, if not of so a divine a nature as to safeguard them from "failures"?

It all depends on what we please to call "failures." In reality these do not exist at all, for two sufficient reasons. First, that every so-called failure is really a gain in experience, and as such falls within the Plan. Second, that we call failure that which does not produce the result we had wished and hoped for, and this is equal to confessing that we are still bound by desire to the fruits of our actions. The Adepts, however, are not so bound. Their activities aim solely at the good of the other party, not at their own satisfaction. Their efforts never push further than trying to let the other see for himself what is good for him, leaving him perfectly free to pursue or reject it, whereas the well-meant efforts of the desire-bound always end in trying to enforce the good, or what is seen as such, on the other party against his will. In that case only can we speak of failure, when the other is unable and refuses to accept, even opposes the good presented to him without respect for his liberty, which is his greatest good.

If, then, the French and the Russian Revolutions are seen as failures, they are failures of our humanity, incapable yet of discerning the real good, rather than failures of the Brotherhood to bring that good to man. The good is always there, just as the world is never without the sun's light. The Master's work is to dispel the clouds which human broils have drawn up before the sun. If man, however, deliberately veils his eyes so as not to see the light, because for the time being at least he finds darkness and what it covers more to his taste, the fault and the failure are entirely his own, not the Master's.

In all humility and deference to Annie Besant's greater wisdom, I cannot agree in a literal sense with the sentiment expressed in her statement that the Count and H. P. Blavatsky "had loosed forces which they were unable to control and to direct." Those forces *had* to break loose, "the privileged classes refusing to initiate the necessary changes, and the desperate misery of the people causing a violent upheaval." Instead of letting loose those forces, the Count and H. P. Blavatsky tried to prevent their breaking loose by endeavouring "to lead the nobles of the time, the priests of the time, to reform the evils rampant on every side." They refused, however, to be so led; on their own heads then the evils of the revolution; and for us its lessons in karma. Substitute for "nobles" and "priests" the privileged classes of our own times (not omitting what is still left of the two most powerful classes of the older social order). They are ever the retarding elements,

clinging fearfully to birth, position, authority, wealth, possessions of any sort, and the power which these privileges yield them over their less fortunate brethren. As long as privilege counts more than merit, fear is stronger than honour, and selfishness kills out compassion, so long will sanguinary revolutions, like the one now going on in Spain, and others still to follow, be the only means of effecting the necessary changes in the social system, and, as such, be the means for fulfilling the Plan. It is in this sense that H. P. Blavatsky may be said to have realized through dire experience in former lives that, before mixing "with any line of political reform" to effect "fundamental changes," it is wiser first "*to awaken consciousness, to build character, to revive spirituality.*" That, then, is the work specially allotted to The Theosophical Society. Following this line will keep us safe; every encroachment on the political domain will be fraught with danger.

Rákoczy-Zimsky and the Theosophical Movement

We must now return to Annie Besant's lecture, and to the personal reminiscences which she inserted in her address in order to let her readers better realize the close connection and the interest the Count has in The Theosophical Society. "Let me pause here for one moment," the late President said, "to put in a little interlude which will enable you to understand how closely he [the Count] is bound up with our own movement. In 1898 Mrs. Cooper-Oakley was very deeply engaged in tracing out mystic traditions' and

the inner side of Masonry. She had worked hard and had gathered together a large amount of material, but needed some connecting links. She asked me if I could help her to find these. As a matter of fact I knew nothing about the subject, and told her perfectly frankly that I could not help her at all. But one evening when I was going to bed, a person suddenly appeared in the room, and I could see that He was a Master of the Wisdom. He told me to fetch a piece of paper and pencil, and to write down some names He could give me. He then dictated some names and facts, among them the names of Rákoczy and Zimsky. 'Oh,' thought I to myself, 'these must be Poles.' He said: 'No, not Poles—Transylvanians.' He then proceeded to tell me that Zimsky was our H. P. Blavatsky, and was also known under the name of *Père*, or *Frère*, Joseph. Then He went on to give me a number more details of dates and names, and I wondered what it was all about, but of course I went on obediently taking it down. Then He talked about this work, the work of The Theosophical Society, and said that He would be coming more into that work again a little later. Afterwards I found out that just before the Comte de Saint Germain had disappeared from Europe, he had stated that He would return early in the next—twentieth—century.⁸ Then He made certain statements about the work in France and other masters, and finally bade me give the names to Mrs. Cooper-Oakley. I took the paper to her in the morning, and it gave her some clues which she wanted, though the names meant nothing to me.

Meeting Him as a Master in that way, and learning His relation to H. P. Blavatsky in the eighteenth and nineteenth centuries, I naturally felt Him to be a figure at once surrounded with the most profound and reverend interest. After that, He used to come pretty frequently to Avenue Road, of course always in the astral body. Mr. Leadbeater and myself happened to be then engaged in making some researches into the great movements of the eighteenth century in their secret aspects. We did not realize that we were not to make it all public, until He suddenly appeared and told us that we must not give out what we had seen, for we were dealing with His Occult Masonic Lodges, and must not unveil their Masonic side."

There are three points in the above passage to which I must draw special attention. The first is the Adept's promise "that he would be coming more into the work of The Theosophical Society *again* a little later," thereby implying that he had already been in it before. The double reference contained in the italicised word is probably to his first association with the movement in 1875-1877; through the assistance given by him to H. P. Blavatsky in the writing of *Isis Unveiled*, an instance of which is given in the previous chapter⁹; and to his subsequent association with Co-Masonry and the Liberal Catholic Church. The second point is Annie Besant's statement that after his appearance to her described above, the Adept "used to come pretty frequently to Avenue Road," the then Headquarters of The

Theosophical Society in Europe, to which, as well as to the exact date of the Master's first appearance there, we shall return in greater detail in a future instalment.¹⁰ The third point is the Adept's caution to Annie Besant and C. W. Leadbeater not to publish what they had clairvoyantly observed concerning his work in the eighteenth century. This may partially account for the ten years' silence and longer, before Dr. Besant gave out to the public these her first direct dealings with the Master, and before Bishop Leadbeater published more about the Adept's relations with Masonry, in his books on that special subject.

(To be concluded)

NOTES

¹ After having seen the book through the press in England, A. P. Sinnett, on his return to India, was hailed by the Master with the words: "Welcome, good friend and brilliant author, welcome back!" (*The Mahatma Letters*, p. 38). It is still a brilliant book, and it would be a pity if this were forgotten amongst Theosophists.

² Cf. *H.P.B.'s Complete Works*, vol. 1, p. 53. See also *H.P.B.'s Scrapbooks*, vol. 1, p. 35.

³ *The Theosophical Glossary*, p. 309.

⁴ *London Lectures of 1907*, by Annie Besant, p. 124, *et seq.*

⁵ *The Messenger*, November 1918, p. 195. There are some more interesting points to note from this article. I quote: "A simple fact not generally known throughout The Society is this: there is a Master definitely identified with, or in charge of, every great country or nationality in the world. Masters not definitely linked with particular nations may range the world at large, dealing with its needs as these fall within the scope of their specialty. Thus, the Count St. Germain has been busy in Russia ever since the revolution broke out . . . with poor success however [*sic*]. He has been taking

partial incarnations for the past few centuries. These have been traced back through the latest—Francis Bacon—to various personalities distinguished during the middle ages. That series of lives never absorbed more than a part of the great Spiritual Master in the background. I am assured that there was about a third of him in Francis Bacon. Many Masters work in this way. A Master can run, so to speak, more than one body at the same time" (pp. 194-5). I leave it to the reader to accept what he may of these statements. Some seem reasonable; of others I doubt the correctness.

⁶ *The Adyar Bulletin*, November 1913, p. 443, *et seq.*

⁷ Cf. her books *Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism*, London 1900, and *Mystical Traditions*, Milan 1909.

⁸ Cf. *THE THEOSOPHIST*, June 1935, pp. 242-3.

⁹ *THE THEOSOPHIST*, October 1935, p. 47.

¹⁰ There are at least two houses of special interest to Theosophists in London, because of their having been associated closely with H. P. Blavatsky, and thereby having become centres of spiritual force, frequently hallowed by the presence of the Masters. One is 77 Elgin Crescent, Notting Hill, at one time the house of the Arundales, adoptive mother and grandmother of the Third President of The Theosophical Society. I wrote at some length about it in *THE THEOSOPHIST*, July 1934, pp. 383-4. The other is 19 Avenue Road. When H. P. Blavatsky left Adyar for good in 1887, she settled with her small but devoted band of pupils first in Norwood, and later at 17 Lansdowne Road (*The Golden Book of Theosophy*, pp. 102, 104). "In the early summer of 1890" her headquarters were removed to 19 Avenue Road (Annie Besant's *Autobiography*, p. 361), and it was from here that she left her outworn body to step over into that of a young Hindu who had just been drowned while bathing in the river (C. W. Leadbeater's article on "H. P. Blavatsky," *Theosophy in Australasia*, September 1917, pp. 144-151). What are we going to do about these houses? Should they not be taken again by us and devoted entirely to Theosophical work?

LE ROLE DE L'ART DANS L'EVOLUTION SPIRITUELLE

PAR J. EMILE MARCAULT

Summer School du Centre Théosophique International de Genève, 5 Août 1936. Conférence de M. le Professeur J. E. Marcault.

PLUTÔT que du rôle de l'Art dans l'Evolution Spirituelle, c'est de sa place dans l'Evolution Spirituelle que je vais vous parler, et ce n'est pas tout à fait la même chose.

Ce sujet est très vaste et je devrai me borner à l'effleurer. Je devrai rester sur la surface et négliger quantité d'analyses utiles à une profonde compréhension du sujet. La façon la plus claire de comprendre la place de l'art, c'est de chercher d'abord ce que signifie l'Art, non pas d'après les définitions existantes, ce serait suivre l'évolution spirituelle dans son cours, et recueillir à chaque moment de ce cours, l'idée qu'elle s'est faite de l'art. Et critiquer ces définitions ne serait que retracer l'histoire de l'art. On croit trop souvent trouver un *pourquoi*, quand on a trouvé un *comment*. C'est pourquoi je n'aime pas le mot "rôle," qui traduit une imposition dogmatique, et je trouve plus sûr de parler du "comment." Je ne sais pas *pourquoi* l'art a la place qu'il occupe dans le développement Spirituel, mais, avec sympathie et intérêt, on peut trouver sa place.

C'est toujours en psychologue et en historien qu'il faut aborder ce sujet ; au lieu d'être un métaphy-

sicien ou un mystique, et de chercher des *pourquoi* dans l'au-delà, nous allons chercher un *comment* dans le monde de tout le monde.

Si nous essayons de savoir ce qu'est l'art de ce point de vue, en nous plaçant en face des faits, en nous plaçant à l'intérieur du spectateur et à l'intérieur des œuvres d'art, il nous faut répartir les grands éléments de notre expérience, de trois façons. L'art a à voir avec la vie et la forme, et il y a trois positions entre lesquelles se répartissent ces éléments. On peut envisager la forme déjà créée ; elle est un objet. Pour la science, aujourd'hui (la physique supérieure), il y a identité de nature entre matière et énergie. Aussitôt que l'énergie entre en action, parce qu'elle possède une courbure, elle devient matière. Donc, objectivement, énergie et forme n'est qu'une seule et même chose. La forme est déjà créée, nous ne pouvons que l'analyser ; c'est le fondement de la connaissance. Réflexion et objectivité, c'est tout un. La forme seule correspond à cet aspect de conscience appelé *connaissance*.

D'autre part, il y a la Vie, l'énergie. Nous l'envisageons comme puissance, dynamisme pur. Si nous nous plaçons à l'intérieur, et

envisageons l'énergie extérieure, nous avons *action*. La matière donne la connaissance, la vie seule nous donne l'action.

Mais si nous voulons comprendre l'art, il faut nous placer entre la vie et la forme, à cet endroit où ils communient, où la vie est créatrice et en même temps quelque chose de créé. Les trois grands aspects de la conscience humaine se trouvent dans la conscience divine sous sa triple expression. Brahma est action, puissance, activité. Vous vous rappellerez comment le Divin émane de lui-même toutes les Hiérarchies qui incarnent ensuite l'énergie créatrice. Ces Hiérarchies, parce qu'elles sont conscientes de la vie, peuvent émaner d'elles-mêmes la vie ; c'est l'action, et c'est Brahma.

D'autre part, il y a Vishnu qui représente la connaissance. Nous pouvons représenter Brahma par le triangle ayant la pointe en haut, Vishnu par le triangle ayant la pointe en bas, c'est la vie qui descend vers la matière.

Mais vous vous rappellerez que Shiva est le Grand Maître de la Danse Cosmique ; il occupe le milieu entre les deux triangles symboliques. Chez les Hindous, il a pour symbole le double tambour avec les deux cônes opposés par la pointe. Chez les Grecs c'est le Sablier où les deux globes contigus se touchent par leur pointe, avec cette différence que chez les Grecs, le sablier est une mesure du temps et correspond à Saturne-Chronos, le dieu du Temps. Dans le triangle supérieur, comme dans le globe supérieur du sablier, il y a toute la vie ; la possibilité de recevoir cette vie

est dans le triangle ou le globe inférieur. Shiva est entre les deux, et c'est par lui que la vie devient forme. Aucune forme ne prend vie sans passer par Shiva. La vie s'objective dans la première particule de matière, l'organise en quelque chose de vivant, et c'est pourquoi Shiva est le dieu de l'Art. Puissance et conscience se rencontrent en lui ; toutes les puissances créatrices ne sont pas autre chose que le déroulement de toutes les puissances qui sont en lui, et ce déroulement, c'est la Danse de Shiva, analysée dans ses quatre jambes, représentant les quatre mondes dans lesquels la vie s'analyse. La vérité symbolique est la vérité vraie. Et c'est ainsi, de cette façon très simple, que nous pouvons nous faire une idée de ce que c'est que l'Art. C'est la concentration de notre conscience au point où, dans sa totalité, elle s'objective pour s'organiser en forme, où elle ne peut s'empêcher de devenir forme, où elle est puissance créatrice et création tout ensemble. L'art n'est pas, comme certains l'ont cru, la conscience réfractée dans l'émotion ou dans le mental, il est ce qui, à la fois, s'exprime à travers l'intelligence, (the Mind) et devient pensée, à travers les facultés affectives et devient émotion ; elle n'est ni la lumière rouge, ou jaune, ou bleue, mais la lumière blanche qui synthétise toutes les couleurs. C'est le rassemblement de toutes les puissances au sommet de ce qui pour nous est forme, c'est-à-dire au sommet de ce que nous nommons personnalité. C'est là que la puissance créatrice se concentre pour devenir l'art. Et quand elle se sert de l'organisme objectif

et s'objective par l'oeil, nous avons la couleur, peinture, sculpture, architecture; par l'oreille, nous avons la musique, la poésie, par les organes moteurs, et nous avons la danse. Peu importe comment elle s'objective dès l'instant où au sommet de ce mécanisme d'expression, elle se concentre par méditation, puis, se détendant, elle s'objective en une forme qui est son symbole. C'est là la représentation pour moi la plus générale et en même temps la plus exacte de l'Art.

Si nous avions le temps d'analyser la documentation psychologique sur ce point, il serait facile d'examiner l'oeuvre d'un penseur, d'un poète, d'un musicien, ou d'analyser une production artistique quelconque, et de rechercher comment l'oeuvre d'art est née dans l'artiste. Si on recherche cela, on n'aura pas la philosophie ou la mystique de l'art, mais on s'apercevra que l'art est bien, comme le disait Shrimati Rukmini Devi, un vrai Yoga, je ne vois pas d'expression plus claire pour le définir. C'est un Yoga synthétique de la connaissance, de l'amour et de l'action. On ne l'a pas isolé, dans l'Inde, dans l'une de ces catégories, parce qu'on l'avait déifié. Le Yoga est ordinairement une concentration de la conscience dans une seule branche de l'activité humaine, mais le Yoga de l'Art est un Yoga qui s'effectue sur la totalité de la conscience. Pour qu'il y ait Art, il faut que l'homme soit totalement présent à lui-même, dans l'absolue somme de toutes ses énergies créatrices. Benedetto Croce a appelé cet état l'intuition. Il y a dans l'intuition une concentration de toute la conscience,

présente dans sa totalité. Quand ce rassemblement s'est effectué, et que la Connaissance se mêle à l'Amour pour produire l'action, qu'ils deviennent ainsi forme, symbole, alors, dit Benedetto Croce dans son *Breviario di Estetica*, une ébauche qui résume son grand ouvrage *Estetica*, alors Intuition, Concentration, et Expression sont une seule et même chose. Quand il y a objectivation de la conscience à travers l'intelligence, nous connaissons; quand il y a objectivation de la conscience à travers les émotions, nous aimons ou nous haïssons; quand il y a objectivation à travers les organes moteurs, nous agissons; quand la conscience ne se divise pas dans l'une de ces trois fonctions, mais au contraire se rassemble dans tout ce qu'elle a d'énergie créatrice, et qu'elle s'objective à travers la personnalité toute entière, on a l'intuition esthétique, l'Expression, et cette expression est un symbole réel de la vie créatrice, capable d'éveiller la même intuition dans ceux qui contemplent l'oeuvre d'art. En effet, dans l'expression, la forme créée par l'artiste, le spectateur peut retrouver l'intuition, l'inspiration de l'artiste. Il ne pourrait pas arriver à cette intuition tout seul, il lui faut l'aide de l'artiste.

Je vous disais qu'il y avait quelque chose de religieux dans l'inspiration esthétique qui nécessite que l'on monte au sommet de soi-même, que l'on rassemble tout son être au niveau où la forme cesse et où la vie pure commence. Si l'on reste là, conscient, et que l'on tourne ses regards, non pas au dehors comme le fait l'artiste, mais au dedans, vers cette Unité qui nous

dépasse parce qu'elle est à la fois immanente et transcendante, nous communions avec ce qui nous dépasse et qui est en même temps nous-même, notre être individuel, qui est en même temps universel. Dans tout acte d'intuition il y a donc quelque chose de religieux qu'il s'agisse de l'intuition de connaissance, d'activité ou de l'émotion esthétique, par le fait d'être présent dans notre totalité, et de chercher alors quelque chose de plus que nous. L'intuition de connaissance n'est pas pure connaissance, le penseur voit le Vrai comme étant aussi le Bon et le Beau, et il se sent contraint de le communiquer aux autres. Il y a aussi quelque chose de religieux dans l'intuition d'Amour, car l'amour est la caractéristique de la Religion. Et aussi dans l'intuition de l'action; celui qui l'éprouve voit aussi l'action dont il a l'idée, comme quelque chose non seulement de fort, mais de beau et de vrai, qu'il doit donner aux autres. Il y a ainsi dans toute intuition, parce qu'elle n'est pas limitée, mais qu'elle est en contact avec sa Source, quelque chose de religieux, d'universel. Là où les Eaux du Ciel descendent sur la terre, nous sommes dans l'Universel.

A l'époque où j'enseignais la littérature, j'avais donné du temps à l'analyse psychologique des *Nuits* d'Alfred de Musset. Quand il méditait ses Nuits, il était dans la nuit spirituelle. Il avait été trompé; il avait accepté la trahison sans trop de souffrance, et avait laissé celle qu'il aimait à son nouvel amour. Cet incident n'avait pas, semblait-il, laissé de traces profonds en lui. Mais Musset était un poète,

et non pas seulement un amant trompé. Un poète, c'est à dire un homme qui essaie de tirer de tous les événements de sa vie quelque chose de grand. Et, rentré à Paris, il s'enferme, et médite, se met à vivre dans tous ses détails la trahison amoureuse. Pendant six mois, il vit la douleur de toutes les trahisons dont les hommes ont souffert, il fait siennes toutes les souffrances des trahisons humaines. Nous savons cela par sa correspondance. Vivant donc l'expérience universelle de la trahison, il l'exalte au sommet de sa conscience. Pendant six mois il est dans la mort de l'âme; il a perdu l'amour, donc il est mort à l'amour, et pendant six mois il vit cette mort. Puis peu à peu, la capacité d'aimer à nouveau s'affirme en lui avec le besoin d'aimer; elle se trouve un nouvel objet dans lequel elle puisse s'incarner; Musset renaît à l'amour. Les "Nuits" successives sont l'expression de cette mort et de cette renaissance, et vous pouvez suivre dans ces poèmes un progrès dans cette expression. C'est, vous le voyez, seulement après des mois de méditation, c'est-à-dire d'exaltation, qu'il devient capable de donner forme à l'émotion de la mort à l'amour et de la renaissance à l'amour, en des poèmes admirables où s'expriment la désolation, le désespoir, le sacrifice aussi, symbolisé par le pélican qui donne sa vie pour sauver celle de ses petits, puis le renouveau. Six mois sont nécessaires pour arriver à l'intuition esthétique d'une expérience qui avait été de peu d'importance en fait, mais qui, exaltée par la vie intérieure jusqu'au sommet de l'âme, avait produit une

grande oeuvre d'art, une montagne de beauté. Vous pourriez ainsi étudier et analyser différentes formes ou expressions d'art, car on ne peut séparer l'oeuvre d'art de l'expérience de l'artiste: tout art est lyrique.

Si nous vivons au dessous du sommet de nous-mêmes, nous vivons dans la vie déjà réalisée en forme, et ne pouvons pas créer de forme originale, nous avons des aspirations qui ne se réalisent pas. C'est seulement si notre conscience est rassemblée au point où la vie et la forme sont en contact que nous sommes des créateurs. Les critiques d'art dépendent de l'acte créateur de l'artiste qui, lui seul, a accompli le Yoga de l'art.

Si nous étudions les éléments de l'acte de Yoga nous voyons qu'il comporte trois étapes. Cet acte complet de Yoga, *Samyama*, signifie contrôle, maîtrise, et il comporte trois étapes: *Dhāraṇā*, *Dhyāna*, *Samādhi*. Dans le premier, toutes les énergies sont rassemblées à un niveau de conscience et en un seul point de ce niveau. C'est là un processus difficile parce que nous avons utilisé tous les points de ce niveau et y avons laissé des traces de nous-mêmes. Ces fragments de nous-mêmes tendront à revenir en nous quand nous serons concentrés et à nous distraire de notre concentration. Il y avait dualité; *Dhāraṇā* détruit cette dualité et rassemble les deux éléments en un seul point; nous effectuons l'unité du niveau. Mais il reste une dualité verticale, il y a distinction entre nous et l'objet. Nous devons réduire cette autre dualité et supprimer la sensation d'effort dans la contemplation; cela, c'est *Dhyāna*. On raconte qu'Ananda, disciple

préféré de Buddha, rencontra un jour un de ses camarades, et, lui voyant sur le visage un grand rayonnement de joie il lui demanda: "Que t'est-il arrivé d'heureux?". Et l'autre répondit: "Je me suis écarté pour méditer, et je ne me suis aperçu ni que j'entrais en *Dhyāna*, ni que j'étais en *Dhyāna*, ni que j'en sortais." La fusion totale entre le moi et son objet est *Samādhi*. En *Samādhi* il y a identification consciente entre celui qui médite et l'objet de sa méditation. Dans la *Samādhi* finale, l'objet étant le divin, on y perd le sentiment de sa conscience séparée. L'art est un Yoga du même genre; la structure humaine est la même qu'il s'agisse d'un objet de connaissance, ou d'amour pur, ou de volonté ou d'intuition esthétique. Quand nous entrons en communion avec la totalité de notre vie, à n'importe quel niveau puis l'objectivons en expression, nous créons. Comme il y a une échelle de niveaux, il y a une échelle des intuitions et des créations esthétiques.

Nous arrivons à une ère où c'est dans la vie créatrice et non plus dans ses fonctions psychiques que la conscience de toute la race doit passer; c'est la *Buddhi* de *Manas*, la sixième sous-race de la Cinquième Race. (Ce ne sera la *Buddhi* pure que dans la Sixième Race). C'est pour développer à l'avance cette conscience de la sixième Race et de la sixième sous-race que la Société Théosophique a été fondée, et nous comprenons pourquoi ceux qui nous dirigent mettent l'accent sur l'Art. Pour *Shrimati Rukmini Devi*, l'art n'est plus seulement musique ou peinture ou sculpture, mais il prend pour objet la vie

humaine elle-même; c'est seulement en effet quand l'intuition esthétique se donne pour objet la vie elle-même qu'on peut réaliser l'art intégral tandis que lorsque la conscience fonctionne dans le mental supérieur, dans ses catégories d'intelligence, d'émotion ou d'action, il y a des arts séparés. C'est la vie qui intéresse l'art d'aujourd'hui, non la forme comme dans le passé. Dans l'art du passé, on décorait le corps, aujourd'hui, c'est le corps avec la vie qu'il exprime qui est considéré; non pas le corps avec des attitudes figées, comme dans les tableaux vivants, ou comme dans les vases Grecs, cela c'est le passé, mais au contraire, le corps dans le mouvement. Par une intuition très sure *Shrimati*

Rukmini Devi est allée à la danse pour exprimer son intuition créatrice. L'art, aujourd'hui doit intéresser toute la vie. L'art c'est élévation, concentration, station ardente, station puissante, puis expression originale, spontanée au sommet de notre expérience tout entière, là où le Grand Danseur Cosmique réside, et d'où il conduit sa Danse, là où nous respirons l'air de la liberté universelle. Là, nous éprouvons cette délicatesse, ce raffinement, qui nous rendent incapables de laisser la vie que nous sommes, s'épancher dans des formes imitées et vulgaires, de vivre ailleurs que dans ce qui est parfaitement pur et divin, qui font que nous sommes sages, en même temps que saints et divins.

It can never be said that anywhere beauty is non-existent, for beauty is of the essence of life, and life is universal.—GEORGE S. ARUNDALE.

THE HOLY MOUNTAIN: KOYA SAN

By BEATRICE LANE SUZUKI

Well known in mystical and philosophic literature, our author, against the picturesque background of Kōya San, the Holy Mountain of Japan, gives the life story of its brightest jewel, Kobo Daishi, the holy man who founded the religious community at the summit a thousand years ago, and the Shingon sect which follows his Way of Enlightenment—"the realization of our Bodhisattvahood in this very body."

Who Was Kobo Daishi?

THINK of a heavily wooded mountain the ascent of which is through a road bordered with great heights of the umbrella fir, that fine and lofty tree which lifts its head proudly erect toward the sky. And then picture to yourself that on the summit of this mountain in a saucer-like plateau is a temple community of priests and monks which has been existing for over a thousand years. Consider that this place is a holy of holies to the devout in all parts of Japan and that thousands of pilgrims make the ascent of the mountain each year. And then remember that this old and sacred place owes its foundation to the great Kōbō Daishi, whose personality was so vital and so strong that now after a thousand years it still holds the hearts and minds of learned priests and of laymen, from intellectual scholars to ignorant farmers and working men, and that prayers in his memory are mingled with incense and lights during every hour of the day in the Mandoro or Hall

of Lights, where there are lamps which have never once gone out for the past thousand years.

Kōya San is three thousand feet high in the province of Kii and is easily reached from Ōsaka, Kyōto, and Nara. In former times it was considered a merit and even the chief part of a religious pilgrimage to climb the mountain, but in these modern days an electric tram will take you as far as the Bridge of Paradise from which a cable car carries you to the top. But for those who like to walk, the way through the mountain forest is very beautiful with its many varieties of trees, shrubs, and ferns, with its rushing streams and steep precipices and here and there a waterfall. Whether in the spring when the cherry is in bloom, in the summer with many azaleas and lilies and other flowering plants, or in the autumn with the maples; in every season it is charming, and even in winter when the branches hang heavy with snow it reveals its beauties. The great *hinoki* trees, the tall cryptomeria, the graceful

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bamboo and the *maki* or fir, the tree peculiar to this region, make the groves of this forest.

To descend the mountain all the way to Kōyashita is indeed a beautiful walk for those whose legs are strong, and should by all means be undertaken if possible for the sake of the charming scenery of this grand Kōya forest with its splendid views between the breaks of the gigantic trees, the quaint villages, and the picturesque shrines and temples on the way.

Since the building of the tramcar line and cable more people come to Kōya.

The summit is a plateau about two miles long surrounded by eight peaks which represent the eight petals of the lotus symbolizing eight Buddhas. Japanese people say that the form of Kōya San is like a sleeping dragon from west to south, and like a sitting tiger from north to south. An old poem states: "If a man take a step on this mountain, at that minute the man's troubles clear away by the wind that blows over Kōya's many peaks." Whether this is due to the holy atmosphere, the combined beauty of nature and art, or the clear air, I do not know. Perhaps it is due to the combination of all these that the truth of the poem holds good, for there is something about Kōya San which seems to breathe out peace and calm.

Origin of the Community

Now as to the origin of the community on the summit of Kōya San. The place was discovered by the famous priest Kūkai, better known under his posthumous title of Kōbō Daishi. He was the founder of the

Shingon sect and one of the greatest of Japan's religious leaders. After successively teaching and propagating his doctrine in Kyoto and other parts of Japan, he longed to find a quiet remote place where truly religious men might congregate and lead the mystic life.

A legend tells that when Kōbō came back from China to choose a holy place for a temple, he flung a Kongōshō (Vajra, a religious implement) from the seashore of Minshū in China and it went in a cloud to the East, and when he came back to Japan and explored Kōya San he found the Sanko in the branches of this pine tree; its light was shining, and then he felt this ground to be holy and built the Daito, The Great Pagoda.

There is another legend that when he came up to the mountain in his search for a suitable place after exploring many other mountains, he was met by a hunter who was followed by two dogs, one white and the other black. The hunter greeted Kōbō Daishi and led him up to the summit of the mountain. Kōya is grateful to this hunter, who is supposed to be an incarnation of a Myōjin (Guardian God). A picturesque shrine is built in his honour standing among the giant trees.

Kōbō Daishi, who had an admiring friend and patron in the Emperor Saga, asked to be given the mountain, and the Emperor complied with his request. The grant in the handwriting of the Emperor is still preserved as one of the treasures of Kōya, and it is also set apart as a national treasure.

In its best days the temples are said to have numbered from two

thousand to nine thousand, but now there are only one hundred and twenty left. The fierce days of the Middle Age, with their wars and fires, brought disaster to Kōya as it did to Hiei, another great religious mountain community near Kyoto founded by another remarkable man, the renowned Dengyō Daishi.

Until the time of the Meiji Restoration, women were not allowed to enter the precincts of Kōya. They might come only as far as the Nyonindō ("Women's Hall"), there pay their devotions and depart. Yet there are many associations between Kōya San and women, and a number of charming stories to show this fact. Kōya San abounds in interesting stories and legends: to tell them would require a special article. Some of them are connected with Kōbō Daishi, but there are others with historical backgrounds and still others which are pure romance.

Most of the temples receive pilgrim guests, and in fact this is the way in which they obtain their support. There is no fixed fee for hospitality, a guest is expected to give what he can afford, and anything is acceptable from the modest offering of a poor pilgrim to the large contribution of a wealthy patron. Guests are warmly welcomed and kindly treated, but let it be known that the temple fare is strictly vegetarian, no meat or fish, not even eggs or milk being used. Those who like vegetables and Japanese food will find many palatable, even delicious dishes. The guests who cannot put up with the food should bring a well-filled lunch basket and make as short a stay as possible.

City of the Dead

What should the visitor see on the shortest stay? First of all, he should visit the grave of Kōbō Daishi, going through the long avenue of the cemetery. It runs for a mile and a half through a narrow grove of cryptomeria and hinoki trees, on each side of which are thousands of tombstones terminating at the Hall of the Ten Thousand Lamps, behind which is the simple austere grave-shrine of Kōbō Daishi.

On each side of the avenue are thousands of tombs, some in the shape of slabs, tall shafts, *gorinto*, pagodas, statues of saints and sages, and all of these are of all sizes from tiny figures to great granite towers, some are new and some are covered with century-old moss. Some of these monuments are really tombstones, over the ashes of the dead, but others are memorials. The largest is in *gorinto* style, twenty-eight feet high. A *gorinto* is composed of five parts to represent the five elements: a cube to symbolize earth, a sphere for water, a pyramid for fire, a crescent for air, and a ball for ether.

We find the tombstones of many famous men, men of the past, warriors and noblemen, and men of the present. Among the tombs or memorial shafts of interest are those of the poet Bashō, of the actor Ichikawa Danjūrō, of historical figures like Kumagai and Hideyoshi, and of religious leaders such as Hōnen Shōnin and Shinran Shōnin. The grave is here also of the Honourable Mrs. Elizabeth Gordon, an English lady who has written many books upon Buddhism. Shingon followers love to be buried

at Kōya San, and for those who cannot afford a tomb their relatives send a portion of ashes in a small box and these are deposited in a general receptacle called the Hall of Bones near the tomb of Kōbō Daishi.

In the Hall of the Ten Thousand Lanterns are two which have been kept burning without being once extinguished. They were given, the one by the Emperor Shirakawa and the other by a poor widow who had nothing but her hair to sell in order to give a lamp. This story reminds us of the "Widow's Mite" in the Bible. The lamp of Emperor Shirakawa, since he lighted it himself, has never been extinguished for the past one thousand years.

The Rishi's Tomb

Behind the Hall of Ten Thousand Lamps is the grave of the great teacher. It is enclosed in a simple wooden building before which are some golden lotus. He is supposed to be still living in the tomb waiting for the coming of the future Buddha Maitreya. Kōbō Daishi himself is considered by many to be *an earthly manifestation of Maitreya*, or Miroku as he is called in Japanese.

Turning from this building we look down the stately avenue shaded by these lofty trees and bordered by the homes of the dead. It is a wonderful sight, not easily forgotten, and all brought into being by the genius of one great man who is revered as a Buddha incarnate.

I walked among the graves at Kōya San,
City of the dead and giant trees,

Engraved stones a mile before me,
Chiseled stones a mile behind me,
Statues of Buddhas all around me,
I picture the dead living again,
Princes, daimyōs, priests, devotees,
They walk among the trees at Kōya San,
They seem living and I seem dead.
Thus beholding their pageantry,
I walked among the graves at Kōya San,
City of the living and great trees.

There are many interesting sights at Kōya, but as this is not a guide book I will describe only what is most outstanding and significant. Some of the most interesting places to see after the cemetery are the new and fine Kondō or Golden Hall, and the Daitō or Great Pagoda, both replacing former buildings destroyed by fire; the Daimon or Great Gate; the beautiful garden of Tentoku-In, laid out by the famous artist Kōbori Enshū; the temple of Shōjō-Shin-In, which is filled with artistic treasures and in the garden of which the pink lotus bloom in summer. The Kongōbuji is the main temple, a splendid example of Buddhist architecture, but nearly every sub-temple has something distinctive of interest.

A Hive of Activity

Kōya San has its modern side too. There are schools, elementary and secondary, and a college. Some of the chief scholars live and work at Kōya. Magazines are published here. There is a separate religious college where the young priests learn to conduct ceremonies. Every temple has ceremonies chiefly for the remembrance of the dead.

Every day there is something of interest to be seen, religious and artistic. And nature too must not

be forgotten—the walks under the great trees, the high-altitude plants, the sight of birds, and if one is fortunate enough the voice of the famous but solitude-loving *Bupposō* bird which chants the praises of the Buddha (*Bu*), the Law (*Pō*) and the Order (*Sō*).

There is a fine Museum at Kōya. The famous picture by Eshin Sōzu of Amida and the twenty-five Bodhisattvas painted in 965 A.D. is a picture of wonderful beauty. But equally arresting to a Buddhist is the Nirvana picture. In this fine picture of the Buddha's passing the Buddha is painted with a happy smile upon his face. There is a majesty and a serenity about this Nirvana picture not often found in others of the same subject, but it is the smile of the Buddha which remains in my memory—a smile that seems to speak of bliss and content absolute.

There are many splendid pictures and statues exhibited. When we gaze upon the different aspects of the one sublime and absolute Buddha in the form of different Bodhisattvas, we must remember never to think of them as "gods" but as different aspects of the powers and qualities of the One Buddha.

In the seventh year of Kōnin, that is in 816 A.D., Kōbō Daishi began to excavate the mountain with the help of his disciples, and the first temple was built in the next year, and soon after as by a miracle many great temples were constructed and the temple community was in full flower, but Kōbō Daishi died after the place was entirely finished. Even before its completion it must have been a

grand place with stately buildings, elegant pagodas, golden Buddhas, wonderful pictures and statues and with many priests walking beneath the great trees and raising their voices in rich strains to read the holy sutras.

The Manner of His Death

It was here that Kōbō Daishi died, and it is said that this wonderful man knew when the time of his death was near, and in preparation retired from his priestly position as the head of the Order and adjusted his own affairs. It came to pass as he predicted. He gave up taking solid food and devoted himself to meditation. On the 15th of March 835 A.D., he summoned his disciples, declared his will, consoled them, and said: "I will enter into the Diamond Meditation (*Kongōjō*), leaving my body in this mountain, and will protect all the beings of this world. It will take place at the time of the Tiger on the 21st day of March next year. You must not regret this. Though my body enters into Meditation my Law-body abides in this world forever. I thought that I would abide in this world ten years for the sake of saving beings; but now, seeing all of you are completed, I go into Meditation peacefully and with an easy mind. I will see in my Meditation your activities good and bad, so cherish not slothfulness on account of my disappearance and not seeing you any more. After my entering into Meditation I go to the Tushita Heaven to see Maitreya and to attend on him. With Maitreya I will appear again in this world after many years, but

until that I will look at this world from the clouds and see and know the true or false in this world. So all the disciples should not be lazy, for I am looking from behind. I will bestow happiness on those who are diligent. Do not be negligent about this."

Then he sat down quietly and entered the deep meditation. All the disciples knelt beside him chanting the name of Maitreya. For three days this continued, and he was seen to close his eyes, and his followers guessed he had died. But for fifty days he was left in the room, in the same position, for it is related that his body was like that of a living man, his colour did not change and even his hair grew. On the fiftieth day they arranged him in his new garment and carried him in a palanquin to the Okuno-In, the very farthest end of the great cemetery. There were ten thousand persons in the funeral procession including a personal messenger from the Emperor.

Emperor Daigo's Sympathy

The Emperor's letter directly addressed to the dead saint is interesting. "To The Great Master of the Mikkyō, Eminent Teacher: People are protected by you, even the lowest creatures owe grace to you. Suddenly we see you die as a compassionate boat is stopped by breaking its rudder. All beings have lost their refuge. How sad it is! My dwelling is situated so far from you that the news of your death came late. I could not come in time for your funeral. How I regret this! You stay no more here. I can imagine how cool your cave residence is and you speak no

more. I hereby send my words mourning for you. Possibly your eminent disciples in your room will be so depressed and sad, therefore I here send condolence by this letter."

Eighty-six years later it is related that Kōbō Daishi appeared in a dream to Emperor Daigo, saying: "Long years having passed, my sleeves are rotten now, in the depths of the tomb, in the grave in which the moon shines." Next day a posthumous name was given and Shōnagon Koresuke sent as a messenger. Kwanken Sōjō, the high priest, holding the brown robe (*hikawa*) opened the door of the tomb and saw the body of Kōbō Daishi as real as in life. Looking at his face, with the hair grown and the clothes rotten, he shaved the hair and renewed the clothes. Each year new robes are offered in the tomb.

In Kōya San it is felt that the spiritual light of Kōbō Daishi still sheds its rays not only upon Kōya but also upon all the temples and believers of Shingon in the world. Shingon believes that Kōbō Daishi was not an ordinary man but *an incarnation of the Buddha*. Certainly he was one of the greatest of Japan's great men; not only a great religious priest but an active worker for humanity in every possible way. It was he who was not only a great teacher of religion but was also a skilled artist, sculptor, calligrapher, author, teacher and active in social works. He dug wells, constructed roads, established schools, invented the Hira-gana syllabary, was the instructor of three Emperors, and founder of an important sect.

A Way to Enlightenment

Shingon is one of the sects of Mahayana (Northern) Buddhism. It teaches the doctrine of *Soku-shinjōbutsu*, becoming Buddha in this very body, that is, obtaining enlightenment through the efficacy of the Three Secrets of Body, Speech, and Mind. This refers to the perfection of the body, of our words and our mind, and to perfect them right actions and thoughts, religious practices and meditation are needed. Shingon insists that its own esoteric teaching is the highest of Buddhist doctrines and that it holds out the best way for the aspirant to enlightenment. It reveres the Buddha in many different forms and manifestations, realizing always that they are but different aspects of the One. When we see the figure of Kwannon we know it is the Absolute Buddha showing forth as Compassion, just as when we see Monju he is Wisdom or in Fugen, Love. In the Shingon Mandara, which is a representation of the universe, many Bodhisattvas and other beings are depicted. Each one has a special characteristic. All of them are objects of meditation.

The mind of the Buddha and the mind of all beings, including one's own mind, are all one, and enlightenment consists in knowing and realizing this. The philosophy of Shingon lies in the phrase *Funi-isshin*, Not Two but One. The *Funi-isshin* is explained by the Mandara. The Buddhas and Bodhisattvas signify the condition of enlightenment, and the entire Mandara symbolizes the preaching and salvation of the Dharmakaya. *Dainichi* or Mahavairochana is the

personal aspect of Absolute Reality, the Dharmakaya who is eternal. Shakyamuni, the historical Buddha, was a manifestation of the Dharmakaya, and although he has passed away the Dharmakaya still pervades the universe and is living and always sending out his light upon all beings in the universe.

The doctrine of the Bodhisattva pervades Shingon as it does all Mahayana Buddhism. A Bodhisattva is a future Buddha who exerts himself for the good of others. One of his vows is: "Work that all the merits I have accumulated in the past as well as the present be distributed among all sentient beings, and make them all aspire after supreme knowledge." Shingon urges us to make the effort realization of our Bodhisattvahood in this very life. It has certain methods to assist spiritual development and the realization of Bodhisattvahood, i.e., enlightenment in the form of gestures and recitations which help concentration, and also special methods of meditation for the appropriation of the spiritual virtues of Mahavairochana. Shingon teaches that in the One Absolute Reality are contained all beings, human, sub-human, super-human. In other words All is Buddha. To know this is enlightenment.

A Holy Man's Ritual

For nine consecutive years I have been coming to Kōya San and in a quiet temple try to play "the world forgetting" and study and meditate. Almost all the temples rent rooms to visitors and supply simple vegetarian food. Some of the temples are crowded with visitors, but I have

been fortunate enough to find one, somewhat remote and very secluded. My rooms face a charming garden, and the stillness around me is broken only by the song of a bird or the chirp of an insect.

During the first few years of my stay the head of this temple was what is called a Zengwan; he had held the high office of Hō-In and had the right to wear the scarlet robe and shoes. Early in the morning he would enter the chapel with his orange robe as worn in Ceylon, draped over a purple underdress. Here he performed the ritual of Maitreya and in the evening the ritual of Fudō, and also gave prayers for the dead. His was a calm serene personality, he seemed to be living in another world than ours. Sometimes I would see him strolling in the gardens, religious robes laid aside and wearing only a plain white dress, as he fed his carp and goldfish in the pond or tended his trees and flowers in the garden. Since his death, his successor is a young priest.

A Wonderful Chapel

The chapel is a spacious room, the chief Buddha of which is a large golden image of Mahavairochana or Dainichi as he is called in Japan. On one side of him stands Bishamon, one of the four guardian kings and Avalokitesvara (Kwanzeon), the Bodhisattva of Compassion on the other side. Before the Dainichi are lamps, offering cups, candle-sticks, and incense burners, and on the table of ceremony is the sacred golden pagoda supposed to hold a relic of the Buddha. On one side of the altar are statues of Kōbō Daishi, the compassionate Jizō and others, and

on the other side are many memorial tablets for the dead. At the O-Bon season, August 12, 13, 14, there are special ceremonies held for the departed, for at that time it is universally believed by Japanese Buddhists of all sects that the spirits of the dead return to commune with the living. Even the animals are not forgotten.

Nature's Beauty

This temple and its garden are so quiet that all day long scarcely a sound is heard, once in a while a carp splashes in the pond or a bird gives a few notes, that is all. A green-blue dragonfly flashes by and a wagtail bird steps on the ground before me, otherwise the garden is still and quiet. I can almost fancy myself in another world.

From the garden outside I can look at my room inside, where the sliding screens display some modern but very charming screens, mountains and sea, pine and plum; they are restful too and in keeping with the entire atmosphere of the temple.

There is a wealth of interest in Kōya, religious, artistic and of nature. For the one you must go to the Museum and the temples, for another to the woods and quiet gardens. As for the religious interest it is everywhere present, in the temples, in the great cemetery, indeed wherever one moves in Kōya. What must it have been in ancient times when instead of one hundred and twenty temples there were two thousand, when the roads were filled with pilgrims, priests, processions of great daimyōs on their visits to Kōya, when the air was half incense and the sound of temple bells echoed throughout the groves. I have seen

maps of these days and they are really wonderful, showing the number and splendour of those priestly days which in this form have largely departed not perhaps to be renewed. Yet enough is left in interest and beauty, and a whole summer, or even a few days, at Kōya is something to be remembered and treasured in memory.

The Jewel of the Mountain

We cannot think of Kōya without thinking of Kōbō Daishi. His

is the great personality which finds expression here. Kōya was made by him, it is his handwork and his spiritual force enduring yet still sustains it. As long as there is Kōya San the memory of Kōbō Daishi will be revered, his story told, his teachings practised. He is the jewel of Kōya; the other aspects of Kōya—its natural beauty, its art, its religious activity—are all only the setting to show off the brilliancy of this jewel shining upon the mountain.

A HINDU FAIRY QUEEN IN BUDAPEST

(From *Delibáb*, Budapest, October 1936)

RUKMINI DEVI, Hindu wife of the President of the Theosophists, is a distinguished visitor in Budapest, accompanying her husband on his official tour. Of course she too is a Theosophist. But, if Mrs. Arundale speaks the word "Theosophist" it loses all its alarmingly serious and abstract scientific tone.

Hindu woman Mrs. Arundale is, yet is she like a Hindu fairy tale come to life. Like an old miniature painted on ivory—the red spot on her forehead, which shows that she belongs to the highest caste, her marvellous gold-edged purple and wine-red garments strikingly contrasting with her black hair on which the light scintillates, and her hands in which lives the culture of countless distinguished generations.

She herself, her whole being, is more powerful propaganda for the Hindu idea than anything that one can hear or read. The conversation which I had with her cannot be written down in the routine of ordinary interviews. Rukmini Devi did not come to Europe to admire the jewel-shops in the Rue de la Paix, or enjoy the life of Budapest at night, but in order to

purify and heal where possible by the sheer radiance of her being.

"Europe is ill!" she says. She says this like the princess of the castle in the fairy-tale, when she entered the hut of the very poor man of the story and there for the first time experienced poverty and sickness—she would open the window to let in the golden sunshine and the scent of flowers. "Europe is ill," says Rukmini Devi, "ill because she does not believe in the beauty of truth and goodness. In Europe, culture is only in the outer things, an end, whereas according to the Hindu idea culture is merely a means to the realization of beautiful ideals."

Rukmini Devi's voice is like a four-stringed instrument. She says that in Europe dance is misunderstood and used only for the pleasure of the senses, whereas dance could be one of the strongest means of international peace and understanding.

Perhaps Rukmini Devi is living the real life in her holy dream world, and our bitter material life with its politics, economic crises and sense pleasures, is but its feeble shadow?

THE TREATMENT OF THE LAW-BREAKER IN THE FUTURE

By C. JINARĀJADĀSA

(A fifteen-minute address broadcast in Australia)

IN these days, when we are living amidst the rumours of wars which will involve all the nations in one cataclysm, it is scarcely possible to imagine that the days of Utopia can in any way be at all near. If we mean by Utopia perfect conditions in every department of life, undoubtedly it will be many hundreds of years before we shall have such a Golden Age. But if we mean by Utopia certain definite improvements in particular conditions, I think such a Utopia is not so very far away. Nothing is so remarkable as the appearance within the last hundred years of two words which are beginning to play such an important part in our lives. These two words are "humanitarian" and "international."

Our Present Attitude

Little by little this era of Humanitarianism, which plans to improve the conditions of life not only for men, women and children, but also for animals, is gaining the day, in one country more rapidly, in another less. In Europe the community conscience, particularly that of landlords, has been aroused with regard to the terrible conditions in the housing of the poor. Abolishing of slums and other city improve-

ments of various kinds are beginning to be the order of the day. But there is one particular reform which is long overdue, and that is, a more just attitude towards the law-breaker, whom we term the criminal.

It is strange that our doctors, who are such an influential community, have not insisted with our law-makers that no criminal should receive judgment until he has been thoroughly examined by a panel of doctors. For our laws are made to punish but not to reform; therefore it follows that the judge who administers the law has no instructions that he is to inquire first why the law-breaker broke the law. The function of the judge is merely to ascertain that the law was broken and then to apply the punishment. Yet, in the vast majority of cases where laws are broken, the antecedent conditions practically drive the man to break the law. It is these conditions which are not inquired into. What was the man's state of health? In what way was it defective? What were the ailments from which he was suffering which produced a neurotic condition? How defective was his education? What was his home environment? These conditions are

not inquired into, except, so far as I know, in one country. Some years ago Mexico passed a law that before the judge gave his judgment in certain criminal cases, he should ask for a medical report concerning the criminal. Some day, when this idea is developed, the man in the dock will not be looked upon with that severity which is now the characteristic of our civilization. Every man who has been in gaol will tell you how difficult it is, and sometimes almost impossible for him, to get a job, merely because he was arrested and condemned, often for no deep perversity of his own.

A Dream of the Future

I believe that soon there will come a complete reversal of our present attitude towards the criminal. We shall look upon him not as a criminal case, but rather as a medical case. Therefore we shall try, not to punish him, but to cure him of the particular disease or diseases from which he is suffering. I believe firmly in this new era to come, since twenty years ago I had a most wonderful vision of the future. It may seem nonsensical to talk of getting a glimpse of the future, but even modern science, through its prophet Sir James Jeans, is telling us that from the purely scientific standpoint time can be considered as moving backwards into the past or forwards into the future. In any case, there are certain dreams which have the curious effect that when we awaken and ponder on them, sometimes days afterwards, the dream develops and unfolds, revealing more and more of its substance. The

recollection of the dream is like a drama in its First Act, and as you think over it, then, in strict sequence and logic, the drama develops in your mind into the other acts, as does a great poem. One such dream dealt with the future treatment of the criminal. My dream was as follows:

First of all, the place where the criminals were housed was not at all like a gaol. There were no high walls, no cells, no warders. On the contrary, the place resembled very much my own College at Cambridge. St. John's College is one of the most beautiful Colleges, and it has four quadrangles or courtyards; each quadrangle is rectangular, and round it on three stories are the rooms in which the College men live. There is the first court with, on one side of it, the chapel, which is really a fair sized church, and on another side the great dining hall. Then comes the second court, much admired by Ruskin; and then the third court. Then follows a bridge, called "The Bridge of Sighs," across the River Cam into the New Court, where I had my rooms. Of course there are certain regulations, such as the one that no piano may be played after 10 p.m.; the gates are closed at 10, so that no one can go out of the College, though they are opened up to 12 to let men in who are outside. The name of everyone who comes in after 12 midnight is taken down and sent to his tutor. The men live in their rooms, which consist of a sitting-room, bedroom, and "Gyp room" or pantry, for the use of the two servants which a group of students has in common.

The Law-Breaker Needs a Rest

It was in such an institution as this that those who had broken the law were living. There was no idea of harsh condemnation, but rather one of sympathy surrounding them, just as is the case with regard to a hospital patient. The men were allowed to go in and out in the course of the day, though they had all to be back at a certain time in the evening. They wore no uniform, and were not differentiated from the other citizens; the authorities were not at all alarmed that any man should get away, any more than the hospital staff worry about patients escaping them. The patient comes to the hospital to be cured, and he is trying to co-operate with those who have charge of him.

But the most striking thing of this system of the future was the attitude of the public. For one thing the place was not thought of as any kind of a prison; it was called "Citizens' Rest House." In that designation of the institution as a *rest* house, we have the whole clue to the treatment of the law-breaker in the future. He remains always the citizen, and nothing that he can do can ever deprive him of the privileges of citizenship; indeed, the more he breaks the law, the more we are bound to him, and should support him in the crisis which has led to the breakdown of his civic health. Then, furthermore, what he needs is not punishment but rest. It is the rest from certain struggles and bitternesses of life which is the essential element of his cure; this is the novel idea with regard to the treatment of law-breakers.

"A man's a man for a' that," said Burns, and the intense humanitarianism underlying it is bound to prevail, in spite of every setback which our idealism receives because of the exploitation of all that is good by the evil-minded. But the very fact that there are any evil-minded at all is an indication that there is some great defect in our community's life. Now, we shall never discover that defect if we set to work with the idea of punishment. On the other hand, if we approach every problem of law-breaking from a different angle, which is that the breaking of law is against a man's true nature, and that if he breaks the law he is sick and tired, and is suffering in some way, then we shall understand both the law-breaker, and how to restore him to his normal health as a citizen who co-operates with the law and rejoices in the wellbeing of all.

The Wrong Kind of Treatment

One special element of cure in the future method of treatment is that the sick law-breaker is surrounded with everything that suggests to him the best elements of our humanity. Today, if you visit any prison, what is obvious is that the prisoner is isolated from the normal healthy life of the community; he is segregated into a kind of life where everything is arranged to discourage him and to deaden his sensitiveness. Granted that routine and discipline are necessary; but there is not a shred of beauty, and the humane attitude of the kindest of governors and warders is rigidly held within the bounds of an iron discipline. In the buildings of the future, as in

the buildings I refer to of my College, there is much beauty. As we College men wander about our quadrangles in Cambridge, we get infected with a sense of pride in the dignity of the place. At Cambridge, my College, and several other Colleges, have beautiful gardens and lawns sloping down to the river; these gardens are called "The Backs." In spring and summer time, the Backs are a place to which people are drawn because of the beauty to be found there.

Shakespeare's Remedy

In the same way, the law-breakers in the future are fostered in the growth of their imagination towards the good by being kept in touch with what is lovely, and by not being isolated from it, as in the modern scheme. Also in the ideal future, the majority of law-breakers are allowed to keep in touch, during certain hours of the day, with their families and with a certain amount of daily work which is congenial to them. In other words, they are not cut off from the healthy stream of life of the community, but rather those streams are directed to play upon their natures so as to wash away and cure the unhealthy spots in their imagination. So the cure of the man who has behaved *against* the laws of human life is to surround him more than ever with the finest that exists in humanity.

A faint indication of the new principle is seen where the law-breaker is not sentenced at once, but is given what is termed an indeterminate sentence. He is released, but warned that he will be called up for sentence within a

definite period, a year or two years or three, if he commits any act which shows that he has not improved in character. This is so far good; but one element of weakness is that nothing is done to strengthen his character. No one has analysed him medically; he goes back to the same conditions wherein he broke the law, with a new sense of fear which is intended to help him to keep straight. But the process of curing him or healing him of his moral and mental lesions is not attempted.

Similarly too there is a gap in the system of the Juvenile Court, which puts the young lawbreaker on "Probation." There is a probation officer, and sometimes a few citizens also, to act as "big brothers." This is excellent. But once again, a board of sympathetic experts of men and women is needed to analyse the malady which produced lawbreaking, and to provide a constructive cure.

This idea, that the worst of us can be cured by a process which draws out of us the best, by the power of all that is best in others, is not new. The wisest man whom England has produced proclaimed it. Shakespeare in *All's Well That Ends Well* reveals the intimate self of each of us in these words:

"The web of our life is of a mingled yarn, good and ill together: our virtues would be proud, if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues."

There we have the problem in a nutshell: "our crimes would despair if they were not cherished by our virtues." Note in those words the principle of cure I refer to: with

the power of our virtue we can cherish the evil-doer, and so evoke in him the virtue which he has, but whose strength is too weak to battle against evil.

A Better Outlook

But today, there is no opening for the power of good which exists in those who reside outside the prison walls to contact those who reside within them. For the law says that the custody of the prisoner is more important than his cure, and the gaoler is therefore more important than the doctor. Our present prison administration is arranged so as to make matters easy for the warder, not for the prisoner.

We approach the problem from the wrong end. What we need is to approach the whole matter from the point of view of the prisoner. Then we shall understand this pitiful problem as it should be understood.

It has fallen to me to visit prisons in many lands—good prisons as in Pittsburgh, Pennsylvania, and in São Paulo in Brazil, bad prisons such as one I saw in a certain city in one of the British Dominions. In this latter there was nothing

contrary to the law, but the atmosphere was charged with a rigid harshness. By contrast I noted with much surprise the almost complete absence of harshness in Brazil.

I could not help thinking, as I looked at the prisoners and addressed them: "There, but for the grace of God, stands C. Jinarāja-dāsa." I certainly have not broken the codified law of the State; but how many of the laws of righteousness have I not contravened? Life has other prisons than those made of stones. There is a deep truth in a Muhammadan saying: "If Allah were to punish men for *all* their sins, He would not leave a single person alive."

This immense problem is not one which concerns the law-breaker alone; it concerns the whole community. Therefore it requires such full co-operation on the part of the community, in a wonderful scheme as this, as certainly will not be given at the present moment. Yet the world is moving towards a better outlook, and therefore I have no doubt whatsoever, that the "Citizens' Rest House" will indeed become an institution of the future.

"WHO WROTE THE MAHATMA LETTERS?"

Rai Bahadur Panda Baijnath, late General Secretary for India, writes:

"With reference to the remarks on page 261 of the December 1936 THEOSOPHIST concerning the Master K. H., may I point out that the sage Kuthumi (कूटुमी) is mentioned in chapters VII and XXIV of the first half of the *Linga Purana*? There he is described as a great Yogi and a disciple of Jātāmālī, an incarnation of the god Shiva in the nineteenth Dwapara age. The last Dwapara age, when Vyasa and Shri Krishna Vāsudeva lived, was the twenty-eighth. Jātāmālī is mentioned as a Yogāchārya who attained the highest success in the Pashupata form of Yoga."

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SCIENCE AND SOCIETY

THE BRITISH ASSOCIATION MEETING 1936

By CORONA G. TREW

THE awakening of the scientific conscience to a sense of responsibility for the problems created in human society by the advances of science has become an increasingly marked feature of recent meetings of the British Association for the Advancement of Science. The ills from which society is suffering—unemployment, economic difficulties, fear of wars—are all indirectly, if not directly, connected with the enormously rapid advances made in natural science during the last half-century.

The September 1936 meeting of the British Association stands as a landmark, not only for the unanimous realization of the urgency of the problem that confronts humanity, but also for many practical hints as to how it may be tackled, put forward in one field or another. The Editor of *Nature* described the 1936 meeting as "The one meeting above all others which from the inception of the Association . . . has endeavoured to address itself on a united front to a diagnosis of the current ills of human society."

The Presidential Address of Sir Josiah Stamp set the keynote, and this was followed by the Presidents of the various sections devoted to specialized branches of science. All attribute the political, social

and economic difficulties which confront the world today to a lack of conscious direction and organization in the fields of human relationships and social science. Sir Josiah Stamp expresses this as follows: "If the impact of science brings certain evils they can only be cured by more science. Ordered knowledge and principles are wanted at every point." And again: "We have spent much and long upon the science of matter, and the greater our success the greater must be our failure, unless we turn also at long last to an equal advance in the science of man." Lord Horder in an address to the Physiology Section entitled "The Strain of Modern Civilization" said much the same when he diagnosed the root of our present ills as "not too much science, but too little science, . . . not enough interest in science and not enough direction given to science."

This realization of the need for an extension of scientific methods in order to deal with the effect upon the social organism of the impacts of science is coupled with a recognition of the need for a greater sense of responsibility on the part of the scientific investigator for the social consequences of his discoveries. Sir Josiah Stamp likens the investigator in pure science to the parent of a foundling, whose

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discoveries are "scientific infants duly born and left on the doorsteps of society." They "get taken in and variously cared for, but on no known principle and with no directions from the progenitors." The need for a greater sense of social obligation in scientific workers is also stressed by Professor J. C. Philip, President of the Chemical Section, when he says: "It is time for chemists and scientists in general to throw their weight into the scales which are dragging science and civilization down and debasing our heritage of intellectual and spiritual values."

That the 1936 Meeting of the British Association is not content with a merely pessimistic statement of the difficulties is shown by its clear analysis of the problem at issue and the suggestions thrown out as to practical steps which might be taken to apply the scientific method of clear thinking and impersonal experimentation. The need is envisaged for greater development of the biological and social sciences, especially those dealing with economics, ethics and human relationships, to bring about an adjustment of the balance between the uneven development of the sciences of nature and those of man. This development must consist not only of research on the part of the scientific investigator, but must also be of an educative nature in bringing society as a whole to a consciousness of its necessity for growth. This twofold process is expressed by Lord Horder, when he points out the necessity for more science, "especially science directed towards the study and development of the mind and the spirit of man."

The scientist, for his part, needs a greater contact with the social order in which he lives, as Sir Josiah Stamp indicates when, in discussing the field of ethics, he says that "the whole body of ethics needs to be reworked in the light of modern corporate relations, from Church and company, to cadet corps and the League of Nations." Yet such a research in the field of ethics would be of little value unless followed by the raising of the ethical standard of the individuals who constitute society. Professor Philip stresses the point that "the employment for other than beneficial ends of the substances discovered by the chemist is due, not to his especial wickedness, but to the weakness and backwardness of the human spirit."

That the problem is primarily one of education in its wider sense was declared by Sir Richard Livingstone, President of the Educational Section. Since the humanistic and social sciences, in which lie the greatest need for advance, cannot be fully appreciated until an adult age is reached, and some experience of life gained, he considers that "the future lies with adult education." As a practical suggestion he urges that existing organizations such as the Workers' Educational Association and University Extension Courses could readily be made use of for such advance. Another practical suggestion which might form a starting point for establishing closer contact between the scientist and society, is made by the Editor of *Nature*, that the British Association, or even the Royal Society, might consider issuing an annual

publication containing in a readable form for the public, summaries of all lectures, discussions, etc., given at the British Association meetings which have a direct bearing on the life of the community as a whole.

In making this statement of the problem before us, and indicating lines of activity along which a

solution may be found, the British Association of 1936 has made a vital contribution not only to the advancement of science, which is its professed object, but also to the welfare of mankind as a whole, and the duty is upon society as much as the scientist to work toward a use of science which may result in a better social order.

LADY JANE GREY

ON the subject of the "Remarkable Case of Recollection" published in THE THEOSOPHIST for October 1936, p. 53, describing the sudden remembrance by Miss Dorothy Jordan of the execution of Lady Jane Grey during the screening of "Tudor Rose," Rev. John Barron, Belfast, writes:

"In the most up-to-date history *The Romance of the Nation*, recently published and edited by Charles Ray, there is a full account of the executions of Lady Jane Grey and her husband Lord Guildford Dudley (vol. II, pp. 793-794). Dudley was executed on Tower Hill, just outside the fortress.

"Lady Jane Grey had to wait while the scaffold for her was being erected within the Tower, 'being of royal blood she was executed there instead of outside on Tower Hill.'

"Lady Jane was tried at the Guildhall with the two Dudleys (father and son) and Archbishop Cranmer for high treason, and afterwards led through the streets to the Tower, amid sympathizing crowds. Within the Tower she had a good deal of liberty, and it was evidently Queen Mary's intention to pardon her, but in this the Queen was persuaded to the contrary by the Council.

"So there was a passing through the streets, but it was not immediately to her execution, only to her imprisonment.

"However this, if the correct version, does not affect the good faith of Miss Dorothy Jordan, who had what she considered a glimpse of a previous life, for in the astral light there are pictures of historical events more vivid than the written records of those happenings."

"THE STORY OF PROPHECY"

REVIEW BY MARIE R. HOTCHENER

"*The Story of Prophecy*," by Henry James Forman.
Farrar & Rinehart, Inc., publishers, Murray Hill, New York. Price \$3.00.

THE gift of prophecy is a human attribute of great fascination, because of its power to overreach the stretches of the human mind and to contact the soul of things to be. The occultist knows that the rare phenomena of true prophecy are actual; yet the technique of the revelations registering themselves across the threshold of the waking consciousness is a constant source of wonder to the truth-seeker. Well he realizes the dangers attending such phenomena—inaccuracy, prejudice, fixed ideas, superstition and other blinding perversities—therefore when considering phenomena of this kind he endeavours to test them with his reasoning faculties: these must always stand as censors at the portal of his investigations.

In *Isis Unveiled*, Vol. II, page 592, H. P. Blavatsky says: "The greatest philosophers of antiquity found it neither unreasonable nor strange that 'souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or announce future ones,' as Ammonius tells us. Moreover, Lamprias and others held that if the unembodied spirits or souls could descend on earth and become guardians of mortal men, 'we

should not seek to deprive those souls which are still in the body of that power by which the former know future events and are able to announce them. It is not probable,' adds Lamprias, 'that the soul gains a new power of prophecy after separation from the body, which before it did not possess. We may rather conclude that it possessed all these powers during its union with the body, although in a lesser perfection. . . . For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has only appeared dim and obscured by vapours, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, but has possessed it always, though dimmed by connection with the earthly.'"

The Doom of Atlantis

So far as we know Mr. Forman's book, *The Story of Prophecy*, is the first of its kind in English. He has delved into the far past—from the days of the ancient oracles—and quoted fulfilled prophecies of many nations down to the present day. He says: "Today we laugh at prophecies, though many of us at least secretly believe in them. That

is nothing new. People have always laughed at them, notwithstanding the numbers who have believed in them too well. Perhaps that was the reason for the laughter. True, it is difficult to find a prophet whose average was a hundred per cent correct. Besides, many a prophet, like some of those in the Bible, though by no means confined to the Bible, was able to make a considerable nuisance of himself by prophesying things people did not want to believe.

"There is a saliently plausible legend to the effect that upon the lost continent of Atlantis prophets who foresaw its destruction and announced it were put to death. Such is still the human instinct touching prophets of doom. Not all, however, are prophets of doom. Some of the most recent as well as the most ancient predict peace and surcease after tribulation and storm. And in so far as concerns the past, the number of prognostications that appear to have been borne out by the facts is not only impressive but truly amazing."

The author has long had a vivid and scholarly interest in the subject and the book is the result of many years of research, and a conviction that the subject, like some other laws of nature, has been systematically neglected "until some critical time, to mankind's incalculable cost. If the future is, as some hold, the only reality, it can hardly be other than our most prized possession."

Clairvoyance of Nostradamus

The frontispiece of the book is a fine lithograph of Michel de Nostradamus, celebrated astrologer

of St. Remi, Provence, 1503-66. The author considers Nostradamus Europe's greatest prophet of the far past. He wrote in old French verse, and this may be one reason why present students know so little of his amazing predictions. He carried them forward centuries even to the far distant 3797! Of the many thousands of predictions which he made, large numbers have been fulfilled. He lived one hundred years before Newton, yet he took into account the law of gravitation.

One of the most remarkable of his prophecies occurred in the sixteenth century. He was contemporary with King Henry II of France, and the prophecy about the King reads: "The young lion will conquer the old one upon the field in combat. He will pierce his eyes in a golden cage, who will then die a dreadful death." A short time later the King, who was a great protagonist in combat, crossed lances with a nobleman. The King wore gold armour and finally the lance of the nobleman entered the eye of the King's helmet, pierced his head, and caused him a painful death. Other predictions which are credited to him are: England's rise to power; the French Revolution and the adventures of its Royal Family; the American Revolution (the West shall be free of the British Isles); the rise of Napoleon. Nostradamus was "a true prophet endowed with the gift of clairvoyance in space and time."

The English Astrologer William Lilly foretold the London plague of 1665. A still-living seer foretold to Lord Kitchener his death at sea in his sixty-sixth year, and to Mark Twain (by Twain's own testimony)

that he should be rich at the end of his life, after his sixty-eighth year, which came true to the letter.

Tycho Brahe was only seventeen when he foretold, in 1563, the Great Plague which was to sweep Europe in 1665-1666.

"Certain happenings in 1936," according to a modern prophet, "will do more to annihilate the veil between the seen and the unseen than any other line of activity hitherto initiated. Death will lose its terrors, and the fear of death will come to an end between the years 1936 and 1945."

Two months before the event, Tomas Menes, a Spaniard, accurately predicted Chancellor Dollfuss's violent death.

Only seven more Popes are to come. Then no more. That is the burden of a famous prophecy reputed to be nearly eight hundred years old. St. Malachi is said to be its author. The prophecy of "the monk of Padua," which already existed in manuscript before 1740, actually gives the names, with only one error thus far, under which each Pope from 1740 to the end of the Papacy is going to reign.

Some of the most startling prophecies quoted by Mr. Forman are those concerning the Great Pyramid. He relates how, to those who believe in them, all its miraculously exact mathematical and astronomical measurements and proportions carry a prophecy; that already much has been fulfilled in the last four or five thousand years, and that the rest is working out today.

The "Marvellous Maid"

In quoting the prophecies of Saints the author says he considers

those of Joan of Arc the most remarkable and appealing of all time. "She came to her own and her own received her not. Long before her birth (1412) a prophecy was current attributed, like so many, to Merlin, that in a grove of oaks of that region should be born a Maid who should do great deeds—a marvellous Maid will come from the Nemus Canutum, for the healing of the nations." That Nemus Canutum, or oak grove, was identified with the Bois Chesnu, which, later, Joan testified, she could see from her father's door at Domremy. And at least a generation before Joan's birth, a seeress named Marie d'Avignon had dreamed a dream of arms and armour and was told they were not for her, but 'for a maid who should restore France.' The time of Joan's appearance was one of the worst in the history of France, distraught by civil strife, by an English invasion, by endless internecine struggle. But 'she had the faith that can move mountains, and never lost courage, though she knew that she would last but a year or little more.' And in that time she must set things right!

One morning when she was thirteen, she, together with some other girls watching sheep, ran a footrace for a bunch of flowers or some similar prize. When the race was over and Joan was resting and recovering her breath, a youth whom she did not identify appeared near her and said, 'Joan, go home, for your mother needs you.' She ran home, but her mother only scolded her for leaving the sheep. She had not sent for her. Joan concluded some boy had played a trick upon her and went out by way of the garden.

when a voice called her three times by her Christian name, though no living soul was in sight. 'The voice,' said Joan, 'was clear and pleasant and quite distinct.' A blaze of light accompanied it. 'Joan,' it commanded, 'go to France where there is a great city.' Domremy was considered part of Lorraine. She was informed 'that she must change her course of life, and do marvellous deeds, for the King of Heaven had chosen her to aid the King of France. She must wear man's dress, take up arms, be a captain in the war, and all would be ordered by her advice.' She believed the voice to be that of St. Michael. Two other voices that spoke to her, she said, were those of St. Catherine of Alexandria and St. Margaret of Antioch. Both of them had suffered martyrdom at about the age of Joan herself. 'Their heads,' she said, 'were crowned with fair crowns, richly and precious. To speak of this I have leave from the Lord.'

"She was, according to the best authorities, exactly seventeen when she set out on her incredible mission to reach the Dauphin, to raise the siege of Orleans by the English army, and to crown the Dauphin in the Cathedral at Reims, thus uniting the troubled country of France—a task that would have made some great soldier-statesman famous for evermore. She addressed herself to a certain captain, Baudricourt, who held the town of Vaucouleurs for the Dauphin. Baudricourt can hardly be blamed for not immediately accepting the child at her own valuation of herself.

"In God's name,' she protested, 'you are too slow in sending me;

for this day, near Orleans, a great disaster has befallen the gentle Dauphin, and worse fortune you will have unless you send me to him.'"

How could she know? It took six days for the news to reach Vaucouleurs, and when it did arrive it squarely confirmed Joan's utterance. There was nothing hysterical about Joan. The conviction of her visions and voices were as clear to her as her own pellucid soul. She had clairvoyance in space, at a distance, and also clairvoyance in time. She knew she had but "a year and a little more" for her task. She was a prophet.

"When she reached the Dauphin at last, he was as skeptical as had been Baudricourt. He sent her to learned doctors at Poitiers so that she might be tested, and they, honest men, found her honest, simple and pious, and they commended her guardedly to the Dauphin. She was then given armour, a horse, a household and a standard, and the simple peasant girl became a great soldier, a statesman, a hero, all in one. Two princesses were appointed her mentors, and they were enchanted with her. The peasant girl was in her own manner a princess. Whatever she announced in her unequivocal ways as about to happen, invariably happened. With superhuman ability she proceeded to raise the siege of Orleans, to beat the best of English troops, and to cause the Dauphin to be crowned at Reims, precisely as she had promised.

"When the Dauphin had been crowned and consecrated, the Maid, kneeling, embraced his knees, weeping for joy, and saying these

words: 'Gentle King, now is accomplished the Will of God, who decreed that I should raise the siege of Orleans and bring you to the city of Reims to receive your solemn sacring, thereby showing that you are the true King, and that France should be yours.'

"And right great pity came upon all those who saw her, and many wept."

How she was subsequently captured, betrayed, handed over to the English, and tried by a tribunal under Pierre Cauchon, Bishop of Beauvais, who has been execrated by posterity, is no part of this story. She died at the stake in the market-place of Rouen on June 7, 1431, "in a year and little more" since the beginning of her mission, as she had prophesied.

Continuing his history of prophecy, Mr. Forman relates many deeply interesting prophecies little known, and quotes the legendary doggerel of Mother Shipton:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the earth thoughts shall fly
In the twinkling of an eye;
The world upside down shall be,
And gold be found at the root of a tree.
Through hills man shall ride,
And no horse be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen
In white, in black, in green;
Iron in the water shall float,
As easily as a wooden boat.
Gold shall be found and shown
In a land that's not now known.
Fire and water shall wonders do,
England shall at last admit a foe.
The world to an end shall come
In eighteen hundred and eighty-one."

Here we find an assortment of prophecies fulfilled: The automo-

bile, telegraph, radio, railways, tunnels, submarines, aircraft, steamships. But not the end of the world in 1881!

H. P. Blavatsky's Prophecies

In the chapters entitled "Prophecies of Our Own Times," Mr. Forman enters into a record that will greatly fascinate the reader. He mentions Madame Blavatsky's prophecies, or rather her knowledge of the Masters of the Wisdom and Their teachings, and that they were now to be broadcast to the world, and deal a death blow to materialistic science—an age of darkness to be succeeded by an era of light; also her prediction that in America there will arise a new race.

Mr. Forman also quotes the Master K.H.: "Of course your Science is right in many of her generalities, but her premises are wrong, or at any rate—very faulty. For instance she is right in saying that while the new America was forming the ancient Atlantis was sinking, and gradually washing away, but she is neither right in her given epochs nor in the calculations of the duration of that sinking. The latter is the future fate of your British Islands, the first on the list of victims that have to be destroyed by fire (submarine volcanos) and water. France and other lands will follow suit. When they reappear again, the last seventh Subrace of the Sixth Root Race of present mankind will be flourishing in 'Lemuria' and 'Atlantis,' both of which will have reappeared also (their appearance following immediately the disappearance of the present isles and continents), and very few

seas and great waters will be found then on our globe, waters as well as land appearing and disappearing and shifting periodically and each in turn."

With the following words Mr. Forman closes his most interesting book: "In short, a higher and finer way of life is universally awaited and almost universally prophesied. Whatever of turmoil and tribulation the nearby prophecies may

hold, those of long range bear a solace and a healing for the heart of man; for in essence that heart, steeped in age-long knowledge and rooted in an immemorial experience of hard-won triumphs, remains incurably optimist."

The book is surely destined to aid in the fulfilment of the prophecy by H. P. Blavatsky that the materialism of the times is being replaced by the light of eternal, divine truth.

*Dieu se-sert icy de ma bouche
Pour t'annoncer la verité
Si ma prediction te touche
Rends grace à sa Divinité*

NOSTRADAMUS

In the monograph on Byron commencing on p. 361, the page numbers refer to *The Poetical Works of Lord Byron*, pub. by Ward, Lock & Co. Ltd., and are here retained for convenience sake.

A SYMPHONY OF THE POETS

By S. MEHDI IMAM

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CHAPTER IV

LORD BYRON: THE SPIRIT-PEOPLES AND THE SPIRIT-PLANES

Mr. Mehdi Imam finds a unity of purpose in the poetry of Byron and his contemporaries—"psychical shadows" in Keats, "lights" in Shelley, and "the luminous regions of the invisible people render up their secrets in the compelling personality of Byron." Byron "materializes the immaterial universe."

"Spirits of earth and air,
Ye shall not thus elude me."
(BYRON, *Manfred*, p. 359).

THE Elves, Sylphs and Spirits which breathe in the poetry of Keats and Shelley are to take a grosser form. Their etheric essence had been observed with the delicacy of the etheric gaze. The opalescent and the transparent have no place in Byron. He deals with flesh not phantoms. Byron and Shelley do not run apart. They meet. Byron describes the physical and Shelley the psychical aspect of the world.

Thoughts-Forms Precipitated

The new phenomenon which Byron's poetry reveals is the "geography of the invisible world." Some hints of the interpenetrating planes have been given in the intuitions of Keats and Shelley.

But these planes are to be described in Byron in larger detail as material worlds peopled with material beings. He conducts us into four classes of planes. The first is the astral plane next to the earth, where live the dead. The second is the plane whence the Higher Intelligences operate. The third is the region infused by what is called in occult language the life of the Elemental Essence. The Elemental Essence is in fact psychic matter fully alive to the force of mind. It is responsive to every act of thought. It is the substance with which the concentrated will makes thought-forms. The Elemental Essence is thus defined in Theosophy:

"This elemental essence is, as it were, in a 'critical state,' ready to precipitate into 'thought-forms' the moment a vibration of thought from a thinker's mind affects it;

according to the type and quality and strength of the thought, is the thought-form which is made by elemental essence out of mental or astral matter. These thought-forms are fleeting, or lasting for hours, months, or years; and hence they can well be classed among the inhabitants of the invisible worlds. They are called Elementals." (pp. 91-92, *First Principles of Theosophy*, by C. Jinarajadasa).

In *The Deformed Transformed* we find such thought-forms "precipitated" so as to become a living body which the mind uses as a physical vehicle. We shall examine first Byron's Miscellaneous Poems and then the Dramas for the main lines of his psychic evolution.

Psychic Messages

In his Miscellaneous Poems the psychic messages come in scattered fragments. First the eyes are released from the illusions of the sense-system:

When first this liberated eye
Survey'd Earth, Ocean, Sun, and Sky,
As if my spirit pierced them through,
And all their inmost wonders knew!
One word alone can paint to thee
That more than feeling—I was free!
E'en for thy presence ceased to pine;
The World—nay, Heaven itself was
mine!

(*The Bride of Abydos*, p. 271).

Byron recognizes with Shelley the power of thought to materialize a world of vivid reality:

The mind can make
Substance, and people planets of its
own
With beings brighter than have been,
and give
A breath to forms which can outlive
all flesh.

(*The Dream*, p. 134)

The physical body of man is turned into soul-body by the intensity of thought and feeling:

And is this the whole
Of such men's destiny beneath the sun?
Must all the finer thoughts, the thrilling
sense,
The electric blood with which their
arteries run,
Their body's self turned soul with the
intense
Feeling of that which is, and fancy of
That which should be, to such a re-
compense
Conduct? Shall their bright plumage on
the rough
Storm be still scatter'd? Yes, and it
must be;
For, form'd of far too penetrable stuff,
These birds of Paradise but long to flee
Back to their native mansion, soon
they find
Earth's mist with their pure pinions
not agree,
And die or are degraded; for the mind
Succumbs to long infection, and des-
pair.

(*The Prophecy of Dante*, p. 147).

The radiant body of Byron, accompanying him upon his travel, is moulded of the stuff of thought:

What am I? Nothing: but not so
art thou,
Soul of my thought! with whom I
traverse earth,
Invisible but gazing, as I glow
Mix'd with thy spirit, blended with
thy birth,
And feeling still with thee in my crush'd
feelings' dearth.

(*Childe Harold*, Canto Three: p. 213).

"The soul of his thought"—his subtle-body—is invisible and all aglow in virtue of its radiations. That thought-body is not only intensely real, dwelling in the depths unseen, but is lit with the ray of the "slow eternal flame":

Deep in my soul that tender secret
dwells,

Lonely and lost to light for evermore,
Save when to thine my heart responsive
swells,
Then trembles into silence as before.

* * *

There, in its centre, a sepulchral lamp
Burns the slow flame, eternal, but
unseen;
Which not the darkness of despair can
damp,
Though vain its ray as it had never
been.

(*The Corsair*, p. 280).

The ray which kindles the subtle
body is seen again:

There is a ray
In me, which though forbidden yet to
shine,
I feel was lighted at thy God's and
thine.
It may be hidden long: death and decay
Our mother Eve bequeath'd us—but
my heart
Defies it.

(*Heaven and Earth*, p. 510).

The soul-spark which is called in Keats' *Endymion* "the orb'd drop of light" materializes in broad daylight:

Tell me no more of fancy's gleam,
No, father, no, 't was not a dream;
Alas! the dreamer first must sleep,
'Twas then, I tell thee, father! then
I saw her; yes, she lived again;
And shining in her white symar,
As through yon pale gray could the
star
Which now I gaze on, as on her,
Who look'd and looks far lovelier;
Dimly I view its trembling spark;
To-morrow's night shall be more dark;
And I, before its rays appear,
That lifeless thing the living fear.

(*The Giaour*, p. 263).

A Materialization

The figure dematerializes like
the nymph in Keats' *Lamia*:

Rushing from my couch, I dart,
And clasp her to my desperate heart;

I clasp—what is it that I clasp?
No breathing form within my grasp,
No heart that beats reply to mine—
Yet, Leila! yet the form is thine!

(*The Giaour*, p. 263).

The spiritual Beings are not mere forms of the imagination, but living personalities who remove, unseen to the eye, the marble stone:

There late was laid a marble stone;
Eve saw it placed—the Morrow gone!
It was no mortal arm that bore
That deep fixed pillar to the shore;

(*The Corsair*, p. 275).

The marble stone is the apport which the spirit dematerializes and takes away. The mind which fills the vehicles of life is the bodiless existence in the *arupa* or formless planes:

And when, at length, the mind shall
be all free
From what it hates in this degraded
form,
Reft of its carnal life, save what shall
be
Existent happier in the fly and
worm,—
When elements to elements conform,
And dust is as it should be, shall I not
Feel all I see, less dazzling, but more
warm?
The bodiless thought? the Spirit of
each spot?
Of which, even now, I share at times
the immortal lot?

(*Childe Harold*, Canto II, p. 222).

The Cosmic Sense

The self of man is stripped of the illusory identity and is merged, like Adonais, in the great Over-Soul which is Nature:

How often we forget all time, when
lone,
Admiring Nature's universal throne,
Her woods, her wilds, her waters,
the intense
Reply of hers to our intelligence!

Live not the stars and mountains?
Are the waves
Without a spirit? Are the dropping
caves
Without a feeling in their silent tears?
No, no;—they woo and clasp us to
their spheres,
Dissolve this clog and clod of clay
before
Its hour, and merge our soul in the
great shore.
Strip off this fond and false identity!
(*The Island*, p. 348).

Byron's Dante, like Keats' Endymion, led by the love of Beatrice, comes to the base of the Spiritual Triangle—that is God in His three aspects:

And from that place
Of lesser torment, whence men may
arise
Pure from the fire to join the angelic
race;
Midst whom my own bright Beatrice
bless'd
My spirit with her light; and to the
base
Of the eternal Triad! first, last, best.
Mysterious, three, sole, infinite, great
God!
Soul universal! led the mortal guest,
Unblasted by the glory, though he trod
From star to star to reach the al-
mighty throne.
(*The Prophecy of Dante*, p. 141).

The Devic Hosts

The dramatic poem *Manfred* describes the nature of the lower and the higher Angels which are said to be the potent energy behind creation. Whether the sea is lashed into foam, the air motioned into sound, the cell made into man, it is the Angels or the Shining Ones who are the builders beyond the manifestation. "Indeed there are devas indigenous to every plane of consciousness. There are mountain devas who brood over volcanoes, devas who wield the

lightning, devas connected with each and every religion . . . The devas, in fact, may best be described as centres of force and intelligence who under the directions of yet greater intelligences, carry out the functions of those particular offices to which they have been allocated." (Introduction to the *Watchers of the Seven Spheres*, pp. x and xi). We are now to see some of these Intelligences at work in *Manfred*. Standing on the height of the Alps, Manfred summons the Spirit-Brotherhood of the Universe:

MANFRED: Mysterious Agency!
Ye spirits of the unbounded Universe!
Whom I have sought in darkness and
in light—
Ye, who do compass earth about, and
dwell
In subtler essence—ye, to whom the
tops
Of mountains inaccessible are haunts,
And earth's and ocean's caves familiar
things—
I call upon ye by the written charm
Which gives me power upon you—
Rise! Appear!
(*Manfred*, Act I, Scene I, p. 359).

It is clear that these intelligences which surround the earth haunt the inaccessible peaks of the mountains or the depths of earth and ocean. They respond to the power of the will:

MANFRED: Spirits of earth and air,
Ye shall not thus elude me; by a
power,
Deeper than all yet urged, a tyrant-
spell,
Which had its birthplace in a star
condemn'd,
The burning wreck of a demolish'd
world,
A wandering hell in the eternal space;
By the strong curse which is upon
my soul,

The thought which is within me and
around me,
I do compel ye to my will.—Appear!
(*A star is seen at the darker end of
the galley: it is stationary; and
a voice is heard singing.*)

FIRST SPIRIT

Mortal! to thy bidding bow'd,
From my mansion in the cloud,
Which the breath of twilight builds,
And the summer's sunset gilds
With the azure and vermilion,
Which is mix'd for my pavilion;
Though thy quest may be forbidden,
On a star-beam I have ridden:
To thine adjuration bow'd,
Mortal—be thy wish avow'd!

(*Manfred*, p. 359).

Dance of the Spirits

Seven spirits appear separately
in succession—the spirits of earth,
ocean, air, night, mountains, winds
and the star or destiny of Manfred.
Later they dance and sing together
with one voice:

THE SEVEN SPIRITS

Earth, ocean, air, night, mountains,
winds, thy star,
Are at thy beck and bidding, child of
clay!
Before thee at thy quest their spirits
are—
What would'st thou with us, son of
mortals—say?

(*Manfred*, p. 360).

The number "Seven" has occult significance. The seven spirits represent the seven planes which make the Psychic System. These intelligences live in the *arupa* or formless plane. They have not a body of such definite contour as ours: it is the ray of force shooting from points of force which makes their being. But by the power of will they may assume a momentary form. They materialize before Manfred:

MANFRED: One moment, ere we part,
I would behold ye face to face. I hear

Your voices, sweet and melancholy
sounds,
As music on the waters; and I see
The steady aspect of a clear large star;
But nothing more. Approach me as
ye are,
Or one, or all, in your accustom'd
forms.

SPIRIT: We have no forms, beyond
the elements
Of which we are the mind and principle.

But choose a form—in that we will
appear.

MANFRED: I have no choice; there
is no form on earth

Hideous or beautiful to me. Let him,
Who is most powerful of ye, take such
aspect

As unto him may seem most fitting
—Come!

SEVENTH SPIRIT. (*Appearing in the
shape of a beautiful female figure*).
Behold!

MANFRED: Oh! God if it be thus,
and thou

Art not a madness and a mockery,
I yet might be most happy. I will
clasp thee,

And we again will be—

(*The figure vanishes.*)

My heart is crush'd!

MANFRED falls senseless.)

(*Manfred*, p. 360).

Taking Human Form

Observe how the spirit Intelligences materialize—first as "voices heard on the waters" and next as a luminous star. After this they vanish and reappear at intervals. Compare this with the actual experiment of materialization done in the laboratory:

"I have more than once seen first an object move, then a luminous cloud seem to form about it, and, lastly, the cloud condense into shape and become a perfectly formed hand. At this stage the hand is perfectly visible to all present. It is not always a mere form, but

sometimes appears perfectly lifelike and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy and fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and dead; at other times warm and lifelike, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp."—(*Clairvoyance and Materialization*, by Dr. Geley, p. 354).

The Intelligences are not only immortal but reside in the four-dimensional plane where Time is the Eternal Now of Shelley:

SPIRIT: We are immortal, and do not forget;
We are eternal; and to us the past
Is, as the future, present. Art thou
answer'd?

(*Manfred*, p. 360).

A Planetary Spirit

Here is the picture of another planetary Intelligence—the Spirit of the Alps:

MANFRED: Beautiful Spirit! with
thy hair of light,
And dazzling eyes of glory, in whose
form
The charms of earth's least mortal
daughters grow
To an unearthly stature, in an essence
Of purer elements; while the hues of
youth,—
Carnation'd like a sleeping infant's
cheek,
Rock'd by the beating of her mother's
heart,
Or the rose tints, which summer's
twilight leaves

Upon the lofty glacier's virgin snow,
The blush of earth embracing with
her heaven,—
Tinge thy celestial aspect, and make
tame
The beauties of the sunbow which
bends o'er thee."

(*Manfred*, p. 364).

Mark that the body of the Spirit is of "unearthly stature" and it is made of the essence of the subtle elements. The "hair of light" refers to the lines of force which radiate from the Mountain Deity. What are the "dazzling eyes of glory" but the chakras or centres of bright energy which the spirit rays forth. Mr. Hodson in his clairvoyant investigation describes his actual sight of such spirit presences as follows:

"The angels of the formless worlds appear as beings of brilliant light outraying from a central source of greater brilliance and intensity, within which, tenuous, translucent, and supernally beautiful, the ideation of the angel and the human form may be perceived. Immense forces flow through and all about them, each in its appropriate symbolic hue. *Their statures range from twenty to a hundred feet according to their development.* Their countenances are noble, god-like, majestic, and serene. Their eyes shine with ecstasy and blaze on occasion with resistless power, conveying an impression of dynamic energy and exaltation which would be awe-inspiring in the extreme were it not for their perfect self-mastery and the compassion which tempers the almost unbearable intensity of their gaze."—(*The Coming of the Angels*, by Geoffrey Hodson, p. 45).

(To be concluded)

Simple Fundamentals of Theosophy

A FUTURE OF SPLENDOUR AND GLORY

BY ETHELWYN M. AMERY

The individual whom Miss Amery has traced through aeons of development, has so far overcome this world that he is strong enough to renounce its delights and rewards and to regard as worth while only the things of the spirit of service and sacrifice. Through one stage after another he passes—taking his degrees in the University of Life—until he is free of the world and has the choice of other lines of service for the Logos in other parts of His system. Our only regret is that Miss Amery's graphic story of Man and his Destiny is concludes with this chapter.

"MAN'S chief end is to glorify God, and to enjoy Him for ever." This is the statement which a large number of children in Scotland are given to learn as their first step in religious knowledge. One rather wonders what the children make of it, but as the proportion of genuinely saintly men in Scotland seems larger than in most other places, it may be that the idea, thus early implanted in the minds of the young, takes root and grows into the tree of a saintly life.

Another, far older, statement of the destiny of man is found on the walls of the Hall of Learning, and it runs:

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

That the soul of man is immortal, philosophers in all ages have

been well assured, though they have differed somewhat as to the nature of that immortality, some apparently teaching that immortality differed little or nothing from annihilation, while others seem to think that mere everlastingness, apart from growth or development, is the end of all men. Such statements are, of course, only partial, and though a complete idea of the limitless growth and splendour spoken of before is beyond our understanding at the present stage, yet we have been told enough to give us some idea of the lines of its development and some foretaste of its splendour and glory.

The Ladder of Development

Let us remind ourselves briefly of the way in which man has reached his present state. After the age-long passage through mineral, vegetable and animal, there comes the time

when the permanent atom in the group-soul responds to the call of the Monad, and leaps up to unite itself with its Guardian Angel, the breath of the Higher Life is breathed into him, and man becomes a living soul. This infant soul then proceeds to gather experience of the lower planes, physical, astral and lower mental, by means of successive incarnations in bodies formed of the material of those planes, and in the intervals between such incarnations the permanent atom returns to the causal body, or the soul, and deposits its new collection of experiences, remaining there long enough for them to be sorted, and assimilated to those previously amassed. With each successive incarnation, except in a few extraordinary cases, the content of the causal body is increased, its size also increases, and its colours become brighter and clearer. With each successive incarnation, the man who is making normal progress finds increasing scope for his energies, and makes increasingly good use of it, and so stage by stage he advances from savage to civilized man, making and breaking Kārmic links, gathering up in his permanent atom possibilities of response to widely differing stimuli, and becoming at last a cultured, well-informed man, capable of holding responsible positions, and serving his country and his age, with credit to himself and benefit to them.

To a very large majority of the human race such an achievement seems a thing to be desired, an eminence to be envied; to some whose ambitions are not too aspiring, it may even seem the goal

of human endeavour; but those who reach it find that after a time it ceases to satisfy, and the fact that it *was* the goal of their endeavour, and that they can see no further heights to scale, makes the emptiness and futility of their position seem all the greater. The causal body, also, is not satisfied with this kind of achievement, and forces the man to look round and find other heights to scale. Perhaps he decides to develop his intellectual faculties, and spends many more lives in this pursuit. To anyone who looks at this series of lives, without understanding what the plan of the causal body is, it may seem that the man is going backwards, because from a position of power and authority he has become a learner, and it may very well be that to stimulate or test his sincerity in the following of his new path, he will many times be placed in circumstances of great difficulty, even in material poverty and distress. Has it not often been known that the world's greatest scholars have had to fight their way to the much-desired knowledge through the most adverse circumstances?

At length this goal too is reached, and again the desired fruit turns out to be but Dead Sea apples, and the man cries: "All is vanity and vexation of spirit."

Now probably long before even the first material goal is obtained, there has come to this man a glimpse of a purpose underlying all life, a hint of some greater goal than any that he can formulate, too great and too far to have any practical effect on his life, but yet something which he can never

forget. He has sensed, either by himself or by the aid of some poet or painter, a dim conception of the "one, far-off, divine event to which the whole creation moves;" has become aware of One "whose dwelling is the light of setting suns," and has thus begun to develop within himself the capacity for reverence.

The Path of Return

At some time or other in this already long career, he has learned to love, and that love, selfish at first, has become gradually less and less so, and has now attained at any rate some degree of that pure unselfish quality which alone makes love worthy of the name.

In fact, to use the ancient terms, the man has left the path of forth-going, of self-seeking, of self-expression, and has turned his face towards and has even set his foot upon the beginnings of the path of return, of self-sacrifice.

The time has now come when this path will be to him a greater reality than before; he will realize that the faint glimpses of something beyond and above all his achievements have in them a quality of reality that has been wanting in everything else, and he begins to give to these things of the Spirit an attention even greater than he gave to the other things which attracted him, an attention trained and sharpened by that previous practice and a desire greater than ever to attain this new goal, the goal of union with what he now recognizes as the Divine.

So he sets out upon this new quest with renewed vigour, only to

find from the very beginning of the way, that this is a far harder task than any he has hitherto attempted. To begin with, he soon finds that the task of self-sacrifice, which looked so grand and at the same time so easy, loses all its grandeur when it has to be practised "in small things every day." Not only that, but when he is given no option as to whether he will so sacrifice himself, but finds the sacrifice demanded of him, extorted from him, whether he will or no, he finds the old habits of self-assertion rising up and making him fight for his rights; rights, which, it may be, he has in previous lives helped to establish and maintain as part of the natural heritage of mankind, but which now are being denied to him. Many a time he will seek to escape from the struggle, by going back to his old attitude, but the vision will re-assert itself, the Gleam will shine out again, and once more he will return to the quest. Many a time, too, he will seek escape by cutting himself off from the world, and placing himself in surroundings where there will be no temptation or pressure from outside, and in the jungle or the monastery will find a temporary respite from the struggle, and even a temporary and partial attainment; but always he will be driven back to the fight, over and over again he will be defeated, beaten, wounded almost to death; and always, when he thinks he can endure no longer, the Vision will return, bringing with it fresh courage and strength to follow.

At last, at very long last, he learns that he has no rights, only duties—I suspect that a long continued

series of lives as a woman generally helps considerably in gaining that knowledge; he learns that

"Love's strength standeth in
Love's sacrifice,
And he who suffers most has most
to give."

A New Ocean of Experience

Only in uttermost self-surrender can be found the realization of that Self which is the whole; then at last the man stands ready for the first great Initiation; the causal body is satisfied, and in that satisfaction dies, and the man stands, naked and alone, upon the shore of a new sea of experience, vaster beyond all calculation than that on which he stood at the moment of individualization, and which he has only just now successfully navigated.

Of his voyagings on that sea, little can be understood by those who are still battling with the waves of the old sea, but some dim fore-shadowings of the chief events of the journey can be found in the allegorical stories of the lives of those who, having passed beyond it, return to help their younger brothers.

The first stage is the birth, which corresponds to the death of the old man, and the entry into the new life. This is followed by the baptism, the bringing down of the Spirit into matter; then comes the transfiguration, when the godhead begins to shine clearly through the human veil. The fourth stage is the stage of suffering or crucifixion, of utter loneliness and agony, for "only when he has lost the God without him, shall he discover the God within," and when that is passed,

the fifth stage, the initiation of the Master, brings him to the end of the cycle of humanity and endows him with the stature of the fullness of Christ.

Such is the story of this second great stage in the progress of the Monad, for the term "man" is no longer appropriate, but even yet, great as is the splendour of that attainment, there are greater heights still to be won; only now the element of struggle is eliminated, and the liberated soul lives but to do the will of the Father and to finish His work.

The Service of the Logos

Seven paths lie open to those who pass the fifth Initiation, seven ways of service of the Lord of the Universe, and only two of these keep the perfected man in touch with humanity, while of these two only one is at all within our power of comprehension. Those who choose this path become officers of the Great Hierarchy who control the whole evolution of this planet; Masters first, taking pupils from among the more advanced of humanity, and guiding them to the portals of Initiation; then on through various ranks and grades of which we know very little, until they stand at the head of one or other of the great Rays or lines of development, which run through the whole of evolution. Some pass on to a higher stage, where they control the destinies of the great races and religions of the world, taking one Initiation after another to the tenth.

It is obvious, however, that though the number of Monads who stand at each one of these

high levels decreases as we go upwards, yet as it is the destiny of all mankind eventually to attain to the height of the Logos from whom he came forth at the beginning of the system, some other way must lie open for those who are not, at any rate in this system, able, either from lack of ability or opportunity, to qualify for these high ranks in the Hierarchy. If we read the descriptions given in some of the books of the Planetary Logoi, the great beings who, under the Logos of the System, take charge of the destinies of each scheme of planetary globes, we find that their bodies, if we can use that term for something so unlike anything we know as a body, are composed of cells of greater or less development, and that these cells are the individuals who will people their scheme, and for whose development they are responsible.

Similarly, we are told, the great officials who are known as the Manus of the Root Races, will at

the end of this scheme draw round themselves, into a similar body, all the perfected members of the Race over which they preside, and will, with them, pass on to become the Planetary Logoi of other schemes of evolution in the future. Truly this is a future without limit, and the magnitude of it passes our merely human comprehension. To such a future, in one or other of its phases, we are all tending, and the choice is given to us whether we will tread the path swiftly or slowly, whether we shall drift along with the current of evolution, until its mighty flow sweeps us off our feet, cleans away our sloth and selfishness, and makes us active and joyful participators in its eternal progress, or whether we shall even now at our lower levels set our faces in the direction of the stream, and strive to enter it as soon as we may, in order that we may be among the pioneers of humanity, and learn early the joy of that service which is perfect freedom.

THERE IS A PLAN FOR THE ARTS

*I do not chide them that they fly the
wood,
Nor pluck their jewels out of the light,
But seek their songs under those cliffs
of stone
And stone-grey air, that reels, dizzy
with mist.
They think if they but watch their
world they will
Be master of it—they do not know that
time
Forgets its hours, its days, its years
and all
But that which has some touch of the
timeless on it.*

AE.

A CERTAIN painter gave a definition of art so succinct that I take it as a point of departure for this essay. "The art of painting," says that eminent authority, "is the art of imitating solid objects upon a flat surface by means of pigments." It is delightfully simple but prompts the question—Is that all? And if so, what a deal of unnecessary fuss has been made about it. Plato, indeed, gave a very similar account of the affair

and himself put the question: "Is it then worth while?" and being scrupulously and relentlessly logical proceeded to turn the artists out of his ideal republic.¹

But it is *not* all. The primary and highest function of art is to deliver a message to the soul of man; though this message is not necessarily capable of being exactly interpreted by words. This function is common to all the fine arts, though they deliver their respective messages through different channels of sense. All that we can say of this message with any certainty is that it is a revelation, and that an artist's work takes lasting rank according to the degree of its revealing qualities. The revelation may be a mere pattern of form and colour or it may throw light on the character of humanity, it may discover new glories of the dawn or unveil strange aspects of the night.² The artist has to see the ideal under every form, the perfect under every imperfection, and his splendid mission is to show the perfect Beauty to the blinded eyes of men.

Good music, good painting, good sculpture are among the many educators of the race, and every object should have its own beauty.³ There is every reason why all objects of practical utility should be artistic. There is every reason why commercial life should promote Art no less sedulously than material prosperity. Art is a stream flowing through all Life. There is no fundamental distinction between Industry and Art, between Science and Art, between Religion and Art, between Philosophy and Art.⁴ For

Science reveals the framework of creation, Philosophy the inspiration which it brings, and Art the joy which it conceals.⁵ Indeed without Art all aspects of Life fall short of achieving their purpose.

As we move forward into the new age we must restore the Arts to the place they have lost in education, in religion, in industry, in individual and social living.⁶ Unless Theosophy can give a new inspiration to artists, it will have failed in part of its purpose; for beauty is one of the most potent instruments for quickening evolution; and harmony, without which Life cannot be happy, finds its natural expression in Art. Perfection in form must accompany perfection of thought.⁷ Theosophy has to try to breathe into the artist the idea of the splendour of his calling, the divinity of his power. He can see what we cannot see, and hear what we cannot hear; let him give us what we cannot reach for ourselves, and be again the priest of the Beautiful for men.⁸

The vital function of the Arts is to elevate the emotions, to inspire by bringing mankind into communion with the beautiful; therein lies the great difference in the missions of teaching and the arts. Teaching seeks to convince the *head* of Truth; the arts seek to fill the *heart* with that Beauty which is Truth.⁹

Man is essentially a seeker. The Divine in him, like water fallen from a great height, tries always to regain its own level, divine Truth; the ways by which Truth is approached are as numerous as the seekers. "By whatever roads men come to Me, even so do I welcome

them, for the path men take from every side is Mine."

The seekers tend to fall into two groups—the thinkers who tread the road to God systematically, advancing step by step, testing, discarding, working their way through to the Divine; and the artists who see God in Beauty everywhere, and so seeing know their oneness with Divinity. The Artist and the Thinker, these two go on their way slowly evolving law and order out of the chaos around them. But observe; each one of them frames laws for himself alone and orders no man. He knows exactly what is right for himself, but he disclaims all pretension to prescribe what is right for others. Each must find out for himself, each must work out his own rules, each has complete liberty within himself, provided only that he does not interfere with the equal liberty of others.² In art he finds that emotional confidence, that assurance of absolute good which makes life a momentous and harmonious whole.⁸

No creature on earth has so tortured himself as Man, and none has raised a more exultant Alleluia. It would still be possible to erect places of refuge, cloisters wherein life would yet be full of joy for men and women, determined by their vocation to care only for beauty and knowledge, and so to hand on

to a future race the living torch of civilization. Sunset is the promise of dawn.¹⁰

Through dancing, through music, through painting, through sculpture, through ceremonial we may come to realize that the Arts utter a universal language which all may hear.⁶ The nature of the statement is immaterial, for all conceivable statements about God are true.⁹

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¹ The foot-notes are at the end of the article.

A THEOSOPHICAL FORUM

SERUM THERAPY AND DISEASE

(Submitted by the Medical Research Group of the Theosophical Research Centre, London)

QUESTION 40: *What is the attitude of the Theosophist Doctor to Serum Therapy and the Causes of Disease?*

ANSWER: The Medical Research Group arrived at the following conclusion:

Serum Therapy: On the ethical side there is no defence for it, as dosages have always been tested on animals which were made ill and often suffered acutely before recovery or death.

Statistics issued by the Ministry of Health show that during the twenty years 1871-80, when the popularity of vaccination was at its height, there was a high percentage of deaths from smallpox, whereas in 1921-30, when the percentage of vaccinated persons was very low indeed, the death rate was almost negligible. The fall in the death rate is obviously due to causes other than vaccination, notably hygiene, sanitation, better housing, etc. This fact is recognized by leading medical statisticians.

Biochemical investigation is more and more proving that it is not germs that cause disease but other factors. In *The Cause of Cancer* (1931, p. 505) Drs. W. E. Gye and W. J. Purdy refer thus to the tetanus bacillus: "The presence of the organism is by itself insufficient. Alone it cannot produce the

disease; other factors play a determining part. The impotence of the unaided organism, combined with its ubiquity, gives to the determining factors almost the significance of *primary causes*."

The actual danger of serum treatments is also becoming recognized. Protein shock, other anaphylactic conditions and lowered resistance frequently result. If, then, hygiene and better living conditions are able to lower the death-rate, and other factors than bacteria are causative of the disease, it is wasteful and unscientific to employ a method which lowers vital resistance and may even cause serious illness or death, and in other cases intractable chronic complaints.

Causes of Disease: There are planetary or astrological influences which make it easy for certain types of people to fall ill at certain times. There are karmic influences, social, hereditary, personal and accidental. There is the question of the behaviour of the individual himself, including his psychological condition and reactions. The psyche can easily lower resistance and open the door to disease by worry, strain or shock. Germs, as has been said, need a suitable field in which to develop. It is the individual behaviour and karma which keep that field clear and resistant by right diet and elimination, optimism and rest, or lower resistance by overwork, over-eating or under-feeding, lack of exercise or sleep, worry, etc.

The Theosophist Doctor regards the patient as an Ego using a physical body and contacting it through the psyche or kama-manas. If the life of the ego flows unimpeded into the body and the environment, there is no disease. To the extent that minds and emotions are uncontrolled, the life force is distorted, and this sets up irritation and disorder in the physical body; the mind plays upon the chakras and the chakras affect the functions of the bodily organs. Illness, then, can be provoked by an invasion from without only when we open the door from within.

A man is a psycho-physical unity. If he recognizes this, he can nearly always stop a disease by getting on better terms with his soul. Modern psychotherapy is working on these lines. It is closely in line with the ancient Hindu system of medicine, which considered man as a whole, and as related to the whole cosmos in his physical reactions.

T.R.C.

FORM AND INSPIRATION IN MUSIC

QUESTION 41: *In the well known book "Thought-Forms" are two illustrations representing astral forms brought forth by music. Are these forms exclusively built by the vibrations of the musical instruments, or are their shapes determined by the inner contents of the piece as well? Is there any correspondence between the "inspirational form" from which the original composer drew his composition and the astral and mental forms produced by the performers?*

ANSWER: As far as we know, the shape of a musical form on the astral plane is made by the melodic and contrapuntal form of the music; the colour is made by the pitch of the notes in harmony and the predominance of a given key; the quality of texture by the type of instrument playing. The brilliance and general clearness, together with the force, or staying-power, of the form would show the power of inspiration within the work. These can be strengthened or marred by the ability and inspiration of the performer.

The "inspirational form" originates in the so-called formless worlds. The mental and astral forms generated by the physical sound are probably as exact a correspondence as the composer was able to reproduce, but they would be limited by his knowledge of the laws of form, since all these laws are not yet known to us.

All forms serve as a channel for the spiritual life ensouling them, but it is a fact that even an imperfect performance, with the right thought behind it, is more powerful than the best mechanical device, which seems to prove that though it may sound the same, the actual effect fails to bring through much of the inspiration of both composer and performer. If we have enough imagination we can contact the "inspirational form" through any kind of performance, but this kind of imagination is greatly lacking in mankind today, and it is not well to count on it.

J. A.

WHO'S WHO IN THIS ISSUE

ARUNDALE, GEORGE S., President of The Theosophical Society and Editor of this journal. Is formulating a World Campaign for Understanding.

BESANT, DR. ANNIE, predecessor of Dr. Arundale as President of The Theosophical Society; was a great power in the political and spiritual life of the world.

RANSOM, JOSEPHINE, recently General Secretary for England, has lately toured Northern India.

HAMERSTER, A. J., was Treasurer of The Theosophical Society, at present lives in Holland; formerly in the Dutch Colonial Service in Indonesia.

MARCAULT, JEAN EMILE, General Secretary for France, has held professorships in Italian and French Universities.

SUZUKI, BEATRICE LANE, world-renowned writer on philosophical subjects, and wife of Dr. D. T. Suzuki, Kyoto, author of many works on Buddhism and Editor of *The Eastern Buddhist*.

JINARAJADASA, C., at one time Vice-President of The Theosophical Society, and author of numerous Theosophical works.

TREW, DR. CORONA G., member of the Theosophical Research Centre, London.

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IMAM, S. MEHDI, Barrister, Patna, is shortly publishing a book on the major British poets.

AMERY, ETHELWYN M., frequent contributor to Theosophical journals, resident at Adyar.

FORTHCOMING FEATURES IN THE THEOSOPHIST

A MODERN SOCRATES. A. J. Hamerster.
THE NEW HUMANITY OF INTUITION. C. Jinarajadasa.

THEOSOPHY AND PSYCHOANALYSIS. Dr. Bhagavan Das.

THEOSOPHY, THE LIVING TRADITION. Josephine Ransom.

SCIENCES, HUMANITIES AND BRAHMAVIDYA. Dr. G. Srinivasa Murti.

THE RENAISSANCE OF INDIA IN THE LIGHT OF THEOSOPHY. N. Sri Ram.

DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE. Jamshed Nusserwanji Mehta.

THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT. Dr. James H. Cousins.

OUTSTANDING ARTICLES IN DECEMBER ISSUE

(Third World Congress Number)

THE MESSAGE OF BEAUTY TO CIVILIZATION. Shrimati Rukmini Devi.

THEOSOPHY AND THE THEOSOPHICAL MOVEMENT. George S. Arundale.

LA BEAUTE DANS LA VIE QUOTIDIENNE. Adrien Gogler.

LA PHILOSOPHIE DU BEAU. Dr. Anna Kamensky.

"WHO WROTE THE MAHATMA LETTERS?" C. Jinarajadasa and Ernest Wood.

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

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

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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.

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