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ANNIE BESANT'S
FAMOUS REVIEW
OF "THE SECRET DOCTRINE"

THE ETERNAL SYMBOLIZED:
A STUDY IN YOGA

G. S. ARUNDALE

THE BOOK OF THE MONTH: MRS.
RANSOM'S "SHORT HISTORY"

HAS H. P. BLAVATSKY
REINCARNATED?

HOLLAND IN THE GREAT PLAN
DR. KETWICH VERSCHUUR

NATIONAL SURVEY OF ENGLAND

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THE OTHER MAN'S POINT OF
VIEW N. SRI RAM

AN URGENT CALL FROM THE PRESIDENT

To Members of The Theosophical Society



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A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

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

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(THE PRESIDENT'S CALL

As President of The Theosophical Society, I have the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood. I call upon every member of The Theosophical Society to cause the light of Theosophy so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and cruelty, and to succour the weak. Let him read H. P. Blavatsky's "Golden Stairs." Let these be his marching orders for 1939.

Let him but know that Universal Brotherhood is being attacked as never has it been attacked before, and I feel sure he will know what is his duty and how he can best fulfil it. (From the Presidential Address in this issue).

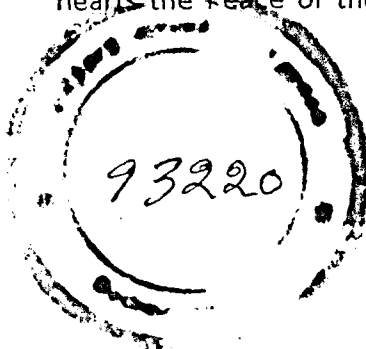
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OUR GLORIOUS TASK

Dr. Besant sent the following Message to the Theosophical Conference on March 13-14, 1920, at Soratuperiankuppam, India :

The time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry, so that the next generation may live in a purer atmosphere and develop noble characters. The coming civilization, the civilization of the New Era cannot be built up till the worst elements of the present are purged away from our midst. Glorious is the task of facing terrible odds in the service of the ancient Rishis of the Motherland ; we are part of the army of the Light, and victory is inevitable. We know our Chiefs ; we trust our Commander ; the Flag that we bear is blazoned with the Star in the East, the Star which by a beautiful coincidence is the Star of India. For us, there is no fear, no doubt, for we know our goal and the road to it. Keep then in your hearts the Peace of the Eternal abiding in the Self.



AN URGENT CALL FROM THE PRESIDENT

To Members of The Theosophical Society

THE PRESIDENTIAL ADDRESS DELIVERED AT BENARES,
26th DECEMBER 1938

The Reign of Force

BRETHREN :

ONCE again I have the happiness to address you in accordance with our usual custom.

May the peace that passeth understanding, yet passeth not our encompassing, abide in each of us, that being at peace we shine with peace upon our surroundings.

The past year has been a year of unusual stress, culminating in the September-October crisis, and specially characterized by the continuance of the fratricidal war in Spain, by Japan's ruthless aggression in China, and the savage renewal of the persecution of the Jews in Germany and in Austria. And everywhere else there has been deep unrest and fear.

Force and men of force have gradually become more and more dominant throughout the world. The spirit of true democracy has weakened, and many protagonists of democracy have, not altogether unnaturally, been afraid to be strong in their faith. The true totalitarian State has not yet emerged, for nowhere in any so-called totalitarian State is observed the principle of all for each and each for all. The freedom of the individual has been enslaved when it should have been exalted, and the State has been enslaved to the will of a single individual or of a small clique of individuals. The old cry of Louis XIV is heard again : *L'état c'est moi*.

The inevitable war between force and freedom has only been postponed, if it is not going on all the

time. But its postponement, whether honourable or dishonourable, affords all men and women of goodwill the opportunity so to live and to work that when the struggle does come, it may be short and finally decisive.

* *

Upon members of The Theosophical Society lies a very special measure of this grave responsibility, all the more because the conflict in the outer world has definite, though not serious, reverberations in our midst. Having already lost Russia and Germany, we have now lost Austria, and there is imminent danger lest we lose Italy too. Rightly or wrongly, wrongly as I feel constrained to think, my dear friend Signor Castellani seems to consider it necessary for the Italian Section to conform to the policy of Signor Mussolini, and the Executive Committee of our Section in Italy is therefore placing before the Italian members a proposal so to modify the three great Objects of The Society that they lose their international character altogether, and are substantially reconstructed to reflect the present political policy of the Italian Government.

I do not for a moment want to blame Signor Castellani and those of his colleagues who felt that it was imperative to exercise cautious discretion. I shall in due course publish the whole of the relevant correspondence between Signor Castellani and myself, and between myself and certain other Italian brethren who have felt they cannot desert the great Objects of The Society, nor reduce their movement in Italy to a purely local organization. True

indeed that every Section of The Society has the duty to honour the State in which it dwells. But an international relationship such as exists between each national Section and the parent Society can only strengthen, it can never weaken, the obligations the members of each Section owe to their respective Motherlands.

I have appointed one of our trusted members to become my Presidential Agent in the event of the disruption of the Italian Section, so that out of the old a new body may emerge, a new Italian Section, or perhaps the continuance of the old, to hold all the properties which a body not accepting The Society's three Objects or any official relationship with The Society has no right to hold. I must do what I can to maintain in Italy a Section of our Society—it is the least I can do in Italy's service. And to ensure the right of Signor Castellani to be heard by the members of the General Council in his own way, and also by every member of The Society, I have given him free and full permission to address directly, without even passing through me, any correspondence he chooses. And I think I have given him free access to the Theosophical journals under my control.

I have not yet heard what has actually happened at the Convention called to consider the disaffiliation of the Section, so I cannot give more information than the above.

* *

One or two Lodges have also been affected by the forces of disintegration, and have desired to cease membership of the Section to which they

belong. I cannot say how strongly I feel that at such a time as this we need to express our solidarity to the utmost of our power. And I hold that there must be the gravest menace to freedom to justify any Lodge in resolving upon an application to secede. In one case I have definitely refused the application, with the full approval of the General Secretary concerned, since he was entirely willing for the Lodge to work in its own way along such lines as its members might deem right. I am afraid lest in this case the members of the Lodge may determine their membership of The Society. In the other cases the matter is still pending.

Signs of Virility

But side by side with such symptoms of world conditions within our ranks there are many more signs of the virility which pulsates through the body Theosophical. Place of honour in this respect must be given to Mr. Jinarajadasa for his heroic—it is no less—work in Central and South America, for not only has he had to meet in his own territory, as this part of the world may well be called, a number of unfortunately disintegrating influences, but he has also had to endure the hostility of certain of the Governments. Throughout it all he has done his work with the utmost vigour and determination, in spite of indifferent health. Well may he be beloved not only in a part of the world which he and he alone has so tenderly and strongly nurtured, but throughout The Society for the tower of strength he is to it. Mr. Jinarajadasa will be in Europe for some months in 1939, but will, I most earnestly hope, find

time to pay a visit to the United States of America, attending the American National Convention. His visit would be a benediction. We shall welcome him home again to Adyar towards the close of the year.

Then we must offer our most sincere congratulations to the organizers of the European Federation Congress at Zagreb for the splendid gathering we had. I am sure that all who attended its session were deeply impressed both by its international character—never before have so many General Secretaries and representatives of European Sections been assembled together in Theosophical conference—and no less by the happiness and harmony which pervaded its proceedings. To The Theosophical Society in Yugoslavia I have awarded a Certificate of Honour, and they richly deserve it, even though they themselves will be the first to acknowledge the great help they received from officers of the Federation.

And then all honour, too, to The Theosophical Society in Scotland for their wonderful enterprise in maintaining a Theosophical Kiosk at the Empire Exhibition in Glasgow. Over twelve million people passed through the turnstiles during the time the Exhibition was open, and our Theosophical Kiosk took the fullest advantage of this splendid opportunity to do propaganda on a large scale. A second Certificate of Honour I have awarded to The Theosophical Society in Scotland for this splendid evidence of their loyalty to Theosophy and to The Theosophical Society.

Of course, no Certificates of Honour are needed to spur any of our members to do their duty, apart

altogether from the fact that if I were to give certificates for every meritorious activity during the year I should have to give dozens of them.

How fine, for example, of our new Section in Colombia to have raised within the year under report the number of their Lodges from eight to seventeen.

While it is difficult to single out any one of those Sections visited by Mr. Jinarajadasa as deserving special mention for their excellent preparatory work, the admirable response of Uruguay is a case in point, for their Board of Education sent 5000 copies of his "Agents of God: the Children" to the teachers in Uruguay, and the University, the Athenaeum and the official Broadcasting Station cooperated with his work. I had the pleasure of welcoming to Adyar three members of the virile Theosophical Society in Uruguay, and I can quite understand how well the Section had made straight Mr. Jinarajadasa's path.

Again, the outstanding work of our Section in the Netherlands Indies, where it maintains 33 schools, one college, with approximately 5000 pupils and 200 teachers. And in many of our other Sections there are fine centres of Theosophical education.

Then there is the excellent publicity work in Holland through the radio, and careful but widespread distribution of leaflets, pamphlets, etc. Finland is also to be congratulated for its extensive distribution of Theosophical books.

The courage and enthusiasm of the many Sections which are faced with the most adverse circumstances are worthy of all praise. For example, Hungarian members are enthusi-

astically continuing their practice, which I would commend to all Sections and Lodges with very limited financial resources, of typing three or four copies of standard Theosophical works, binding them and thus enriching their library. This year seven translations were made, one of which was the whole of *The Inner Life* by Bishop C. W. Leadbeater, and in addition seven works by Hungarian Theosophists were so published.

I note the many appreciative reports from Lodges and Sections of the visits of Mr. and Mrs. Knudsen, Miss Jean Glen-Walker, Mrs. Adelaide Gardner, Professor van der Stok, and other workers. Especially glowing reports have reached me of the work of Miss Codd in South Africa and Mr. and Mrs. Hodson in Australia.

I am deeply appreciative of the courage and devotion of Mr. and Mrs. Knudsen, who shortened their stay in Adyar and gave up their trip to the American Convention to keep the light of Theosophy flaming in war-stricken East Asia.

* * *

Shrimati Rukmini Devi and I had, I think, a very useful tour in Europe and the United States. Everywhere we were received with that brotherliness which is so characteristic of members of The Theosophical Society all over the world. We are a brotherhood, as I have full cause to know. And however much of a strain the constant travelling may be, it is more than compensated by the vitalizing blessing of those among whom we are fortunate enough to move. With full heart I thank my good karma that I am a member of our

Society. How much I owe to it, and therefore to Those whose gift it is to us all!

Another highlight was the American Convention and Summer School, where was planned the New Citizen Pledge for the American people. This rather remarkable pledge, above all party politics, is now the creed of a Better Citizen Association with a virile little journal.

I have mentioned the happy time we had at the Zagreb Congress, but in addition a splendid Conference was held in Huizen during the time of the great crisis, where a collective meditation was most effectively performed for the release of the power to peace.

In this connection, I may add that I established a Peace-Meditation Group to strive to hold the world in an atmosphere of strong goodwill and universal peace. All over the world there are members of this Group, and it is still functioning well. God knows there is need for it, and for many others like it!

In this year of world misunderstandings and disruption, the Campaign for Understanding has released its potent counteracting influence.

The Challenge of the War Spirit

As I have already said in the beginning of this Address, one of the most terrible crimes in history has been committed by the members of the German Government in the savage persecution of the Jews, especially in Germany, but hardly less in Austria. The crime becomes all the more heinous in that certain members of that Government justify and glory in the fashioning of

the hell into which they gloatingly thrust their victims.

I cannot believe, I *will* not believe, that the German people as a whole are otherwise than helplessly in the toils of the evil forces they have suffered to enslave them. I cannot believe, I will not believe, that the German youth, to my personal knowledge one of the finest types of youth in the world, look with indifference upon the terrible dishonour by which their country and its people are besmirched.

So I ask myself: When, oh when, will the German people arise to cast off the black darkness of evil which is destroying their fair land? For I know well that Germany is doomed to terrible obscurity unless her people save her, as is still within their power.

The German press, within the same enslavement, challenges the rest of the world as to its own atrocities. True indeed, no country is without its wrong-doing. But only very exceptionally has any country in any part of the world exulted in its cruelty, justified its injustice, gloated over its immorality, vaunted its indifference to the decencies of life, as do certain members of the German Government at the present time in respect of their deliberate devilry towards the Jews, thousands of whom have fought for Germany, thousands of whom are just simple citizens—honest, thrifty, seeking but to live and let live in peace.

I wonder if Mr. Chamberlain now sees with whom and with what he has been dealing? I wonder if he now sees that it would have been better for his country to be true, even at the cost of war, to her traditional reverence for justice and

honour, rather than to barter this for sordid commercial compromise in which her true nobility has, as I hold, been exchanged for a peace which is not only dishonourable but is in fact no peace at all, only a blinding of the eyes of the world to its increasing danger and to the near approach of a disaster which, coming so closely upon the war of 1914-18, would stay the whole world's progress for centuries.

Mr. Chamberlain is an honest, upright gentleman. But the opposing forces were too subtle for his frank guilelessness. They won a victory for the forces of darkness. But the time will come when they shall be swept away.

It is not yet too late for the British people to demand for Britain a Government of men and women who are prepared to take all risks in the cause of Britain's honour and duty, knowing that the soul of the British peoples is ever ready to respond to a call to make a supreme sacrifice.

There are worse things than war, as I hope we are realizing, though I know well how dreadful war is. What did Dr. Besant say about the last war?

In evolution there is the Will to Progress, and in resistance to evolution there is the Will to Inertia, and these Wills are embodied both in men and in super-men, who strive against each other for the mastery at the critical stages of evolution, when a civilization is to choose between the downward grade that ends in disappearance, and the upward grade which begins a New Era. The men fight desperately, visible on the earth; the super-men fight in the world invisible to mortal eyes. There is ever war in heaven

as well as on earth in these struggles that decide the fate of the world for thousands of years.

We call the super-men who fight for the victory of the Divine Will in evolution and are Themselves the embodiment of a portion of that Will—the Occult Hierarchy, the Guardians of our World. And we call the super-men who fight against it, who would preserve the old outworn ways that have become poisonous, the Dark Forces, in the poetical eastern nomenclature the "Lords of the Dark Face." Both sides work through men, and through men their triumphs and defeats are wrought out, the shadow here on earth of the events above. For it is the fate of Humanity which is in the balance; it is the Judgment Day of a race.

It is because the present War is the shadow of such a struggle in the higher worlds, that no Occultist can remain neutral, but must throw every power that he possesses on one side or the other. To be a neutral is to be a traitor. Now the Central Powers, in this great struggle, are the pawns played by the super-men who follow the Lords of the Dark Face. They embody autocracy, militarism, the anachronistic forms which are ready to perish, for which there is no place in the coming New Age. "By their fruits ye shall know them." Not by the isolated acts of a few soldiers, mad with blood-lust and sex-lust, but by their official policy of "frightfulness," deliberately adopted and ruthlessly carried out by a style of warfare renounced by all civilized Nations, belonging to a far-off past, a revival of cruelties long ago outgrown. By these we know them as the tools of the super-men of the Night, and the Occultists of the Darkness are fighting on their side. They have raised Hate into a National Virtue, and the Lords of Hate are with them. (Presidential Address for 1915).

These challenging and electrifying words apply in full force to the world of 1938. Today we are on the threshold of the same danger as we were in 1914, all the more menacing, perhaps, because it is clear that the world did not, after all, learn the lessons of its four-year tragedy.

* * *

Nevertheless, the world shall recover from its present illness unto death. Praise be to God, we are not doomed to a period of Dark Ages and centuries of setback in civilization, for the German people shall prevail over the present desecrators of their mighty spirit, and once again there shall be a Germany true to herself and to her mission. Right shall once more triumph over might and the world shall be saved.

But to ensure this, to ensure the least possible delay in the dissipation of the clouds of evil, an army of men and women, of youth, of goodwill and strong purpose, is urgently needed, for there must be an emphatic purge, an uncompromising cleaning of the Augean stables.

And I ask myself: What are we members of The Theosophical Society doing? What are we going to do? Have we joined this Army? Are we everywhere standing for freedom against slavery, for right against might, for justice against tyranny? Do our members realize that now is a Supreme Moment for the testing of their worthiness to be members of a Society the very soul of which is Universal Brotherhood? Does each member realize that he is now being weighed

in the balance? Does each member realize that as The Society has had cataclysms in the past to test the worth of its membership, so is it at this very moment being tested as to the extent to which the fire of Brotherhood is burning brightly in the heart of each of its members? "Neutrality is a crime," declares Dr. Besant. Are we, or are we not, committing that crime? That is the uncompromising challenge to us all today, and if we cannot face it, it may not be long before we find ourselves outside the ranks of the Masters' Army.

The Reign of Love and Justice

But while I do not hesitate to speak strongly, more strongly, perhaps, than some of my fellow-members may approve for a Presidential Address, at the same time I must be careful to emphasize that Theosophists at least know that the Justice and Love of God—let each translate this word as he will—reign everywhere and over everyone.

It is the great paradox of ignorance—darkness and yet Light. We Theosophists know through study and experience that the very Darkness is a minister of the Light. And while it is our duty to fight that which we perceive to be wrong, to denounce that which we perceive to be wrong, as I have been trying to do during the course of this Address, we must never lose sight of the fact that the very wrong itself, however terrible, is within the compassion of Love and within the perfect righteousness of Justice. How this may be it may be difficult for us to discern. We may even doubt its truth from time to time, when hatred spreads its ugliness terribly

abroad and injustice tramples justice under its malignant feet. Can there reign Love and Justice in such a world as this?

They *do* reign. Yet must we fight, as was commanded to Arjuna by the Lord Shri Krishna. Indeed may we "rest in the Lord, wait patiently for Him," but part of the very life of that rest is to identify ourselves with the Love and Justice of God to become the agents of their Light and Truth. All is well. Yet must we strive to make it so. So are we able to fight more strongly, more peacefully, more understandingly, and all the time in the calm certainty that every defeat is only apparent, and that victory is ever sounding forth her triumph notes as the world and all life in it is moving onwards to the goal.

No one can be outside the Universal Brotherhood of Life. All are within it. But each is either healthily within it, or diseased within it, a strength in it or a weakness in it, a blessing in it or a curse in it, or perchance asleep in it, dead in it, instead of being alive in it. Which of these is each one of us, we who by our membership of The Theosophical Society profess to believe in the Universal Brotherhood of mankind?

THE PRESIDENT'S CALL

As President of The Theosophical Society, I have, therefore, the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood. I call upon every member of The Theosophical Society to cause the light of

Theosophy so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and cruelty, and to succour the weak. Let him read H. P. Blavatsky's *Golden Stairs*. Let these be his marching orders for 1939.

I am by no means asking him to work and to fight as I may think it right to work and to fight. Membership of The Theosophical Society is perfectly free, and no one has any right to dictate to anyone else how he should express Theosophy or his membership of The Theosophical Society. Let him but know that Universal Brotherhood is being attacked as never has it been attacked before, and I feel sure he will know what is his duty and how he can best fulfil it.

Shall The Society be Neutral?

Surely I shall be asked if, having said all this, I can conceive of our Society remaining neutral in the face of the growing of wrong and the weakening of right. I know there are many who would welcome with all their hearts a strong Resolution on the part of the General Council denouncing the savagery upon the Jews both in Germany and in Austria. I have been pondering very deeply on the question as to the Neutrality of The Theosophical Society under such conditions as these, as to whether these conditions do not in fact require from The Society, as such, in its official capacity, a dignified but none the less emphatic pronouncement.

So important have I considered this question that I have sent to

every member of the General Council a feeler as to his attitude towards any proposal that the General Council shall officially denounce the atrocities, the flagrant negations of the spirit of our First Object. Nothing can be done here in Benares in any official manner since the rules and regulations governing the Council's procedure require a circulation of a proposal among the members of the Council before it can be discussed.

But I tell you that I am torn between what seems to be an urgent duty—to cause a Society which stands for Universal Brotherhood to speak with no uncertain voice when its high purposes are degraded by infamous persecutions—and what is perchance the higher duty still, of remaining silent as a body, though calling upon every individual member to work, as he has never, perhaps, worked before, in the cause of that Universal Brotherhood which is so menaced on all sides in these days of darkness.

I make no apology for asking you to listen to the words of some of our elders, as, for example, that wonderful passage in Dr. Besant's Presidential Address of 1915:

We who are Servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and cooperation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for Evolu-

tion, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the War is over and the madness of it overpassed, it must be so. Better to lose our members than to lose the blessing of the Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil.

And those strong words of hers in October 1915 referring to the tearing down of the Theosophical work in Germany which "was to destroy one of the great forces working for progress in the religious world. . . .

To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side."

And heed a comment on her previous utterances in *THE THEOSOPHIST* for October 1917.

It would be well to devise some method whereby the Society should decide for itself what it means by neutrality. Does neutrality impose upon it officially indifference to all the great questions of Right and Wrong? May it not, as a Society, stand up for Religion, for Justice, for Freedom, for Humanity? In the great struggles which usher in a new civilization, must it crouch in a corner silently, while the great and good are grappling with the forces of evil? When the World Teacher comes, must it stand aside and see Him crushed for lack of help, pleading its neutrality, while Judas betrays and Peter denies? Neutrality in matters of varied religions, of party politics, of disputes on philosophy, of education, of social reform, is one thing; but neutrality on questions of the evolution and degradation of Humanity is quite another. When GOD and the Devil are at grips—to use the

old terms—neutrality is cowardice, neutrality is crime.

And again refer to the Presidential Address for 1915 wherein Dr. Besant declares :

Were the war an ordinary one, it would not rend us apart, but in this war are in conflict not men, but principles : principles of Good and Evil in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities.

Here indeed are the issues made abundantly plain. Shall we say that the world-wide persecution of the Jews involves the principles of Good and Evil, and that our Society "cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities" ?

In THE THEOSOPHIST for June 1933 (Watch-Tower) Mr. Jinarajadasa tells us that "persecution anywhere and in any form is an outrage on Universal Brotherhood." Shall or shall not The Society protest as such against an outrage on its vital First Object ? Then again in THE THEOSOPHIST for May 1921, Dr. Besant postulates that The Society should be neutral as regards "any teaching or any line of action that does not controvert that basis [Universal Brotherhood] of our Society." The Great War seemingly did controvert this basis, and Mr. Jinarajadasa declares that persecution is an outrage on Universal Brotherhood. If so, do we not again find ourselves being drawn to the conclusion that the persecution of the Jews in Germany demands from The Society an abandonment of its neutrality ?

* *

And did not a Master say in the early days of The Society: "Theosophy through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications . . ." (*Lucifer*, January 1888)

Our President-Founder was never confronted by a situation such as now exists. Not in the political field but rather in the field of religion and social reform were the problems which faced him. And just as Dr. Besant makes it abundantly clear that there can be no official dogmas or doctrines, or teachings of any kind, endorsed and made official by The Society as a whole, so did Colonel Olcott hold, stressing the vital importance of The Society never taking sides in social and religious controversies.

In fact, while the neutrality of The Society has frequently been "compromised" by the speeches and activities of its two founders, of Dr. Besant, and of other leaders, in the sense that the outside public always tends to identify The Society with the utterances of its most prominent members, the only occasion on which The Society was actually committed by its General Council to an abandonment of its neutrality was in the case of the official pronouncement on a World Religion in 1925. But this pronouncement itself was cancelled at

a subsequent meeting of the General Council held in 1930.

So far, then, the General Council has never, save in the case of the quickly-to-be-rescinded resolution regarding a world religion, made more than a very general pronouncement on world affairs, as in its Resolution, 2 January 1935 :

RESOLVED that the General Council, aware of the grave menace of War, calls upon members of the Theosophical Society throughout the world to do all in their power to minimize the danger, especially by promoting active goodwill where there is a tendency to racial, national, religious and other antagonisms.

To maintain this neutrality now—this is the question. I think I had better say at once that while, of course, I shall submit myself with all respect to any decision to which the General Council may come, and while my own personal inclinations are strongly for a great statement on the part of The Society in respect of the present awful tyrannies and awful persecutions, nevertheless I feel irresistibly constrained to come to the conclusion that it will not be wise or helpful for The Society, as such, to intervene by way of an official pronouncement.

* *

Why have I come to this conclusion ? Because I do not think that The Society, as such, is yet strong enough to be able to discern unerringly, impersonally, which wrongs should, and which wrongs should not, be the subject of an official statement. If we, as a Society, denounce the persecution of the Jews as a crime against Brotherhood, where shall we stop ? There

are innumerable crimes against Brotherhood crying aloud for redress. Shall not member after member call upon the General Council to denounce in no uncertain terms the particular wrong which to his eyes looms no less large than, say, the particular wrong with which we are for the moment concerned ? If we admit one wrong, we shall have to be occupying ourselves in studying every other wrong presented to us, and The Society will be in a constant state of agitation over the General Council's acceptance of this wrong as worthy to be the subject of a resolution, and its rejection of that wrong as being of lesser importance or in other ways being unfitted for an official pronouncement.

I think for the present it is still safer, as our President-Founder has said, to remain "above all these limitations of the physical man, spotless, immortal, divine, unchangeable" until that deeper wisdom which shall come in the course of years enables it, while dwelling in the heights, to descend into the valleys in the dignity and in the power of a perfect peace.

Moreover, I should like to add that I am not in favour of individual Lodges passing resolutions even on the subject of the persecution of the Jews. In India, for example, a Lodge passing such a resolution might well lay itself open to a demand from its Mussalman brethren to denounce what they regard as the persecution of the Arabs in Palestine. There is almost as much feeling among our Mussalman brethren about what they regard as atrocities committed upon the Arabs, as there is our own

feeling as to the persecution of the Jews. A Lodge which opens the door to one resolution may soon find itself committed to many another, when its main purpose as a Lodge is to spread Theosophy and be open freely to all seekers after Truth who accept The Society's three Objects. If a Lodge once becomes a centre for such activities in the outer world, the Universal Brotherhood to which it is pledged is in danger of breaking into pieces, so that it descends from the universal into the particular, from breadth into narrowness. It will become identified with certain attitudes towards public questions and soon with teachings and dogmas and doctrines of all kinds. It will exemplify a particular brotherhood instead of the Brotherhood Universal.

But as for the individual, from the time of the President-Founder we have been "perfectly free to plunge into the thick . . . of the fights." And it has been overwhelmingly demonstrated to me that The Society as a whole, with only the very rarest exceptions, demands of me that I shall continue the practice of my predecessors in expressing my own personal views on such subjects as may seem to invite such expression. Section after Section has emphatically endorsed not only the right but the duty of the President constantly to acquaint the membership with his opinions on current affairs. As one General Secretary phrased it—The Society has the right to know what kind of man the President is in all the details of his views.

Of course, as has also been indicated, I must express my views as wisely as I can and with as little as

possible of compromise to The Society.

* *

May I again urge every member of The Theosophical Society to consecrate his life to Brotherhood by living it ever more and more intensely himself in his daily life, by showing it forth more and more beautifully in his relations with his fellow-men, and no less with his younger brethren of the subhuman kingdoms, and by seeking out the wrong everywhere, at home no less than abroad, and giving himself heart and soul to the redress of every wrong he meets. He must live in Brotherhood, speak for Brotherhood, be ceaselessly active for Brotherhood. Only thus can the blessing of our Elder Brethren rest upon our Society. Only thus can The Society fulfil the great purposes for which it was sent into the outer world, and only thus can it endure.

Has not the Master said: "You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un*-real to the Real."

Mr. Krishnamurti's Challenging Philosophy

I should like to say a word or two about Mr. Krishnamurti and his

philosophy, since his strong challenging of much that seems so supremely true to many members of The Society has caused a little confusion and unrest.

I wonder how long it will be before some of my fellow-members perceive that they only touch the surface of him when they stop short at the views he expresses. There are a myriad opinions in the world, for each one of us is feeling his way to Truth, and an opinion is a halting-place on the way, but only a halting-place. How much less the halting-places matter, how much more the traveller!

How often I have tried to insist that the study of our classic literature is not to make of us Theosophical gramophone records or parrots, repeating, with very little real understanding, that which we read or hear, but is to help us to find our own Theosophies, our own halting-places on the road to Truth, and thus little by little to reach our Selves.

The high purpose of Blavatsky, of Olcott, of Subba Rao, of Besant, of Leadbeater, of Jinarajadasa, of many, many others, of all the Scriptures, of all the words that have been written and spoken, is not that they may mould us into the likeness of their image, not to make us a dull, perhaps even dead, reflection of one or more of them, but to help us to discover our Selves and to fulfil them.

The high purpose of Krishnamurti is just the same. He does not and cannot come to lay down *The* Law, but to disclose *his* Law, such as it is at present, for we must not forget that he changes, as do all of us.

The value of Mr. Krishnamurti to us all, as the value of H. P. Blavatsky, H. S. Olcott, T. Subba Rao, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, and others, lies in the fact that he has discovered a definite measure of his eternal Self, though only a measure, whereas our own discoveries of our Selves may possibly be far less. And his inspiration to us is not that we may echo him, or try to echo him, or be distressed that we cannot echo him, or be disturbed because his Self is radically different, perhaps, from other Selves we have known: it is, as I have said, that we may become the more intent on the discovery of our own Selves, unique as these must be, different from his Self and from all other Selves.

If he challenges our convictions, it is only that we may perceive alike the dross and the gold, if any. There is no poorer appreciation of him than the phrase: Krishnaji says this is true and that is not true, so I must change to fit this new standard.

Because he might tell us that ceremonies are of no value, that is no reason why we should give them up. Because he might tell us that we are being exploited by so-called leaders is no reason why we should cease to have respect for them. Because he might tell us that we are enslaved in forms and faiths, that is no reason why we should abandon them.

If we do things because other people tell us they are good to do, if we do not do things because other people tell us they are not good to do, we remain in slavery whether to

the "exploiters" or to Krishnaji himself, who thus becomes an exploiter, no doubt unconsciously to himself. We must do things because it is our unfettered will to do them, because we believe in them, because we know, for the time being at all events, that they are true.

I am convinced of the truth of many things which Krishnaji declares to be untrue, but I am thankful to him that he should have forced me to challenge my convictions to see if there be gold in them to emerge from the fire he pours upon them.

So many of us, however, can be but followers, and blind at that. So we follow one individual after another, thrusting upon him the very leadership he is so intent on disclaiming.

Why are we disturbed? Because we want to be as sure of salvation as we can. We want safety, and we are foolish enough to think that safety lies in orthodoxy, in conformity to opinions hall-marked in some way or other as "right." We can never forget how Krishnaji himself was so hall-marked, and subtly that influences us so that we feel we ought to follow him. And yet there are other hall-marked opinions which so far have sufficed us.

What disservice we do to him as we thus retain him within that from which he would escape!

His message to us, as I understand it, is not to believe what he says, but to be sure of the truth of our beliefs by challenging them without fear or favour. If the challenge succeeds, so much the better. If it fails, so much the better. It is the Truth we need, our Truth, the Truth appropriate to us at our stage

of evolution and suited to our individual natures.

How absurd to run from one set of opinions to another in the eager hope that we are investing ourselves to the utmost advantage. Let us by all means collect opinions, but let us above all have our own—they may synchronize with what we *call* Theosophy, they may be in accord with the views of Mr. Krishnamurti, or with the philosophies of X or Y or Z, or they may not. Let them be the highest truths we can reach, for the time being, all we could hope for or desire, and let us be happy that others have other and different truths in which they rejoice. But let us hold even our supreme truths lightly, for they are but halting-places, and we must pass away from them into fuller and richer truths as we grow.

Virile Young Theosophists

I am very specially concerned to urge my younger brethren of The Theosophical Society to be in the forefront of the Masters' work in the outer world. In a Young Theosophist there is no place for indifference, no place for self-absorption, no place for self-righteousness or sense of superiority.

A Young Theosophist is enthusiastic, generous, full of compassion towards all weakness, indignant at all wrong, all oppression, all tyranny, infinitely restless towards inhumanity in all its many modes of expression, eager with an impatient yearning to be able to do more and more to help the Masters' work with all that he is and has—all these he is *and to a fault*.

I want Young Theosophists to tend to go too far in their greatness

of heart. I want to have to restrain them from going too far. I do not want to have to urge and urge and urge them on.

A Young Theosophist will be ardent about making his world-wide Federation an example of virility and efficient working.

A Young Theosophist will constantly be bombarding his own Federation officers and all other Society authorities with ideas and with every kind of help he can give.

And the older Theosophists will be thankful that a younger Theosophical generation is arising that yields to no older member in devotion to the cause. The older Theosophists will place at the disposal of their younger brethren, their successors, all their cooperation, all their wisdom, and above all their encouragement, free and full.

I am fearfully afraid that many of our older members have yet to realize that it is their bounden duty to be busy, to be really busy, about the generation which is to follow them and bear the sweet burden of the gifts bestowed by the Masters upon the world over sixty years ago.

I say without the slightest hesitation that an older member of The Society who is not working among the young to bring them to Theosophy and to membership of The Theosophical Society lacks in the true spirit of membership.

I say without the slightest hesitation that a Lodge of The Theosophical Society which does not organize its work so that it contacts the youth in its surroundings is a Lodge which is failing in its duty.

I say without the slightest hesitation that a Section which does not cater for the youth of the country

is an inadequate Section, failing in its duties.

And I say with no less hesitation that a President of The Theosophical Society who does not spend much of his time in strengthening The Society with ardent youth is an unworthy President.

The Society needs youth. Theosophy needs youth. And youth needs Theosophy and The Society. Theosophy, The Theosophical Society, Youth, must come together for the service of the world.

But I say to the Young Theosophists, to those who already have the great privilege of membership and of some knowledge of Theosophy, that now is the time for them to show in the world that leadership with which such privilege endows them. They have the wherewithal for leadership. Leadership has been entrusted to them. The world of today above all needs righteous leadership. Do our young Theosophists feel or do they not feel that leadership stirring within them? Do they or do they not feel that the world is in cold darkness and that in them is the light to help to lead it away from darkness? Do they or do they not realize that each one of them has in him the power to help, to fulfil at least in some measure the stirring words of H. P. Blavatsky's *Golden Stairs*?

Let every Young Theosophist rise above his smaller, his self-centred, his lethargic, his indifferent, his orthodox, his cynical self. Let him rise above all smallness of mind and coldness of heart. Let him adventure forth, not counting the cost, as a knight of succour to all who are in need—and never have there been more in need than there are today,

and help of some of our most expert workers, including Mrs. Gardner, Mr. Fritz Kunz, Mrs. Emogene Simons, Miss Anita Henkel, and others, we shall have ready a series of study courses, and perhaps even correspondence courses, both for individual members of The Society and for Lodges. I have prevailed upon Miss Henkel, a National Lecturer of the American Section, to devote herself to this work at Adyar during the year, so that she may help to co-ordinate the material which Mrs. Gardner, Mr. Fritz Kunz, and others will be preparing. This work is of the utmost importance, for when a member joins, a course of study should be available to him, to carry him not only through our great classic literature, but also to lead him, perhaps, to the beginnings of self-preparation for the leading of a more purposeful life.

Adyar

Further, I am asking from the residents of Adyar organized help in innumerable directions, partly for the strengthening of Adyar as the International Headquarters of The Society and partly for the vitalizing of our work throughout the world. My plans in this connection are appearing as a supplement to *The Theosophical World* for January 1939, so that friends of Adyar everywhere may have the opportunity to cooperate.

Then there is the Adyar Library and its need for being housed in a new building. Anyone who has seen this Library cannot help regretting the utter inadequacy of its accommodation of its priceless contents. I do most strongly appeal for sub-

stantial donations—we shall probably need about £20,000 in all—so that our great Library, in many ways the jewel of Adyar, may have a noble setting and thus still further meet the needs of those who come to it for study from all parts of the world.

I am most happy that the Adyar Edition of *The Secret Doctrine* met with so welcome a response. Three thousand sets have been published, and already half this number has been ordered. But I hope that the remaining half will soon find its way out, as only when the 3,000 sets are sold can we recover the actual cost of publication.

The Living Witnesses

As I close my Address, let me invoke upon us all, upon all true Theosophists throughout the world, be they or be they not members of The Theosophical Society, the gracious Blessing of those Elder Brethren who are ever with us as we strive to live in brotherly understanding with all.

Never has The Society been without living witnesses to Their existence and to Their lives of perfect brotherhood. Never has The Society been without those who can bear personal testimony to Their flawless solicitude for the life that is climbing behind Them on every rung of the evolutionary ladder.

Ever have there been those who, in all humility, may say they know one or more of these great Elders. Today there are living witnesses no less. The line is unbroken. And so long as our Society endures, the line shall remain unbroken, for living testimony to Their glorious reality must ever be available to the

membership of The Society and to the whole world. Their testimony may be accepted or it may be rejected. The voice of those who know must ever sound in the ears of those who yearn.

To Them we look in these days of darkness. To Them we offer the brotherhood we are able to give to those around us, that it may be sanctified by the greatest Brothers of us all, and thus be strengthened on its way. To Them our hearts go out in gratitude and reverence for the peace we know, for the courage we have, and for the will to give. We may differ radically as to our conceptions of Theosophy and of the purpose and work of The Theosophical Society. But we are one, all of us who believe in the Masters, in deepest reverence to Them, and we pray we may ever grow more worthy to be channels for Their Blessings to the life in every kingdom of nature.

Let us, dear Brethren, as we enter upon a new year, lift up our eyes to Them and to those great messengers whom They have sent

from time to time to help the world. Let us remember Them, and H. P. Blavatsky and H. S. Olcott, and Annie Besant and Charles W. Leadbeater, and all their colleagues, their fellow-workers, who shared with them the joys of that service which is perfect freedom. It is from this hierarchy of spiritual soldiers that comes our sure and potent help. Without such aid we could do but little, but with it we can help to save the world.

THE ITALIAN SECTION

I have received information from an Italian member that at the General Assembly held at Geneva on November 19-20 ten Lodges and 200 members resolved to remain faithful to the parent Society. If this be true, then since there are eighteen Lodges and about 360 members, there must have been a majority for maintaining the status quo. This information, however, must be taken with a little reserve since I have not yet had any information on this subject from Signor Castellani.

The Unknown Member

My Address completed and offered in humble homage to Those who ever bestow upon us far more than we deserve, I become instantly aware of Their most gracious response in blessing upon the whole Society and through The Society upon the world.

But in particular I am aware that this blessing seeks out, as it were,

and discovers the many members throughout the world upon whose faithful shoulders rests in large measure the sweet but heavy burden of the work. In Lodge after Lodge, without a single exception, there are members whose membership of The Society and of their Lodge is their delight and peace, who treasure their Theosophy as a pearl above all price

for never have there been more to oppress than there are today.

Today is a day of magnificent opportunity for all. It is a golden age of golden opportunities. In the early days of Theosophy and of The Theosophical Society there was need for tremendous heroism, for eager self-sacrifice. We read how our great Founders wore themselves out in the critical days following upon the foundation of The Society and of the revelation of Theosophy. The world was in dire need, and there was no time to be lost.

The situation today is no less urgent. Heroism is no less called for. Self-sacrifice is again the supreme need. Never needed the world Theosophy and The Theosophical Society more than it needs them today.

Young Theosophists! Go forth to help the world in the wisdom of your Theosophy and in the strength of your membership of The Theosophical Society. Let none be laggards. Let none hold back. Let all be eager and radiant.

A Future of Hope

And now let us look towards the future. At once, let me say that the future is full of hope, however darkened may be the present. I do not think I have ever felt so much confidence as to the future as I am feeling at the close of this unhappy year.

Though statistical reports are in different barometers of the real life of a Society like ours, which may in times of greatest membership decreases have the flame of its spiritual life at incandescent heat, it will interest you to know that of the thirty-eight reports I have received

up to the date of writing this Address, 17 Sections, one Federation, and three Outpost Lodges show an increase in membership, in some cases appreciable. Those who have remained stable, two Sections and two Outpost Lodges. Of those who have lost in membership, seven show great decreases in the losses reported the previous year. An example of this is the American Section, whose loss this year is about one-third of last year's, and I note from their report that resignations were the lowest in nine years, and lapsed membership the lowest in twenty years. In two other cases of the remaining six reports, there is a decrease in resignations, and one Section's loss (Central America) resulted in the gain of our fine Colombian Section which in the first year of its existence has increased its membership from eight to seventeen Lodges. In fact if one disregards the loss of membership by transfer, Central America leads the Sections thus far reporting with a 17 per cent membership increase.

I feel, apart from this concrete indication of renewed activity, that for The Theosophical Society there is immediately opening a way of greater service, and for Theosophy not only a far more widespread recognition, but also a real vivification, not, of course, as to its essential life, but as to the forms in which it shall appeal to the world.

* * *

I feel, as I prepare this Address, in such close touch with everyone of our thirty thousand members that I see in each, beginning to rise to heights not so far reached, flames of

eager endeavour. I see each member, without exception, charged, as he has never been charged before, with the very life of Theosophy and The Theosophical Society, so that whoever or wherever he may be, whatever may be his outlook upon life or his limitations, he has become endowed with an unparalleled power to take our light into the dark places which are round about him, to spread peace and contentment, hope and reverence, and to stand forth as a strong pillar in the World-Temple of Universal Brotherhood.

I know well that not one single member of our Society will be without the blessing of the Elder Brethren as he recognizes that his world needs him, and that he can do no other than give himself with all his Will, with all his Wisdom, with all his Activity.

Every member of The Society represents in his land, in his faith, in his race, the true Rulers of the world. Let him know this and live accordingly.

As for myself, I am moved under these thoughts to give the coming year to India, Motherland of the Aryan world as she is, and potentially the great Deliverer of the whole world out of discord into Understanding.

The Besant Spirit

I hope to be able to travel in 1939 in this more than wonderful country to vivify once more the spirit of our noble President-Mother, Dr. Annie Besant, which, had it been understood in time, might have already regenerated India.

The more I read her priceless contributions to such regeneration, the more I remember her wonderful

triumphal pilgrimages from north to south and east to west, and the more I remember even those times when she was rejected of the people she loved so deeply, the more it comes to me that I, her humble follower, must do all in my power to continue her work—the work assigned to her by the Mighty Rishis, its accomplishment being necessary for India's salvation and for the salvation of the world. Because of human ignorance around her, she was unable to achieve that which was designed for her to accomplish. So was it that she was temporarily withdrawn from outer activity before the time would otherwise have come.

But her spirit remains even no less potent than when she was physically with us, and she remains working more ardently and magnificently than ever, even though unseen to physical eyes. And her work, *Their* work, remains to be fulfilled.

It shall be, I hope, my homage to her, my gratitude to her, and my knowledge of the urgency of the work being completed within the shortest possible time, that I shall try to spread far and wide the fire of the Besant Spirit, hoping that my fellow-members of The Theosophical Society in India will give me their enthusiastic help and that people will respond to the call of that Soul of India which Dr. Besant so purely and truly embodied. This shall be, I hope, my own special work during 1939, though there will be much more that I shall hope to do in the service of Theosophy and The Theosophical Society.

Courses on Theosophy

Then I am hoping that by the end of the year, with the guidance

and their membership of The Society as their precious gift from the Masters.

They do not contribute of their learning and wisdom, for perhaps they may feel they have but little. They do not contribute of their activity, for there may be little, if any, available. They speak rarely, if at all. They never sit on any platform. If they hold office at all, the office is inconspicuous and retains them in their cherished obscurities. At meetings they are content to listen. In study classes they are happy to be silent. In discussion they take no part. They are candidates for nothing. They take part in no discussions. When distinguished visitors visit their Lodge, they hide away. But they are the salt of the the Lodge, of the Section to which the Lodge belongs, and of the whole Society. Whenever their Lodge meets they are sure to be found in their places to give it the strength of their silent presence. And eagerly they receive the Theosophy revealed to them. If money is wanted, they instantly give more than they can afford. If work is needed, they help beyond their strength. When praise is to be given, they are not to be seen. Presidents of The Society may come and go. Officials of their Lodges reign today and depart tomorrow. Exhortation upon exhortation sweeps over them. Movement upon movement is sponsored by enthusiastic members who perceive in their beloved offspring the salvation of the world.

They, these humble, unknown members, remain. They will be

loyal to the President for the time being whoever he is, whatever he may say. They will honour the officials of their Lodges because loyalty so demands. They will listen with respect to every exhortation. They will give of their best understanding to every movement, and perhaps join each as it comes along, so that their help may not be found wanting if perchance it is needed. They do not feel they know exactly what the Masters intend in all these things, so they would rather do too much than too little. If they make a mistake now and again by reason of this eagerness to miss no opportunity of serving, it counts for very little as compared with the pure devotion of their hearts.

From the standpoint of the world they have little to give. From the standpoint of the Masters their gifts are among the most precious and beautiful.

At Adyar, their home, the home they may never see with physical eyes, but their home more than the home of many another, there will be a little piece of ground dedicated to them in gratitude, and there will be a marble slab, surrounded by Adyar's most beautiful flowers, which will read:

TO THOSE UNKNOWN MEMBERS
OF
THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD
WHOSE SILENT LOYALTY AND
SACRIFICE ENSURES TO IT
THE MASTERS' CONSTANT BLESSING

Annie Besant Reviews

"THE SECRET DOCTRINE"

THE Adyar Edition of *The Secret Doctrine* was officially published on the 17th November 1938 at the Founders' Day celebration in the Great Hall, Adyar. The President introduced the set of six volumes, saying: "I am very happy to make this act of reverence to H.P. Blavatsky, the great mother of our Movement, the one to whom we owe more than any other of our leaders. It is a very happy thing that we have this Adyar Edition, named as she would have wished it, and in reverence we dedicate it to her memory, in the present and in the future." The President announced that 800 copies had been ordered before publication.

It chimes in harmoniously with the launching of this Adyar edition to reproduce in this issue (see next page) the review of *The Secret Doctrine* which Dr. Besant wrote fifty years ago. Mme. Blavatsky published the first two volumes in October 1888. Early in 1889 W.T. Stead asked Annie Besant to review it, and her review appeared in *The Pall Mall Gazette*, of which he was Editor, on April 25. The incident is related by Dr. Besant in her *Autobiography* (pages 339-340), where she describes the intellectual conflict through which she was passing and her diligent search for answers to questions that were working in her mind:

Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them,

but you are quite mad enough on these subjects to make something of them"....

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.

In the midst of writing this review Mrs. Besant wrote to Mr. Stead: "I am immersed in Mme. Blavatsky! If I perish in the attempt to review her, you must write on my tomb 'She has gone to investigate the Secret Doctrine at first hand'."

Two months later (June 23) Mrs. Besant wrote another review for *The National Reformer*, Charles Bradlaugh's paper. She mentions it in her *Autobiography*, quoting some passages as showing "how swiftly some of the main points of the teaching had been grasped." We will reproduce the full text of the *National Reformer* review in our next issue.

Among The Adepts

MADAME BLAVATSKY ON THE SECRET DOCTRINE

The Famous Review by Annie Besant

From the "Pall Mall Gazette," 25th April 1889¹

It was the writing of this review of *The Secret Doctrine* which convinced Annie Besant of the truth of Theosophy and brought her into the movement. She asked Mr. Stead for an introduction to the writer, and then sent a note asking to be allowed to call. In reply Mme. Blavatsky wrote, 15th March 1889: "I too have long been wishing to make your acquaintance as there is nothing in the world I admire more than pluck and the rare courage to come out and state one's opinions boldly in the face of all the world, including Mrs. Grundy." (This letter is in the Adyar Archives.)

A remarkable book

IT would be difficult to find a book presenting more difficulties to the "reviewer with a conscience" than these handsome volumes bearing the name of Mme. Blavatsky as author—or, rather perhaps it would be more accurate to say as compiler and annotator. The subject matter is so far away from the beaten paths of literature, science and art; the point of view so far removed from our occidental fashion of envisaging the universe; the lore gathered and expounded so different from the science or the metaphysics of the West, that to ninety-nine out of every hundred readers—perhaps

to nine hundred and ninety-nine among every thousand—the study of the book will begin in bewilderment and end in despair.

Let it be said at once that the great majority of average easy-going folk will do well not to begin the "Secret Doctrine" at all. A certain mental position must be acquired ere any reading thereof can be aught save weariness and futility. The would-be reader must have an intense desire *to know*, and to know not merely the relation between phenomena, but the causes of phenomena; he must be eagerly searching for that bridge between matter and thought, between the

vibrating nerve-cell and percipiency which the late Professor Clifford declared had never yet been thrown across the gulf that sunders them; he must be free from the preposterous conceit (that exists now as really for the psychical universe as it did in the days of Copernicus for the physical) that this world and its inhabitants are the only inhabited world and the only intelligent beings in the universe; he must recognize that there may be, and most probably are, myriads of existences, invisible, inaudible to us, because we have no senses capable of responding to the vibrations that they set up, and which are therefore non-existent to us, although in full activity, just as there are rays at either end of the solar spectrum quite as real as the visible rays although invisible to us. If only the nerve ends of our eyes and ears could respond to higher and lower rates of vibration, who can tell what new worlds, more and less "material" than our own, might not flash into our consciousness, what sights and sounds might not reach us from spheres

interblended with our own? A deep-sea fish, aware that his comrades might explode if they were dragged to the surface, and knowing naught of life-conditions other than his own, might, if he were a rash deep-sea fish deny the possibility of other intelligent beings inhabiting the upper regions of the sea or the land invisible to him. And so we may, if we are rash, deny all lives save those led on our globe at the bottom of our air-ocean, and human deep-sea fishes had better leave Mme. Blavatsky's volumes alone.

None the less is her book at once remarkable and interesting—remarkable for its wide range of curious and ancient lore, interesting for the light it throws on the religions of the world. For as she unrolls the *Secret Doctrine* we catch sight of familiar faces in the imagery that passes under our eyes, now Egyptian, and now Jewish, now Persian, and now Chinese, now Indian, and now Babylonish, until slowly the feeling grows up that she is showing us the rock whence all these faiths were hewn, the complete cosmogony

causes and countries the world over, and which he edited until 15 April 1912, when he went down with the Titanic.

In the Watch-Tower for June 1912 Dr. Besant wrote: "All good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the Titanic. Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, strenuously helping others, shining out conspicuously amid the heroic crowd who accepted death that women and children might live...."

"The last time I saw him, on March 27th, when I lunched with him at the Savoy—'Come and have rabbit-meat' was his regular invitation, for he called vegetarian food by that name, as belonging to rabbits more than to human beings—he was as full of life and of plans for the future as ever, and we arranged to meet for another long talk on my return from Italy. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return."—THE THEOSOPHIST, Vol. XXXIII, Part II, pp. 328-9.

¹ W. T. Stead was an impartial critic but a steady friend of the Theosophical movement, and devoted many a column in his journal to Theosophy and its literature. He knew H. P. Blavatsky during the early years of The Society and she called him a "real Theosophist." He was on the *Pall Mall Gazette* for nine years, and in the last year (1889) published Annie Besant's review of *The Secret Doctrine*. In 1890 he founded the *Review of Reviews*, which carried his name as a champion of struggling

whereof these have presented disjointed fragments. Inevitably the question arises: "Have we here, from the Aryans who rocked the cradle of the world's civilization, the source of all the master-religions as well as of the master-races of the earth?"

Cosmic evolution

The first volume of the *Secret Doctrine* is divided into three parts—an exposition of Cosmic Evolution, of the Evolution of Symbolism, and of the contrast between Science and the *Secret Doctrine*. Of these the first will most repel and the third will most attract. For the first is a metaphysical treatise wherein the Hindu brain, subtlest and most mystic of all mental organisms, expounds Being and the beginning of beings in fashion that no western intellect can rival. The causeless Cause, the rootless Root, whence spirit and matter alike differentiate, is the One Existence—hidden, absolute, eternal, indistinguishable by us from non-existence in that it has no form that can enable us to cognise it. From this all that exists proceeds; in itself Be-ness—why not Existence?—then Becoming, and the Becoming alone can be intelligible to us. From this one primal element, whereof all phenomena are transmutations, and then a hierarchy of existences in linked order, the gradual evolution of a universe. In reading this "origin of things" as in reading all others, there is the constant feeling of unsatisfied desire for evidence, despite the sweep of conception and the coherency of the whole. Of course the claim set up is that this *Secret Doctrine* comes from those who know, know with

scientific certainty, not with mere guess and groping, from the Arhats, the Wise Ones of the East, whose disciple Mme. Blavatsky claims to be. But then we crave for some proof of these revealers. As regards the metaphysics, here again there is the feeling of the breakdown of language, the contradictions in which the mind is involved when it strives to grasp the ever elusive ultimates of being. However flexible and subtle in its shades of meaning Sanskrit may be, our occidental tongues, at least, stumble into maddening confusion amid the shadowy forms and no forms of the Thing in Itself, and when it comes to symbolizing existence as a boundless circle, using a word that implies limitation, and is empty of meaning without it, in connection with the absence of limitation, what can one do save admit that we have passed out of the region in which language is useful as conveying concepts, and that before the mystery of existence silence is more reverent than self-contradictory speech?

Very briefly and roughly put, the idea is that Be-ness evolves spirit and matter, spirit descending further and further into matter in search of experiences not otherwise attainable, evolving all forms; it reaches the lowest point, commences its re-ascent, evolves through mineral, vegetable, animal, until it attains self-consciousness in man: then in man, with his sevenfold nature, it climbs upward, spiritualizing him as he evolves, until the grosser body and the animal passions are purged away, and his higher principles united to Atma, the spark of the divine spirit within him,

reach their goal, the absolute existence whence they originally came, carrying with them all the gains of their long pilgrimage. This process implies, of course, manifold incarnations for each human spirit as it climbs the many steps at whose summit alone is Rest. Only when a certain height is touched comes memory of the past, and then the purified spirit can gaze backwards over the stages of its ascent.

Science and occultism

Passing over Part II on Symbolism, we find Mme. Blavatsky, in Part III, in full tilt against modern science, not as against its facts, but as against its more recondite theories. It is an easy task for her to show that great scientific thinkers are at issue with each other as to the constitution of the ether, the essence of "matter" and of "force," and she claims that the Occultist has the knowledge after which the scientist is only groping, and that at least, among the warring theories Occultism may demand a hearing. Some of the theories now put forward indeed come very near to occult views, and make scientifically possible some of the startling manifestations of occult power. Newton's view, for instance, that gravity must be caused by an agent acting constantly according to certain laws, is in unison with the Occultist's assertion that all the forces in nature are actions of Intelligences, working ceaselessly, though invisibly to us, in the universe; while much of the speculation of Butler and Crookes almost touches Occult teaching. The Akasa of the Occultist is, as it were, the "matter-force" after which science

is groping, the parent of all phenomena. Within our terrestrial sphere, on the plane of the universe accessible to our physical senses, science is accurate as to vibrations and so on; where it fails, says the Occultist, is in supposing that these are all, that on these lines of investigation can ever be discovered the nature, say, of light or colour; there are planes above ours on which matter exists in other modifications, in other conditions; on those must be sought the causes whereof science studies the effects, the true nature of our physical phenomena. The Atom, that strange conception of the physicist, elastic yet indivisible, is to the Occultist a soul, "a centre of potential activity" differentiated from the One Soul of the universe, "the first born of the ever-concealed Cause of all causes" building up the visible universe. Instead of matter "inert" and "inanimate," clashing through eternities, flinging up here a sun and there a world, and finally evolving thought, the Occultist sees Intelligence robing itself in matter, energizing, guiding, controlling, animating all that is. The antithesis could not be sharper, and one or other solution of the problem of problems must be accepted by the philosopher. Which?

Civilization

The second volume of Mme. Blavatsky's work deals with man, the first part being occupied with his genesis, the second with the symbolism of his religions, the third with the contrast between the occult and the scientific views of his evolution. Of these the first will be met with the most furious and contemptuous

resistance, for briefly this is the theory: Man as he is now, with his sevenfold nature—physical body, vital principle, “astral body,” animal soul, human or rational soul, human spirit, divine spirit—was not created offhand complete. The First Race was created, breathed out of their own substance, by the beings who built our world, and was spiritual, ethereal, sexless, and of slight intelligence; the Second Race was produced by gemmation from the First, more material than its progenitor and sexual; the Third Race was produced oviparously and among these separation of the sexes appeared gradually, the earlier being androgynous, the later distinctly male and female; the intellectual development was still very low, for spirit had not yet become sufficiently clothed with matter for self-conscious thought. Of this race in its later stages were the dwellers in Atlantis and the Lemurians, among them the birth of religions, astronomical and sexual, and of these was born the Fourth Race, the giants, the “men of renown” in whom we touch the “purely human period.” (A curious excursus on the “third eye” which occurs here, receives remarkable confirmation from some of the latest scientific speculations on the pineal gland.) Now begins civilization and the building of the great rock cities and the physical and intellectual nature of man develops “at the cost of the psychic and the spiritual”; the huge statues and other remains found in Easter Island, Bamian, and other spots, bear witness to the size of their makers, as do the vast dwellings and the “enormous human

bones” of Misorte.¹ With the Fifth Race we pass into the domain of history, and to this the present races of men belong. Far away as, at first sight, all this seems from Occidental science, yet the careful reader will mark the curious analogies between this occult view of human evolution and the scientific view of the evolution of living things on our globe, an evolution still shown in broad outline in the individual development of each human being from ovum to man.

Mme. Blavatsky's views may not meet with acceptance, but they are supported by sufficient learning, acuteness and ability to enforce a respectful hearing. It is indeed the East which through her challenges the West, and the Orient need not be ashamed of its champion. We have here but given a few fragments of her lore, and injustice is necessarily done by such treatment to the whole. The book deserves to be read: it deserves to be thought over; and none who believes in the progress of humanity has the right to turn away over-hastily from any contribution to knowledge, however new in its form, from any theory, however strange in its aspect. The wild dreams of one generation become the commonplaces of a later one, and all who keep an open door to Truth will give scrutiny to any visitant, be the garb of Asia or of Europe, be the tongue of Paris or of Ind. If this counsel be of folly or of falsehood it shall come to naught, but if of Truth you cannot overthrow it. Passing strange is it. Of the truth in it our superficial examination is insufficient to decide.

¹ Munte (?) in *The Secret Doctrine*, II, 353 (1893 Edn.), III, 337 (Adyar Edn.)

The Eternal Symbolized:

A STUDY IN YOGA

A Preview of the President's New Book

The President gave a preview of his forthcoming book in the Olcott and Blavatsky lectures which he delivered to the International Convention of The Theosophical Society at Benares, December 26-27. The book will introduce to the world a different system of Yoga based on Cosmic Symbols, and will be named *Symbolic Yoga*, which was the title also of the lectures. The story of the book is given below in extracts from the lectures, in the President's own words:

Cosmic ultimates

YOU wonder as to the origin of the book. Its origin lay in the fact that I have been for a very long time interested in Symbology as a means of conveying metaphysical conceptions within a very limited and tangible compass. It all arises from one's necessity in the distant future to plant as seeds symbols here and there, as required, so that there may be a constant radiation to affect and modify the surroundings.

I venture to believe that if you were to go to the highest reaches of consciousness, you could reduce great cosmic events into a formula, a Symbol. Is not the coming of the Lord Christ to the world symbolized in the Latin Cross? The Supreme Enlightenment of the Lord Buddha in the Wheel of the Law?

The Dance of Shiva

A Symbol arises on the earth, because God works in formulae. We are Symbols, very extraordinary Symbols, and I have always desired to understand these Symbols, as

many of them as I could. When I watched Shrimati Rukmini Devi dancing, I said to myself, each one of those gestures, each one of the postures is a Cosmic Symbol. If only I could understand and get to the background of the Dance of Shiva, I should then be able to perceive the Ultimates of the Dance, the Ultimates of Being, of Life, and I should be able then to see how every gesture, in fact every movement of the hand, had its own cosmic significance, so that anyone who knew the dance, as the dance really is, would see in each gesture of the hand the release of a power.

I pondered over that for a very long time and then one night I was shown great Symbols one after another in their cosmic significance, Symbolic Ultimates, of which the whole vista of the meaning and purpose and process of evolution gradually unveiled itself before me, and I have done my best to write it all down as I have perceived it, and where I could to obtain corroboration from the great books of our Theosophical classic literature.

Purpose of the book

The purpose of the book is to release a certain somewhat different aspect of the evolutionary process and to help any people who are genuinely interested in Yoga to study a line which will be safe and at the same time fruitful.

I am perfectly convinced that this particular form of Yoga is really the same as those forms which you are in the habit of studying in the sacred books of Hinduism, but I do definitely feel that the translations which are at our service, and even the original Sanskrit, are by no means adequate. In fact I think they are cleverly arranged to prevent people from discovering what they had better not discover.

In this different approach to Yoga you see Symbols for the concentration of your attention, and, practically speaking, symbols alone. There is no question of modes of breathing or any other type of physical exercise. There are certain preconditions which are necessary for this Yoga development, but all is within the compass of the ordinary everyday individual who is moved to ascend the ladder of growth.

Plan of the book

The book, following the proem and explanatory prologue, falls naturally into three sections:

Book One: The Vigil of Purification, in which I tell of prerequisites for this type of Yoga and preparatory stages leading thereto.

Book Two: Symbols: Living and Radiant, a description of the Symbols as I have seen them.

Book Three: Symbols: Released and Dynamic, wherein I apply the

Symbols to various aspects of daily living, as for example, the Chakras or Force Centres, the Colour Spectrum, Jewels, Mantras, Fragrances, Rhythms, the Cycles of Development in a Life, the Great Initiations, and so on.

Supplemental Section: Symbols at Work, material to help the student to correlate the Symbols with Embryology, Plant Life, the Mineral Kingdom, the various Energies in Physics, the Zodiac, the Rays. There is additional material to help him in his Yoga, such as the great Hymns of Praise, and some of the mighty Eucharists, including that of Parsifal, stirring passages on sacrifice, and our younger brothers, on mountains, the Grail of Motherhood, the Master Ascended, etc.

Rhythm of the book

The tempo of the book is to be found in an Invocation to "My Lord the Sun," a reminiscence of an Egyptian experience when we worshipped Akhnaton, the glorious Aton in His magnificent revelation. It is my own rhythm, and runs through the pages of my book.

How shall I worship Thee, O Glorious and Splendid Lord?

Shall I declare to Thee my insignificance and impotence?

Shall I abase myself and say to Thee that I am naught without Thee, that for all things I depend helplessly upon Thee?

Nay, not thus do I worship Thee, O wondrous Omnipotence!

Thou knowest me. Thou dost not need to hear from me my need of Thee.

Thy Will is that I should know myself for what I am.

So I stand before Thee, as Thou wouldst have me stand, unafraid, unabashed,

uncringing, steadfastly looking into Thy Face.

And knowing that I am Thee, and that Thou art myself, I declare to Thee that I ascend to the measure of Thy Stature, and being naught but Thee, am growing into Thy Likeness and Majesty.

As Thou art, so am I becoming. As Thou shinest, so am I learning to shine. As Thy Glory is, so shall mine be. As Thou art to Thy Universe, so shall I become to that which shall issue forth from me.

Thus do I worship Thee, O Giver of Resistless Power, and so do I cause Thee to rejoice, for thus from out the vastness of Thy Universe once more comes a faint echo of Thy being, bearing witness that the Seed of Thy Sacrifice is ever blossoming into the Flower of Thy Triumph.

Stretching the consciousness

These Symbols of which I speak are among the formulae of God the Scientist rather than of those which are among the formulae of man the scientist.

Can these symbols be contacted by you and me? My experience convinces me that all necessary contacts are in existence for a measure of penetration into the ultimate realities of life. The necessary channels are all there. Some have been grossly misused, and need drastic cleaning. Others have not yet been opened, though they exist—the way is there, waiting for the Will.

One of the most interesting qualities of this form of Yoga lies in the fact that it at once brings the student into touch with the great End while he is still, as it were, fumbling with the means. In this way, upon the very beginning of his way shines in some measure a reflection of those Ultimates which

it will necessarily take him aeons to achieve.

In this form of Yoga a contemplation of far-off Ultimates forms an essential part of the earliest training. It is highly necessary that as far as possible the Beyond shall form part of what is called the waking consciousness, though the inner consciousness is even more awake than the outer. Consciousness is elastic and requires scientific stretching such as may be accomplished by the influence of Symbols which are realities so expressed that we may look upon them without danger and with at least some small measure of understanding.

Creative symbols

We are creators. From the beginning creation is the blood of life. Wrapt in the One Silence are Father and Mother Silence, and when the great Call goes forth that the One shall create, there begins an evolutionary process of the grandeur of which not even the greatest among us has more than a faint conception.

Each one of the Symbols involves the creative spirit and leads to creative activity.

Alas! Marriage, that magnificent and sacred sacrament of Creative Activity is today but too often a fleeting convenience, and one of the greatest tragedies of modern life is that what should be a sacrament is turned into that most terrible circumstance—the caricature of a sacrament, when dedicated forms are deliberately refused the life which is the only title to their existence.

How inconceivably horrible it is that any of the great sacraments connected with these outer regions

can be desecrated as is the sacrament of marriage in its fulfilment. We hear of the black mass. There is also the black marriage. Every posture of Symbolic Yoga is an assertion of the sanctity of sacrament, and of the right of every seed to grow into the beauty of its destined flower.

A yoga of brotherhood

This form of Yoga is very specially designed to enable its votaries to perceive with awakened consciousness that Universal Brotherhood is real and immanent. If the student of this form of Yoga is beginning to perceive that every living thing in every kingdom of nature is his own blood brother, if he reaches this stage with Yoga-clarified eyes, then has he begun to know Symbolic Yoga, for he will reverence and cherish accordingly. Said one of the greatest of all Elder Brothers: "You be all of one blood, one source, one goal. *Know this truth and live it.*"

As we contemplate the Great Symbols, at last we see them in everything. In the plant, the rock, we wonder which of the great Symbols is in perspective that determines the particular system of evolution.

Yoga for the man of the world

This type of Yoga you may perform in any and all the centres of your being—in your heart, in your mind, in your will, in any and in all of your vehicles. You may perform your Yoga in terms of your Ray, be it of sound or of colour.

Where will you perform your Yoga? In your home, in the garden, in some quiet spot in the house, perhaps even in the very midst of

all the bustle and noise of its activities?

Perhaps a flash of it as you go on your way to business, or in your office, or in a moment snatched from its duties?

This form of Yoga is not for him who renounces the world, not for the so-called ascetic, but for him who fulfils the world, lives in it, and shares life with it. It is the Yoga of the man and the woman in the world, though not of the man or woman of the world. It is the Yoga of the market-place and not the Yoga of the forest, though some day it will lead to the forest.

It is the Yoga for the family, for father and mother, for husband and wife, for the business man, for the artist, for workers in all departments of human living.

It is a Yoga of Kingship, a Yoga of Liberation, a Yoga of Enfoldment, for the sign of the true Yogi is that in his acts of Yoga he enfolds life outside his own. In the outer world the pseudo-Yogi seeks for himself. In the World of Yoga the Truth is sought that it may be shared with others.

Magnetic centres

And yet this Yoga also has its powerfully magnetic centres of influence, aids to the right performance of Yoga by those who know how to utilize such places: The Niagara Falls are one such region, and Mount Vesuvius another. In Africa there is more than one region, including the Victoria Nyanza Falls. There is a place for special forms of Yoga in the North Sea. Both in northern and in southern America there are centres for Yoga practice. Sacred places are often

powerful magnetic areas, and in the Himalayan range of mountains there are many places dedicated to Yoga from countless ages in the past.

Divine discontent

As I bring little by little these symbol-formulae, each a scintillation of God, slowly into perspective, their pulsating rainbow colours and sounds gradually lift me into a world in which no voice need be heard, but in which each colour and sound speaks its word of power, offering the homage of its glory at the Throne of its God.

How wonderful it will be when Man, in the higher reaches of the human kingdom, knows his colours, his sounds, his forms, his jewels, his fragrances, and uses each where-with to sing his own unique song, the essence of his being!

I shall be happy if some of my hearers declare: "Come now. This will not do at all. It is all wrong." I shall be far more happy than if they say: "How wonderful!" and go back to sleep.

I am hoping that my words will knock at the doors of the Divine Discontent which lies within the hearts of all, indeed of all Men in all kingdoms.

In the pre-mineral kingdoms this Divine Discontent will be in deep, untroutable sleep. In the mineral kingdom it will be stirring out of its unconscious sleep. In the vegetable kingdom the Divine Discontent will be in the realm of dreams. In the animal kingdom it will be

awake and will even be beginning to know. But in the human kingdom Discontent is not only awake, does not merely know, but is awakening to know that it knows. It is becoming self-conscious. And as development in the human kingdom proceeds, Divine Discontent grows increasingly conscious of its glorious nature.

Each one of us must serve his Manhood by ardently seeking to fulfil the fine rhythm of his human state, as he has fulfilled in kingly fashion the fine rhythms of the kingdoms he has so far conquered. There must be a ceaseless refining of every element of consciousness, a ceaseless intensification of its rhythmic beats, so that from learning to know Light and Sound in all their octaves, the dedicated seeker may at last stand upon the threshold of the Darkness which is more than Light, of the Silence which is more than Sound, of a Radiance which is more than Rhythm.

So standing, he knocks upon Doors which have been mightily exalted in the Scriptures of every faith. He gives that knock to which alone the Doors respond, and passes onwards into the Dark and Silent Glories of that Ineffable Mystery which, in veil after veil, meets the Soul as it moves from fulfilment to fulfilment. In the earlier stages indeed are the veils heavy. But they lift one after another, even though Sir Edwin Arnold causes the Lord Buddha to say:

"Veil after veil will lift—but there must be
Veil upon veil behind."

"A Short History of The Theosophical Society"

REVIEW BY J. L. DAVIDGE

Mrs. Ransom's "Short History"¹ has unique and original value because it is the first history of The Theosophical Society produced at Adyar, it takes precedence over other histories because the author has had access to documents in the Archives which were not available to other historians, and the book goes out with the imprimatur of the President—the Preface is his *Nihil obstat*.

THIS is not to suggest that Mrs. Ransom's book is an official history. "The Theosophical Society as such," as the President intimates in the preface, "has no official responsibility for any statement made in this History's pages." The President ventures to think "that either we shall never have an official history, or that if ever we have one it will be written under the mellowing influences of long distances of time after the events described have taken place."

It would serve a useful purpose in the meantime if the General Secretaries of our National Societies would build up the histories of their own Sections, file them in their Section Archives, and transmit copies of these documents to the Adyar

Archives for the use of present and future historians. It is almost too much to expect that The Society's history will be embodied even within a measurable distance of time in a series of library volumes—as is done in some state departments of various national governments—sixty-three volumes for the sixty-three years of The Society's existence; the expense would be prohibitive, but the material should be diligently collected in these comparatively early days of The Society so that the records at the Section Headquarters and at Adyar shall be as complete as possible.

Mrs. Ransom's is not by any means the only way in which the "Short History" could have been written, immensely satisfying as it is. Other writers might have adopted other methods, instead of following the chronological method as she has done. I can conceive

another compiler using the biographical method, building up the history of The Society upon its great personalities—even more deeply understanding character studies than Sabatini's *Heroic Lives*, for example. What splendid character studies the hero-Theosophists of The Society would make—Olcott and Blavatsky, Besant and Leadbeater, and other past and contemporary figures in our pioneer movement! Or The Society's history might be treated in phases of activity, on epic canvas and in larger sweeps, with less of minute historical detail—the meeting of the Founders, the Judge affair, the S.P.R. Report, the writing of *The Secret Doctrine*, the coming of Annie Besant, Bishop Leadbeater's work in Australia for the sixth sub-race, Mr. Jinarajadasa's in the Americas for the seventh, Dr. Arundale's ministries in education, Rukmini Devi's in art.

Mrs. Ransom's method is nevertheless the basis of all other methods, and every other historian will be under obligation to her for the facts which she has accumulated—a mass of data sufficient for ten, even twenty, volumes the size of this present work. *The Short History* is a miracle of compression; one has but to scan the index to discover the remarkable range of data—men and women, books and facts—with which she deals.

Even though she has endeavoured to present her facts with the utmost impersonality, the book is inevitably tinged with her own temperament. No historian, not even Tacitus or H. G. Wells, could be expected to produce historical works entirely free from the personal equa-

tion, which is all the more reason why other histories of The Society should be written, supplementing this one, stressing this or that event or period, and marshalling the facts into different vistas and perspectives.

The plan of the book is simple. Mrs. Ransom briefly outlines "several well-marked and profoundly important phases": 1875-1884, the Founders lay foundations; 1885-1891, H. P. Blavatsky's activities; 1892-1907, Annie Besant's rise to prominence; 1907-1933, Dr. Besant's presidentship; 1933-1937, Dr. Arundale consolidates The Society, Shrimati Rukmini Devi directs The Society's youth. These are some of the main trends in a fascinating story.

The author deals lengthily with the development of Spiritualism, precursor of Theosophy, with H. P. Blavatsky's exposure of the inadequacies of Spiritualism and her own right interpretation and production of phenomena. Then follow short penetrating biographies of the Founders (Madame Blavatsky and Colonel Olcott); a masterly envisagement of the Hierarchy and its most important members; the story of three years of preparation before The Society was actually founded—the prenatal days before the Founders met in a "cloud of smoke" at Chittenden; and interesting vignettes of other founding members and what became of them.

From this point the author pursues the historical narrative, year by year, through 400 pages of progress, through stormy days and peaceful growth, bringing us up to the end of 1937 and Dr. Arundale's immediate plans.

¹ *A Short History of The Theosophical Society*, by Josephine Ransom, with a preface by G. S. Arundale, P.T.S., 1938, The Theosophical Publishing House, Adyar, Madras, India. Cr. 8vo, pp. 592. Rs. 6-8.

What we do appreciate in Mrs. Ransom's book is not only the wide scope of the work, the painstaking attention to detail, the understanding pursuit of various movements—Spiritualism, the publication of *The Secret Doctrine*, Dr. Besant's work for India, for example, but also the courage with which she has faced controversial subjects, problems of morality, of neutrality, of differences between followers and leaders, etc. Some of these incidents, particularly the morality question in the period 1906-07, have been so camouflaged or misrepresented as to discredit The Society among a certain constituency, but here we are face to face with the actual facts, and the reader may judge for himself.

Another valuable aspect of the book is the conspectus, the airplane view, which it gives of The Theosophical Society's achievements, the movements it has started—these are listed at the end of the book; it is surprising to read how many activities The Society has undertaken or promoted, from the Exhibition of Fine Arts which the President-Founder arranged in Bombay in 1879 to the International Academy of the Arts, Adyar, in 1936. Also the influence which The Society has wielded and still wields, in major and minor cycles, permeating the world's

thought with ideas nearer to the Truth and to Brotherhood than the world is ordinarily accustomed to. We are realizing the prophetic conviction which Col. Olcott uttered in his inaugural address on 17th November 1875, when he said: "I feel that behind us there gathers a mighty power that nothing can withstand—the power of Truth," and the opinion of his colleague, H. P. Blavatsky, as to the leavening influence of Theosophy: "Slowly but surely, it will break asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will breakdown racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

We could hardly end on a more resounding note than that which Mrs. Ransom herself has struck; "I would recommend the reader of this history not to be too concerned with success and failure as they come and go, but to watch the steady fulfilment of a purpose no matter what the obstacles. That purpose burns, an unquenchable beacon, along the pathway of The Society. It is unquenchable because its flame is fed from sources which we do not supply, and which none may extinguish save those who in their wisdom lit it so long ago."

LIBERATION

I want you to realize that my own personal liberation lies in the endeavour to render to the Elder Brethren in the outer world the best service that lies in my power.—GEORGE S. ARUNDALE.

H. P. Blavatsky's Reincarnation

A CONTRADICTION AND POSSIBLE EXPLANATION

A READER of THE THEOSOPHIST draws attention to the contradiction existing between a statement by the Master K.H., and one by Bishop Leadbeater, both regarding the reincarnation of H. P. Blavatsky, who died in 1891.

The Master's statement, found in a letter written to Dr. Besant in 1900, is as follows: "The intense desire of some to see Upasika¹ reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon."²

From this it follows that at least nine years after her death H. P. Blavatsky had not yet reincarnated.

C. W. Leadbeater, on the other hand, speaking in Sydney seventeen years later, states categorically: "Madame Blavatsky lives now in a masculine body which she took directly she left the other one. When she left that body . . . she stepped into the body of an Indian boy, then about fourteen years old . . . I am told that the parents of that boy were immensely surprised at the change in him. He fell into a river and got his body drowned, and then when they carried him home and were preparing to burn

the remains, the remains revived; but they [the parents] said they did not recognize their son in the least. He had been a good, quiet, docile boy up to that period, but after that time he was no longer at all the same gentle and meek entity . . . She [H.P.B.] has held that body ever since."³

According to this story, therefore, H. P. Blavatsky had already been nine years in incarnation when the Master wrote that her time for re-embodiment had not yet come.

How to explain the contradiction? Altogether to solve it seems to me impossible. There are several such contradictions in our Theosophical literature. We have to accept them and try our best to see through them to the truth and the circumstances that caused them. Anyhow they are nothing to be afraid or ashamed of. The greatest works of human and superhuman endeavour are not altogether free of them. The Holy Scriptures of every great Faith are full of them. They are there as it were for a test of our strength and faith. Do not let us shrink from them, afraid to touch them, but on the contrary, seek them out, squarely face them and try our hand on their explanation. As the sparks fly upwards, so is man born unto error.

¹ The designation which the Masters used for H.P.B., meaning "lay sister."

² THE THEOSOPHIST, May 1937, p. 108.

³ *Theosophy in Australia*, September 1917, pp. 144-151, reprinted in THE THEOSOPHIST, May 1938, p. 131.

No human being, however perfect, can be entirely free from it.

In the present case, part of the explanation is to be found, I think, in the three words which I have italicized: "I am told." From these it follows that at least part of the story was not based on C. W. Leadbeater's first-hand knowledge, but was received by him orally, or in writing from others, from whom is not any longer ascertainable how much of the story was thus communicated to him, and accepted by him at second-hand.

For myself, I am inclined to think that C. W. Leadbeater may have been mistaken in the fact of H. P. Blavatsky's *immediate* reincarnation. Mind: he spoke more than a quarter of century after her death, and at least seventeen years after the Master's letter was written. It may well have been that H.P.B. reincarnated some years after that letter was written, in the way described by C. W. Leadbeater. The circumstantial evidence given in the story is too strong to be entirely rejected. I, at least, would rather accept the story of the drowning and the resurrection before the cremation, of the change in the boy

and the surprise of the parents as real, than the correctness of the mere time-indication of the "immediate" rebirth, whether obtained by his own clairvoyance or through others.

It would also be more in agreement with C. W. Leadbeater's further statement that H.P.B. "did make a tentative effort once at occupying another [body] just for a few hours occasionally," but she dropped it because she found it a misfit. It is much more acceptable to think of this tentative effort as having occurred before rather than after she had taken the body of the drowned Hindu boy, which she has held "ever since."

It is perhaps apposite to repeat a story told to me by Mr. N. Sri Ram, who was for a long time the faithful secretary of Dr. Annie Besant. The incident related may well have been the case referred to by C. W. Leadbeater. Dr. Besant was once riding with Rai Bahadur G. N. Chakravarti (Inspector of Schools in the United Provinces) and his daughter, when the little girl impulsively touched H.P.B.'s ring, which Dr. Besant was wearing on her finger, and said: "I gave you this."

A.J.H.

CHELASHIP

Chelaship was defined by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out.—H. P. BLAVATSKY.

The World Situation

Holland In The Great Plan¹

BY J. D. VAN KETWICH VERSCHUUR

*De vrijheid was van ouds der Dietschen
eigen erf
En allerwaardste schat.²*

JOOST VAN DEN VONDEL

A masterly conspectus of the form and life trends in Holland by a former Minister plenipotentiary. Holland has earned the karma to be a peaceful oasis in the midst of warring nations. She is developing into a perfect democracy.

"The Heart of Europe"

ON several occasions the leaders of the Theosophical movement, and many other people besides, have laid stress on the important role Holland will have to play in the history of the world, on the great responsibility resting on its people for the maintenance of peace and hence for the unbroken progress of civilization. Our reverend Mother-President, Dr. Besant, even called Holland "the heart of Europe," appealing to the present generation to maintain the ideals of its past, and faithfully to fulfil the dharma this had laid upon its shoulders. Dr. Arundale on more than one occasion has reiterated these assertions, expressing the hope that in the present world crisis, Holland would "not go wrong" and so might be able to keep the fort of goodwill, freedom and friendship. These utterances are the primary cause for

the present modest effort, to determine Holland's place in world-history on account of the karma it has generally made since its rise as an independent commonwealth, the level of consciousness its people have generally attained, and the dharma the Kingdom of the Netherlands will consequently have to fulfil.

The racial ladder

I take it for granted that on its way back to God, the human spirit after leaving the animal kingdom has to travel through seven human Root-Races, each made up of seven sub-races, and each of these again of seven nation-races, the numbers 1 to 3 in all of these corresponding more or less so far as its consciousness is concerned respectively to infancy (perception and sensation), to boyhood (boisterous activity), to youth (emotionality, sentimentality), the fourth stage, manhood, being the development of the analytical mind as its principal organ of consciousness, and the fifth, sixth and seventh³

¹ This article embodies the contents of a lecture given in several Lodges of The Theosophical Society in Holland since 1936.

² Freedom has been of old the Dutchman's own estate and most valued treasure.

³ Cf. Shakespeare's "Seven Ages" in *As You Like It*.

stages being devoted to the evolution as an organ of the higher, synthetic or social mind (manas), the intuition (buddhi), and the will (atma).

The Fifth Root-Race as a whole naturally has to evolve to perfection the social mind as an organ of consciousness, the crest of the wave of consciousness as a matter of course being formed by its fifth subrace, the Nordic, comprising the Slavonians, Croats and Slovaks in the first, the perception and sensation-stage; the Prussians, Letts and Lithuanians in the second, the militant activity-stage; the southern Germans and Austrians in the third, the emotional; the Norwegians, Swedes and north-western Germans in the fourth or analytical mind-stage; the Anglo-Saxons and the Dutch in the fifth or synthetic mind-stage. It goes without saying that such a division of the Nordic races according to its level of consciousness is not complete and cannot be considered as finally settled, the presence of tribes, sub-tribes and clans in the nations, each with its seven sub-phases, making classification difficult; and all of them forming part of the fifth subrace of the Fifth Root-Race as a matter of course show part of the qualities of a synthetic mind-race.

Now the fifth stage in its purity makes itself noticeable principally in two apparently contradictory ways. In the first place by the manifestation of individualism, leading to a strong love of personal liberty, to the aspiration to participate at least indirectly in the care for the people's interests, to independence of judgment and opinion. In the second place, however, by humane and social feeling and service, by

respect for another man's value and opinion, and consequently by tolerance and the establishment of a sound social system, giving its due to everybody. As all these elements are to a large extent present in Dutch character and institutions, as will be further demonstrated, I am inclined to consider the Dutch nation as a triple fifth race: a fifth nation-race of the fifth subrace of the fifth Root-Race.

Lines of descent

The Dutch people are generally composed of the descendants of three Teutonic tribes, the Frisians, the Saxons and the Franks,¹ each of these having shown of old the strong democratic characteristics by which the social mind-consciousness makes itself conspicuous; their chieftains were elected by the general assemblage of the tribe, and therein resided its sovereignty, the elected chieftains or "kings" having had rather authority to persuade than power to command. Of old they had a fierce love of freedom, still characteristic of the Dutchman of today. Generally a quiet and kindly disposed individual, he becomes, of whatever age or class he may be, obstinately unmanageable when he feels his personal freedom impaired or an injustice done.

In some of the Netherland provinces the feudal system never had the strong footing it has had for centuries in most other countries, in some of its provinces it never took root at all; consequently not the nobility alone are here the bearers of culture and civilization, but

¹ Frisians akin to the Scots, Saxons akin to the English, and Franks akin to the Normans.—ED.

a large class of well-to-do burghers who had their own view of matters of State and whose independent ideas and stubborn love of freedom exercised from the early Middle Ages onward considerable influence on matters political. Already in the thirteenth and fourteenth centuries all provinces had acquired a large share of self-government. In 1305 William of Hainault calls the representatives of the towns to the Assenblage or Diet, and the next century sees under the House of Burgundy the establishment of the seventeen provinces of the Low Countries in what for all practical purposes was a constitutional State with a democratic constitution.

This might along peaceful lines have stemmed for centuries to come the pushing tide of the French and Spanish monarchs' universalism, but apparently the times were not yet ripe, and for the Northern Netherlands alone, separated in an evil hour from their brethren in the south, in two succeeding centuries was reserved the great and glorious adventure of casting up a dam against a universal monarchy, supporting a universal religion, and safeguarding the cause of political and religious freedom in the whole of Western Europe.

Cradle of humanism

In the Netherlands, as is natural in a number five country, all kinds of heresy had always found a fertile soil. The reaction of the renaissance at the end of the fifteenth century on religious belief was specially strong and prepared the way for the desertion of the Roman Catholic Church, which was to lead to the terrors of the Span-

ish inquisition, in consequence of which, according to distinguished authorities,¹ in this small country alone, about 100,000 men and women were burned, strangled, beheaded or buried alive on account of their belief. It is common knowledge that a great part of the people of the Northern Netherlands embraced the Calvinistic religion and that these peaceful citizens, this "people of butter" as the Duke of Alva mistakenly called them, inspired by their new belief, had the audacity to withstand the Spanish king and his legions, and in an Eighty Years' War for freedom succeeded not only in founding an independent commonwealth, but in transferring the balance of power from the capital of the Spanish world-empire to their own country.

It is less generally realized, however, that Calvinistic protestantism itself is far from a broad religious conception, nor originally much more tolerant than Roman Catholicism, and that without the broader spiritual conception of humanism grafted on Calvinism the trend of history of the Netherlands, which from the sixteenth century onwards became the palladium of freedom and liberalism, would undoubtedly have been different. Holland indeed was in a way the cradling-place of humanism, one of the greatest humanists, Desiderius Erasmus, having been born within its borders, and its ideas having to a great extent coloured its mentality until our time. These are, amongst other ideas, a general sense of justice, severe objectivity of judgment, the control of the spirit over instinctive impulses,

¹ Cf. John Motley: *The Rise of the Dutch Republic*.

the belief in everything generally human, belief in the unity of humanity surpassing that of the nation, a sense for knowledge, free scientific research and culture, stress on the practical side of religion, contact between Christendom and culture, acknowledgment of the independence of man and deference for his value, and last but not least religious and ethical autonomy and tolerance.

Now Erasmus, the intimate friend of the recently canonized English chancellor, Sir Thomas More, died in 1538, less than fifty years before the abjuration of the Spanish king by the Netherland States-General, and just a few years after the birth of William the First of Orange Nassau, the founder of the Dutch republic, himself the very personification of humanism, and naturally a man centuries ahead of his time. It was he who put his stamp on the nation for centuries to come.

"Father William"

William the First is generally called by his surname, the Silent, which he received not because of his general taciturnity, for he was known as the most affable, cheerful and delightful of companions and one of the most eloquent men of his age, but because of the fact that in a private conversation with the French King, Henry the Second, he discovered that the French and Spanish kings had negotiated a secret convention to massacre all the converts to the new religion in France and the Netherlands, and without letting the King know that he was aware of that infamous accord, mentally decided to do what was in his power to thwart it.

It was this fact that decided his future life and made of this gifted and brilliant but light-hearted young Prince one of the greatest heroes in history.

Himself a feudal sovereign, Prince of the Princedom of Orange and the wealthiest nobleman of Holland, sprung from one of the noblest houses, an offshoot of which in the Middle Ages had worn the Crown of the German Empire, William might have enjoyed in his own possession the quiet and comfortable life which seemed in store for him. But moved by the spirit of freedom and compassion, and putting himself at the head of the party of revolt in the Netherlands, he dared to take up the glove against the Spanish King, Philip II, and without any hope of profit for himself to begin the struggle against the Spanish world-power, which in the eyes of his contemporaries must have seemed entirely hopeless, and the beginning of which must have seemed pure madness in the eyes of sensible men. On the altar of freedom he sacrificed everything that makes life valuable for the ordinary man: his possessions were confiscated, and he had to sell his valuables to pay for the expenses of his campaigns and lived in poverty, a price put upon his head by the Spanish king, till the end of his life; his first-born son, a student at Louvain University, was kidnapped by the Spaniards and kept in Spain till after his death, three of his brothers were killed on the battlefield, and he died at the hands of a Spanish assassin with his last words upon his lips for the people he had loved and protected and by whom he was called "Father William": "O, God, have mercy

upon my soul and on this poor people." William himself was assured that he had concluded a permanent alliance with the Potentate of potentates, and who could doubt that his work had the blessing of THE KING?

This was the first of the Princes of Orange, that race of heroes, as Motley in *The Rise of the Dutch Republic* calls them, who not only for the benefit of his own country but of the whole world for the first time in history stood up for the humanistic principle that the prince exists for the sake of his people and not the reverse, and that princes have no right to reign over the consciences of their subjects.

Rise of democracy

It is clear that here we have to do with a conflict between two great principles, ideologies as people like to call them now, the autocratic principle as represented by the Kings of Spain and of France, the monarch being the absolute sovereign over body and soul of his subjects, and the humanistic and democratic principle of cooperation between sovereign and citizens and freedom of thought and word of the people, or expressed in psychological terms between two different phases of consciousness, that of the analytical mind wherein individuality cannot yet be fully expressed and does not yet appreciate representative government as the expression of the social will, and that of the synthetic social mind which then had to come into its own.

In how pure a form this manifested itself in Holland from the rise of the Republic of the United Netherlands is demonstrated by the

fact that none of the Princes of Orange ever was a sovereign in the Netherlands; *elected* by the States of the provinces as stadholders and appointed by the States-General as Captain-General and Admiral-General, they remained "servants" of the States-General, the highest representative body.

It is remarkable that historians generally do not seem to have fully realized the immense importance of this new course of European history, the Netherlands indeed in the sixteenth century consummating the victory of representative government, which the Great Powers, except Great Britain in the seventeenth century with Holland's help, only obtained partly by and after the French Revolution at the end of the eighteenth century. Motley, however, does not fail to notice this fact, calling the French Revolution "only a bloody commentary" on what happened in the Netherlands two centuries earlier.

It was this spirit of humanism permeating Calvinism and later on to a certain extent Roman Catholicism in the Netherlands as well, which from then onward coloured Holland's mentality. It was by its lofty tenets that one of Holland's greatest sons, Hugo Grotius, laid the foundation of international law in his famous book *Jus belli ac pacis* and in his *Mare liberum* fought for the freedom of the seas. And after him a series of gifted lawyers created in the Netherlands the atmosphere of international objectivity and justice which finally made possible the foundation on its soil of the Palace of Peace, seat of the Permanent Court of Arbitration,

and the Permanent Court of International Justice, the only organs of the League of Nations which until now have done important work in the cause of peace, having been able to settle peaceably several disputes between States, which but for its successful intervention might have led to war.

It was under the inspiring influence of humanism again that a broader comprehension and tolerance than was shown in any other country led here to the abolition of the trials for witchcraft and sorcery a century earlier than anywhere else¹ and that the oppressed followers of any religious belief and political cause were hospitably received on Dutch territory: the Walloons and Flemings flying from

¹ Cf.: Prof. Heerings' *Geloof en Openbaring*.

the cruel Spanish persecution in the Southern Netherlands, the Jews expelled from Portugal and Spain and from Germany, the Huguenots flying from France after the repeal of the Edict of Nantes, the Dissenters under Brewster and Robinson who had had to leave England, and in our own time many Roman Catholic congregations which were forbidden in France. So says the German historian Emil Luecke in a recent history of Holland: "Der grosse Ruhm Hollands wird es bleiben, dass in einer Zeit allgemein herrschenden Religionshasses hier für Jedermann eine Freistatt aufgethan war."²

² It will remain Holland's great glory, that in a time of generally prevailing religious hatred, here could be found a sanctuary for everybody.

(To be concluded)

Better Citizenship: The American Campaign

MANY American newspapers have published the Pledge of the Better Citizen Association which was given by Dr. Arundale to the closing meeting of the Wheaton Summer School and was published in our November Watch-Tower. "Who will forget," writes Mr. Herbert A. Staggs, Chairman of the Association, to the American Lodges, "the thrill of deep inner conviction that here was a true statement of the needs and true destiny of our Motherland, and a method by which we could definitely help

by not only pledging ourselves to do all in our power to uphold its principles, but to bring others the same opportunity!"

As to the progress of the campaign Mr. Staggs reports: "There has been fine cooperation within The Theosophical Society, which we hope in due time will produce good results throughout the country. The United States is such a large country and our citizens are, as a whole, not at all politically-minded. One of our members in Minnesota is a candidate for county

office—county attorney—and is using the Pledge as his platform. In Mississippi, a country superintendent of schools, inspired by one of our members, has supplied each history teacher in the county with a copy of the Pledge and has declared a Pledge Day in which the students will participate. The Pledge has been published in various newspapers and in general has had an appreciative reception. An especial effort is also being made to distribute the Pledge to school officials, so that the youth may be contacted in this manner also. We do not expect rapid direct results, but the good reception by The Theosophical Society augurs well."

The New Citizen journal is making headway. About 1,700 copies of the first issue were printed. A copy was sent to each of the Federal legislators at Washington, about 550, and a copy to each president and secretary of each Lodge in the U.S.A. Section. Together with these were enclosed appropriate letters, urging the Lodges to secure pledges, and the legislators to circulate the standards and ideals of the Pledge, since it bears no obtrusive stamp of Theosophy and may be presented to all who are

"sympathetic to American humanitarian objectives."

The Better Citizen Association has secured lists of the State legislators in the forty-eight States (about 8,000), and each will receive, over a series of four or five issues, a copy of *The New Citizen* with an insert of the Pledge. The subscription to the journal is \$1 a year. Subscriptions may be sent to The Better Citizen Association, 1218 Public Square Building, Cleveland, Ohio, U.S.A.

What appears to be tangible evidence of the thought-power of a campaign is given in a letter from a correspondent who states that the *Cleveland Plain Dealer*, a morning newspaper, published in June a cartoon stressing international understanding and entitled "The Only Ray Of Hope." The newspaper building is situated just across the street from the Besant Theosophical Lodge rooms in Cleveland. During the past season the Lodge conducted an open forum and study classes on the Campaign for Understanding at the weekly members' meeting, using Dr. Arundale's leaflets, and they believe that this cartoon may suggest the influence of the Campaign.

SUPERNATIONAL

We must begin to supernationalize ourselves without losing the value of the spirit of nationalism.—G.S.A.

National Survey Of England

"Britain is the greatest Empire-Commonwealth in the world. She has almost unimaginable powers to help to heal the world. She has the magic wherewith to join the East and West together in comradeship and noble purpose. She has in her hands to share with her brother nations the jewels of Justice, Freedom, Vision."—GEORGE S. ARUNDALE.

The Empire

BRITAIN in 1937-8 has sounded the note of conciliation and understanding, not only in foreign and intercommonwealth relations, but also in the treatment of those under-privileged classes within the nation who break the laws of the land. In the economic field, the Prime Minister summarized the situation in a phrase: "National Recovery has developed into National Prosperity."

An important advance was made in the friendly agreement between Ireland and Britain, under which a token payment is to be accepted in lieu of all claims against Eiré for taxes, annuities, etc. The customs warfare has ceased. Great Britain restores the control of certain strategic western ports, and Eiré pledges its people in defence of the Commonwealth.

Empire links will be strengthened by the visit of the King and Queen to Canada in the summer. Their Majesties will spend about three weeks in the Dominion. It is assumed also that they will visit the United States of America, including the New York World Fair which opens on April 30, celebrating the 150th anniversary of the inauguration of George Washington as first President. A closer bond with

Australia has been made by the announcement that H.R.H. the Duke of Kent will take office as Governor-General of the Commonwealth in November 1939.

Preparations for the inauguration of Federation in India, though prolonged, are still proceeding.

A first official Survey of the Colonial Empire for 1937-8 recommends the setting up of machinery in each colony for the settling of labour disputes. A land settlement plan and the creation of industrial and marketing boards are lessening the tension in Jamaica. A Constitution is being granted to Malta. A Royal Commission is inquiring into the social and economic conditions of the West Indies.

As to Palestine, Mr. Malcolm MacDonald, Colonial Secretary, commenting on the difficulty Great Britain is facing in endeavouring to solve "the bitter clash between Arabs who have lived in Palestine for many generations and exiled Jews returning to their home of centuries ago," affirmed that "the British Government will administer their trust on a basis of justice between the Jews who are building at long last their National Home, and the Arabs, whose title in the land of their birth is indisputable."

In a statement of policy on Palestine issued in November the British Government declared that the Woodhead Commission Report for the partition of Palestine into independent Arab and Jewish States was impracticable, so great were the political, administrative and financial difficulties involved in the proposal. The Government believe that the surest foundation for peace and progress in Palestine would be an understanding between Arabs and Jews. And to this end they propose a conference with representatives of the Palestine Arabs and of the Jewish Agency for Palestine to be held in London to discuss future policy, including the question of immigration.

The British Government are considering the settlement of Jews in the colonies, specifically Tanganyika and British Guiana.

Foreign policy

"Peace through understanding," is the Government's foreign policy, said Lord Halifax on succeeding Mr. Eden, who resigned 20 February 1938 because he considered the time was not opportune for Anglo-Italian conversations. A tentative agreement was reached with Italy on 16 April 1938, as to relations in territories of mutual interest, especially the Mediterranean, the Suez Canal and Northern Africa, this agreement to go into effect after a substantial withdrawal of Italian forces from Spain. On October 13-18 ten thousand Italian volunteers were repatriated.

Informal Anglo-German talks concerning Czechoslovakia began on 19 July 1938. The visit of Lord Runciman to Prague in August as

friendly mediator indicated the interest of Great Britain in Central European problems, and a fundamental desire to avoid war. Throughout September the British Cabinet were heavily engaged with this menacing situation. Mr. Chamberlain's dramatic flight to Germany to see Herr Hitler was a supreme effort for peace, unparalleled in diplomatic history and appreciated by Herr Hitler for its businesslike directness.

Mr. Chamberlain's mediation prevented an immediate occupation of Czechoslovakia by German forces, and while the world waited anxiously he twice transmitted the German attitude to Dr. Benesh, the last time without recommendation for acceptance. When the German ultimatum for immediate occupation seemed to have brought all negotiations to a standstill with the only alternative facing Europe of war, Mr. Chamberlain's plea for a Four-Power Conference of Germany, Italy, France, and England was accepted. On 30 September 1938 this historic Conference met at Munich and arranged concessions to Germany which were accepted by Czechoslovakia. At this Conference Herr Hitler recommended on behalf of Germany, and Mr. Chamberlain on behalf of Britain, that future differences between these Powers should be adjusted wherever possible by the conference method.

In August 1938 Britain opened her hitherto closed immigration doors to European political refugees.

The great enthusiasm of the French populace during the State visit of Their Majesties the King and Queen to Paris, 20 July 1938, gave objective evidence to the

declaration of H.M. the King that never has there been a period when Britain and France, two countries "inspired by the same ideal" have enjoyed "relations . . . more intimate." On that date His Majesty unveiled the last of the British Empire War Memorials—the Australian Memorial at Villers-Bretonneux, recording in stone, near the places where they fell, the names of the half-million soldiers with unknown graves.

The visit of the Prime Minister and the Foreign Secretary to Paris in November strengthened Franco-British understanding, and established mutual policy to preserve peace and to take all necessary steps to maintain it. Mr. Chamberlain stressed the importance of the two Governments having personal contacts in discussing a situation which is continually changing.

Mr. Hore-Belisha, Secretary for War, has greatly increased the efficiency of Britain's defence forces. "This cohesive nation," he says, "will proceed with rhythmic tread to the attainment of impregnable defences. . . . We shall resist aggression on ourselves, our kindred, and our ideals." On 14 February 1938 the Singapore Naval Base was formally opened.

Despite the rearmament programme, the will to peace remains the dominant ideal of the British people. The Prime Minister openly deplores "the stupendous expenditure on means of destruction," and has committed himself to the task of "the winning back of confidence and the gradual removal of hostility between nations."

In a speech at Edinburgh in October Lord Halifax reiterated

Britain's ideal as "a peace of understanding." To reach the true peace it may be necessary, he said, to pass through the stage of armed peace. Hence Great Britain must take all measures that are essential to strength and safety. "The world that we desire to see is one in which all nations may exist side by side, their just rights respected and their differences resolved by free discussion, a world in which men and women and children can live decent lives, no longer haunted by the great spectre of war that stalked in the world a month ago."

In November was concluded the Anglo-American Treaty, greatly strengthening the commercial ties between the contracting parties, and in a lesser degree affecting the economic arrangements throughout the Empire. Politically it makes a closer union between the two most powerful democracies, and renders possible more effective cooperation among all the democracies in defence of peace and order. The Treaty takes effect on 1st January 1939.

Broadcasting is being used as a weapon of Understanding. "Nation shall speak Peace unto Nation," is the legend carved above the portals of the B.B.C. In the campaign for a better understanding of Britain, supervised since February 1938 by Sir Robert Vansittart, the B.B.C. has instituted the policy of "straight news" broadcasts in foreign languages.

The British Medical Association urges that a bureau be established to study the psychology of war with a view to educating humanity toward peace.

Lord Cecil was awarded the Nobel Peace prize for 1937 in recognition of his work in laying the foundation of the League of Nations.

Social services

Social betterment remains a major concern of the Nation. The King gave definite assurance that he would personally see that he was not diverted from the "tracks leading into the workshop." The British Health Service reported in January that "in the first and most important range of health-creating services come those activities which provide more and better food, housing, recreation, and social and economic security." This report is being implemented by widespread slum clearance, meals for students, milk for children, a plan for a national maternity service (submitted in June 1938), the physical fitness campaign, the Holidays with Pay Bill (which reached its third reading on 22 July 1938), campaigns for better conditions for nurses and domestic servants, etc.

The physical fitness campaign has led to the opening of many more community recreation centres. Participation is entirely voluntary and no regimentation is permitted. The emphasis is laid on skill rather than mere muscular development, and on the building up of disease-resistant bodies.

There is a steady tendency to recognize the importance of preventive medicine. Gas companies are organizing, at their own expense, a six-monthly examination of their employees with a view to preventing, or diagnosing early, epitheliomatous cancer. Many factories have a special doctor to attend to their

employees, over and above the patient's panel doctor, to prevent minor ailments from developing into serious illnesses. A national boon is the system instituted throughout the country whereby every expectant mother, whatever her means, is examined by a qualified doctor.

Under the Home Office administration of Sir Samuel Hoare a change of attitude towards the criminal is manifest. Many broad and humane reforms actually introduced or foreshadowed in recent months are embodied in the Criminal Justice Bill, introduced in the House of Commons in November. The word "criminal" is replaced by "offender" throughout the Bill. Penal servitude is abolished; corporal punishment is abolished, except for serious prison offences; the Bill proposes new methods for the treatment of young offenders, one of its main objects being to prevent minors from being imprisoned. The opportunity has been taken to propose the codification and simplification of certain enactments relating to criminal justice and the repeal of those which are out of keeping with modern penal methods.

Under the new Domestic Proceedings Act forty sympathetic probation officers are attempting to adjust marital differences.

In education the trend is rapidly shifting from the acquirement of factual knowledge to the capacity to adapt the individual to life. Evidence of this is the move in Lord Nuffield's new college at Oxford to bring back to the University men and women who have been in touch with practical life. Examinations are being humanized both in the

school and in the Civil Service. The school age has been raised.

The New Society of Art Teachers aims at stimulating the creative rather than the imitative faculty. H. G. Wells in a widely quoted speech urges that the statistical method of teaching should give place to the story of life from its beginning and the succession of living things in Time. Ships are being adopted by schools and followed through their voyages.

To promote friendship 20,000 British boys and girls annually visit foreign countries, where with the ready friendliness of youth they establish contacts that make for international understanding and brotherhood.

Other pointers to brotherhood were the trades unions' protest against handling the goods of aggressor nations, and armament workers' discussions as to the moral obligation of workers refusing to manufacture arms destined to be sold to despotic governments. These indicate the rising water line of a new social sense of solidarity.

Science and society

Increasing emphasis is laid on the application of science to social and international relations. At the Cambridge meeting of the British Association in August 1938 a new division was formed to study the social significance of science, to explore the possibility of coordinating scientific thought throughout the world. Co-operation is promised by the American Association, which sent over a strong delegation.

Other scientific bodies are investigating the relations of science

and society. The International Council of Scientific Unions has set up a Committee on Science and its Social Relations (C.S.S.R.) and charged it to survey the influence of science on the world picture and to promote the study of science and its applications as a whole to the world problem, showing first what these relations are.

The National Institute of Economic and Social Research formed in January 1938 proposes to investigate the facts and problems of contemporary human society. Sir Josiah Stamp (president) expresses the new attitude of science as being from concentration on the "science of matter" to attention to "the science of man."

Religion and art

The report of the Archbishops' Commission of 1922 on Christian doctrine, published in January 1938, shows a very liberal attitude to the authority of scripture, the Incarnation, future life, etc.

An approachment between drama and religion is indicated in the "film services" appearing in hundreds of British churches; also in three remarkable plays produced with ecclesiastical settings, and in the Sunday Theatre, which is producing idealistic plays, and restoring spiritual values to the stage. J. B. Priestly presented most successfully two plays dealing with reincarnation and the time problem: "I Have Been Here Before" and "Time and the Conways." The play of the year was George Bernard Shaw's "Geneva," satirizing national leaders and indicting them before the League Council. A site for a National Theatre has been secured in London.

The popularizing of fine art continues with paintings by world-famous artists in underground railways and terminal stations; an Oxford edition of World Classics with attractive coloured covers; the Waterloo Station broadcasts of operatic and other music. Television made great progress in its second year: the first successful colour transmission was made 4 February, and the first cricket match broadcast 9 July 1938. The Royal Academy's 1937-8 Winter Exhibition showed a fine display of seventeenth and eighteenth century art; the annual exhibition in May 1938 was dominated by paintings of the Coronation and portraits of the Royal Family.

In music, the use of human voices in orchestral work has been experimented with by Vaughan William in a setting of Synge's *Riders to the Sea* and by William Walton in a vigorous setting of a poem by William Dunbar, *In Honour of the City of London*.

A notable advance in town-planning is the Thirty-Year project for a Greater London, for which a highway development survey is being prepared by Sir Charles Bressey, assisted by Sir Edwin Lutyens.

Animal welfare

Sir Robert Gower, M. P., returned to his perennial fight for the animals. His Bill, designed to make it unlawful to have possession of any animal trained or prepared for use in fighting or baiting, and promoted by the R. S. P. C. A., was introduced in the House of Commons on 13 July 1938. His Bill

perpetuates the Bill introduced in 1908 and every year since for the protection of animals.

Remarkable changes are noted in medicine. *The Medical World* insists on a "halt being called to mere laboratory work on experimental animals. This leads us nowhere," this journal declares editorially, "and is merely a wastage of animal life, not to speak of the entailment of needless pain and suffering to the animals concerned. . . . The majority, if indeed not all of such experiments are distinctly misleading as to the deductions drawn from them . . . Not that vivisection is condemned on moral grounds, but *medical men are becoming heartily tired of the continued failure of such research.*"

Another interesting point in medical research is the emergence in this and other countries outside its country of origin of the theories of Dr. William F. Koch of Detroit regarding the origin of many of the basic diseases of humanity, such as diabetes, malignant disease, tuberculosis,—theories which not only confirm the opinion of most profound medical thinkers in the West that disease is fundamentally *one* but also possess a striking significance by reason of their harmony with the teachings of the Ancient Wisdom as explained by H. P. Blavatsky in *The Secret Doctrine*. Dr. Koch's basic treatment of these conditions, including cancer, is in the opinion of Dr. Beddow-Bayly destined to have far-reaching results of peculiar interest to all interested in racial purification.

Universal Language and World Peace

The Theosophists of Paraguay have presented to the President of The Theosophical Society the following petition :

THROUGH the moral pressure of all nations on the American Continent, our country has lately adjusted its boundary differences with Bolivia after more than a half century of dispute and a long cruel war. We consider that this interest on the part of American countries would not have existed if we had not had a common bond, the Spanish language, through which all the American peoples could be informed minute by minute as to the other paths to a settlement which could be taken in preference to this struggle for a territory. Is it not possible, then, to extend this immense benefit of peace to all other peoples the world over? And arising out of this same question: Can we not create this bond by adopting a single language through which all can understand each other without interpretation?

We have just heard from the lips of our venerated brother, Dr.¹ C. Jinarajadasa, his fine lecture entitled "The Children: Agents of God," in which he states that the League of Nations in Geneva is the agent most indicated to intervene in the education of the child. Then

¹In the Central American States Mr. Jinarajadasa is invariably addressed as "Dr." no doubt because of his M.A. degree.

through the League could not steps be taken to make it obligatory upon all the nations to add to their own language the teaching of this universal auxiliary language. If this were achieved, children of the different countries could communicate by correspondence, bringing about a friendship of all the world's children, without distinction of race or colour, to the end that there should no longer be egotistic prejudices of assumed greatness, since in all parts there would dwell these true agents of God, and this in itself would make possible a tremendous step forward on the road toward world peace. Since the English language is the most diffused throughout the world, it would in our opinion be most likely to effect this advance. Therefore we would suggest that the following resolution be presented to the League of Nations:

REGARDING EDUCATION OF THE CHILD

Since the education of the child is the essential objective in the perfection of humanity, and the immediate purpose of this objective is to establish greater understanding between those who will be the men of tomorrow, the countries represented in the League of Nations subscribe to the following document, to the end that their

respective governments shall give it force in law:

Article 1: That the teaching of the English language, conceived always as a universal language, be obligatory in all primary schools.

Article 2: To promote greater enthusiasm in the application of the law, teachers shall organize an exchange of correspondence between children of different countries of the world, and for this purpose Ministers of Public Instruction shall exchange once a year the names of the students between the ages of nine and fourteen years, with an indication of sex, age, and address.

Article 3: Correspondence between the children shall be on open postal cards and exempt from payment of postage.

Article 4: By means of an adequate censorship uncultured people shall be prevented from using the correspondence of the children for undesirable communications.

The petition is signed by Senor William Paats, Presidential Agent

for Paraguay, and dated September 12th from the Paraguayan Theosophical Library (Asuncion), "a civil society recognized by decree of 25th September 1936."

The petitioners request that General Secretaries of all National Societies should make observations and suggest modifications of the resolution and forward these to the President at Adyar.

[It is noteworthy that the Presidential Agent's letter was written in Spanish (translated at Adyar), and that in a Latin country, in the midst of Spanish-speaking peoples, English should be suggested as the universal auxiliary language. English is of course the universal language, and has been recognized as such for half a century notwithstanding Volapük and other artificial languages. English appears destined to be the universal language for at least the period of the sixth subrace.—EDS.]

CONFUCIUS CALLING

The ancient people who desired to have a clear moral harmony in the world would first order their national life; those who desired to order their national life would first regulate their home life; those who desired to regulate their home life would first cultivate their personal lives; those who desired to cultivate their personal lives would first set their hearts right; would first make their wills sincere, would first arrive at understanding; understanding comes from the exploration of knowledge of things.

When the knowledge of things is gained, then understanding is reached; when understanding is reached, then the will is sincere; when the will is sincere, then the heart is set right; when the personal life is cultivated, then the home life is regulated; when the home life is regulated, then the national life is orderly; and when the national life is orderly, then the world is at Peace!

Progress Of Science In Fifty Years

THE SCIENTIST OF TODAY IS THE OCCULTIST OF TOMORROW

BY ARTHUR R. S. ROY

Dr. Roy, an Indian pundit, highly commends Prof. Kanga's new book, *Where Theosophy and Science Meet*, recently published at Adyar and reviewed in our August issue. He praises the scientific method in Theosophy. We reproduce his article from the *Kaiser-i-Hind Illustrated Weekly* (Bombay) with due acknowledgment.

"Together let us beat this ample field,
Try what the open, what the covert
yield;
The latent tracts, the giddy heights,
explore."—POPE.

SCARCELY fifty years ago *The Secret Doctrine* and other books of Madame H. P. Blavatsky were classed by men of science among the works of fiction or imagination, which though containing matter of intense interest and wonderfully imaginative, contained little or nothing that added to the reliable knowledge in the possession of man. The most charitable considered them as the marvellous speculations of a highly intellectual and fertile brain. There were, indeed, some who thought there might be some inkling of truth in them. In short Madame H. P. Blavatsky was bracketed with Jules Verne.

Imagination becomes reality

In the years that have passed we have seen that many of the dreams of Jules Verne have materialized

into actuality; and today he is considered a prophet, a seer, who had a vision of the future, whose imagination created the machinery of an age to come. He peered into the future, but Madame Blavatsky looked down the long vista of ages of the dim past and saw the beginnings of things and man. What a magnificent vision it was. How satisfying! She saw the birth of the world, she saw the seed of mankind, she saw the evolution of human civilizations, she saw their destruction and reorganization, and turning around she saw also the goal of human-kind. Was there ever vision so marvellous, so splendid! What is more, she showed the way for each individual of the human family to see the same vision. There were many in India who knew the way; indeed, she learnt it from Indian teachers; but there had been none before her who dared to write in language so clear of the things she saw. She opened to mankind at large a gate into a new world that

stretched to the confines of Time. In the days when she wrote, the least sceptical considered *The Secret Doctrine* a daring speculation: to-day the most sceptical think it is hard to prove.

Preparations for acceptance

The researches in the field of hypnotism, clairvoyance, clairaudience, spiritualism, telepathy, television, wireless, have prepared the general public gradually to glimpse the truth in the works of Madame H. P. Blavatsky, Mrs. Annie Besant, C. W. Leadbeater and others; while the result gained by workers in the orthodox fields of science, such as geology, chemistry, electricity, physics in general and psychology have compelled scientists to consider them seriously. It is from these fields of science that corroboration of the visions of these epoch-making writers have come in the most convincing manner, and Professor D. D. Kanga, M.A., A.I.C., A.I.I. Sc., I.E.S. (retired) has taken the trouble to compile and edit them in four volumes entitled *Where Theosophy and Science Meet—A Stimulus to Modern Thought*, published by the Adyar Library Association, Adyar, Madras, India.

The compilation

Professor Kanga has succeeded in persuading authoritative writers from all over the world to contribute. They write and tell us just what modern science has discovered and the results it has obtained, and how these new findings corroborate the statements made and facts described in *The Secret Doctrine* and the works of other authors of The Theosophical Society. These mono-

graphs in the four volumes discuss almost the whole gamut of human knowledge. In the first volume before us the following subjects are discussed. (1) *Theosophy and Modern Science: Some Fundamental Considerations*; (2) *From Macrocosm to Microcosm*; (3) *Man and the Universe*; (4) *Geology and The Secret Doctrine Compared*; (5) *Archeology*; (6) *The Meaning of Symbols: A Psychological and Philosophical Survey*.

Each of these monographs contains information which will be found astounding to the layman, opening up for him new fields of thought and giving a new meaning to life and things around him. To many scientists it will be a re-telling of facts from a viewpoint at once new and interesting.

Unusual effect

It is difficult to say which of the six monographs in the first volume is most interesting. Probably the three, namely "Man and the Universe" by Gaston Polak, "Geology and the Secret Doctrine Compared" by A. F. Knudsen, and "Archeology" by G. Nevin Drinkwater will appeal most to the general public. Gaston Polak tells of the birth of the Universe and the relation of man to it, and it is a fascinating story. No less fascinating is the story that A. F. Knudsen tells of the age of the earth, its formation and the millions of years man has been struggling on Earth. G. Nevin Drinkwater writes of the lost Atlantis, of Poseidon, of the Gobi Sea, of ancient civilizations and their cycles. All these make reading an oblivion of time. Time is lost in spell-bound concentration as we pass from sentence

to sentence, and as the facts they narrate fire the imagination and cause thoughts and pictures to rush in tumbling confusion, while right at the back of them we become somehow conscious of an immense and awe-inspiring plan, which makes us crave for further knowledge, more light, and produces an undefined feeling of the expansion of our own unknown self, destroying individuality, merging into infinity. The eye reads, but the mind meditates, and one has the same feeling as when one steeped in concentration slips from the material world into the placid ocean of cosmic existence, where one sleeps in a conscious effulgence of light and omniscience, unthinkable, inexpressible in any other state. Few books can produce such a state of concentration or consciousness; only when we are faced with the infinite and the eternal do we sink into such a state. In these monographs we are face to face with truth, for if it were not truth we could not have such an experience. While I do not speak of the other monographs, it is not that they are not just as thought-provoking, just as awe-inspiring. To many they may be more so, but to me they are only keys, passwords, into an alluring world—perhaps, they may mean much more to others.

There are many books of Bernard Shaw that one cannot fully appreciate without reading the introduction; so also, one cannot fully appreciate this book without reading the introduction of the Editor, Professor D. D. Kanga. It is a masterpiece in its breadth of vision, in its co-ordination of facts. It must be read.

Storage of sound vibrations

Not many weeks ago, a scientist stated that the vibrations of sound are stored somewhere in the atmosphere, and the time may come when we can tune our radios to catch the voice of speakers of antiquity—we might be able to catch the very voice of Cicero delivering one of his wonderful orations, we might hear Demosthenes, Plato, or hear the evidence against Queen Mary. It all seems wonderful myth to us, but perhaps our grandchildren, nay, maybe, our children will hear them. Why not? Have you read *The Time Machine* by H. G. Wells? Time is but a three-dimensional conception of our mind. Does Time exist? Or may there not be a fourth dimension in or of Time, which will destroy three-dimensional Time and lay the whole of Eternity before us for us to read and see? Then there will be no past, present or future. Is it not something like this that has placed the matter contained in *The Secret Doctrine* before us? Therefore we read in *The Secret Doctrine* of facts not within the grasp of our three-dimensional intellect. But the way is shown to escape or break through the bondage of our three-dimensional life. Not an easy way, but still a way, sure and positive, if we might judge by the known results achieved by others.

The Theosophical way

Indirectly, but intelligently, this book makes out a strong case for the study of the Theosophical method, which in this modern phase of civilization has a great attraction. The investigations, the researches of the Theosophist are not hidebound. He is not bound by conventions and

authorities and dogmas. Every fact, every idea is a legitimate object of questioning, examination, and analysis. Everything may be doubted, everything must be proved, and nothing need be accepted without conviction—and this method if consciously followed must lead from the material to the spiritual, from the conceptual to the transcendental—that is, to the Truth beyond the pale of our three-dimensional thought. It is clear from this book that Theosophy is not just a religious cult but a science, which employs the best known methods of modern

orthodox science and still leaves the mind free to think and investigate independently, to make the most of one's own talent.

The first volume is now published, but it is promised that the other three will follow at short intervals of two or three months. Remember the name or, better still, order it: The name is *Where Theosophy and Science Meet: A Stimulus to Modern Thought*, edited by D. D. Kanga, I. E. S. (retired), published by The Adyar Library Association, Adyar, Madras, India. Vol. I: Price Re. 1/14.

"FROM ATOM TO MAN"

The Adyar Library has published Part II of Prof. Kanga's book, tracing the evolutionary process from primordial matter to man. There are seven monographs in this volume, which build up synthetically the scheme of evolution, as we understand it in Theosophy, to the point at which man ascends to his divinity. The contributors are: Prof. G. Monod-Herzen, who discusses "Matter and the Atom"; Prof. D. D. Kanga "Chemistry"; Mr. R. D. Kanga "Physics." Prof. Shyama Charan deals with "Relativity" and "Modern Mathematical

Thought." Miss Margaret A. Anderson treats "Evolutionary Biology: the Evolution of Form"; and the great sweep of the process—"From Mineral to Man"—is surveyed by Dr. Corona Trew, who synthetically consummates it in the following sentence from the last paragraph in the book:

"The world has greater need of this experience of the unity of all that lives than any number of laws and facts, for the next advance must come from a more universal realization of that life in which all things live and move and have their being."

An Illustrated Manuscript In The Adyar Library

BY O. C. GANGOLY

One of the most valuable treasures in the Adyar Library is a magnificent manuscript in ancient characters illustrating Buddhist formulas (see frontispiece). It is written in an aristocratic and decorative script and is believed to have belonged to royalty. It lay in the Adyar Library for half a century before its characters and its rarity were recognized. Mr. Gangoly, a Calcutta scholar, recently examined and photographed it, and the result of his research appears in the following article for which we are indebted to the *Ostasiatische Zeitschrift*.^{*} In that journal it appeared under the heading: "Some Illustrated Manuscripts of Kamma-Vaca [formulas] from Siam." We have adapted the title for the purpose of THE THEOSOPHIST. The full text follows:

Art in Siam

EXCEPTING in the art of Northern Siam, related to the Gupta tradition, predominantly Indianesque, and covering a period between the eighth and eleventh centuries, the characteristic Thai genius in art is overlaid by the forms and traditions of Khmer art, particularly in the southern areas. It is only in the Bronze figures and images that a characteristically Siamese style, independent of Cambodian influence, develops in a really homogeneous and vital form.

But it is actually in the various phases of applied and decorative art, that the Thai genius has asserted and expressed itself throughout the centuries. At the conquest of Cambodia by the Siamese (13th-15th century) the traditions of Khmer cul-

^{*} Neue Folge XIII, 203-214; illus. Tafel 31.

ture passed to Siam, and became imbedded in, assimilated, and practically identified with the art of the Siamese. This phase of Siamese art found expression in the attenuated and somewhat over-ornamented forms of Architecture and its subordinate decorations and minor crafts. This art was essentially non-plastic and linear in form, and justified its tendencies in various forms of decorations, in the designs of lacquer wares, and in frescoes and paintings.

This linear tendency is anticipated in the series of Jataka engravings of Wat Si Jum (c. 1361 A.D.), yet lacking the characteristic types and conventions of later Siamese forms. It is in the design of architectural ornaments, the decorative conventions of the lacquer wares and wood-carvings, the exuberant and (in the decadent periods) the tiresome

formulas of Siamese applied art, that the characteristic national Thai genius has repeatedly expressed itself. Unfortunately, we have very few examples in which we can study this national decorative art in its nascent and vigorous phases. Indeed, it is the later examples, with their empty formalism and worn-out conventions, that have built a wall of prejudice, and have discouraged inquiry into the earlier phases of the art in representative specimens, or a search for materials for the history of its evolution. From this point of view, the illustrated manuscript here described is of unique quality and interest.¹

Literary activity

It is a manuscript in the usual pothi form (22 inches by 4 inches in size) with the pages loosely strung together, except that the pages, instead of being pieces of palm-leaf or paper, are copper sheets heavily gilt. The matter is written or, perhaps, painted in thick black ink in an ornamental Siamese character. The Thai alphabet, though of long ancestry, is derived from the Cambodian characters, familiar to us in the ancient monumental inscriptions. Some of the earliest inscriptions at Sukhotai and Sajjanālaya are in Khmer character. It was about the fourteenth century that the Khmer alphabet was supplanted by the Thai. It is believed that the overthrow of the Cambodian power and the establishment of the political supremacy of the Siamese about the end of the thirteenth century coincided with the efflorescence of a unified national art, which supplanted

ed the borrowed forms of Indianesque or Cambodian models.

From the fourteenth century, paleography in Siam headed for a new development. This was greatly stimulated not only by the necessity of engraving inscriptions on lithic records, but also by the enormous activity in religious literature and book-making. This is attested by the numerous manuscript copies of the Pali canons introduced from Ceylon under the leadership of a learned Ceylonese priest (Saṅgharāja) who came over to Sukhotai by royal invitation in 1361 A.D. The contact with the Pali Buddhism of Ceylon was kept up by Siamese priests visiting Ceylon. Not only were Ceylonese manuscripts of the Pali canon copied in the Thai characters, but various commentaries on celebrated texts and numerous original works were written in the local characters. In fact, Siam has been for the last few centuries a rich treasure-house of the Pali canons. The principal centres of this literary activity were the various monasteries at Xieng-Mai (Nava-pura), Ayuthia (Ayodhyāpura), Haripunjay (Lamphun, the capital city before the foundation of Xieng-Mai), Vijayagrāma (Vat Vixai, Vien-shan), and Sajjanālaya. Of the learned theras who helped the development of Siamese Buddhist literature, the best known are Nānakitti, Suvannaramsī, Bodhiramsī, Ratnapanna, and Brahmna-rājapanna.²

Pali Buddhist culture

In order to understand the contribution of Siam to the development of Pali Buddhism and paleography, it is necessary to consider

¹ See references, pp. 303-4.

the relationship of Siamese Buddhism to that of Ceylon. This has been very much clarified by the researches of Monsieur G. Coedès, who has published various documents bearing on the birth and development of Pali Buddhism in Siam.

Although Western Laos (later absorbed by the Kingdom of Siam), formerly the centre of Mon culture in the seventh century, received its Pali Buddhism up to the middle of the fourteenth century, Pegu was the intermediary between Ceylon and the Thai Kingdom in this transmission of Buddhist culture. And it was during the reign of Tissarāja that Siam got into direct contact with Ceylon. In 1423, the Siamese bhikkhus Dhamma-gambhīra and Medhaṅkara, accompanied by twenty-three monks from Xieng-Mai (Nabbisipura in Western Laos) and eight monks from Kamboja, went on a religious mission to Ceylon and received a new ordination at the Mahāvihāra at Kelaniya (Kalyāṇi, near Colombo, Ceylon) in 1424. On their return they could justly claim to be the direct spiritual successors of Māhinda, the great missionary who introduced Buddhism into Ceylon. After visiting Ayuthia, Sukhotai, Sajjanālaya, they finally arrived at Xieng-Mai in 1430, and established themselves at the last-named city in 1430, in the monastery of Rattavana (Vat Pa Deng). These bhikkhus ordained in Ceylon came to be known as "Sihala-bhikkhus" (Ceylonese monks). This contact with Ceylon was the beginning of a rich efflorescence of Pali Buddhism in Siam—and stimulated the growth of a considerable body of local Pali

literature principally represented by Maṅgāla-dīpaṇi (a commentary on the famous Maṅgāla Sutta of the Sutta-nipāta) Dhamma-padāttha kathā and Sārāttha Saṅgaha which constitute the back-bone of Pali culture of Siamese bonzes.

Growth of a Siamese literature

But the beginning of a national Siamese literature was laid a few centuries earlier, as attested by the famous monumental inscription at Sukhotai, which we owe to the first Siamese national hero, Prince Ram Kham haeng. This prince claims to have been the first to have brought the art of writing into use in lower Siam. Indeed this is the earliest record in the Siamese script, the earlier records being in the archaic Mon characters. "Heretofore, there were none of these letters for writing Siamese speech. In 1205, year of the Goat (1283-84 A.D.), Prince Ram Khamaeng earnestly desired and longed for them and put these Siamese letters into use. So now we have them because that Prince used them."³

Most probably the Siamese script was inaugurated by the ecclesiastical head of Buddhism of the time, to whom the Prince refers as Mahāthera Saṅgha-rāja, "who knew the Tripitaka ('Pidok-trai') from beginning to end" and who was "learned above all others in the realm." As Professor Bradley has pointed out, "As the use of Ram Kham haeng's letters spread northward towards the sources of the Menam river, there was developed a beautiful monumental script which continued in use in the northern monasteries almost down to our own times."⁴

An aristocratic script

With the growth of the Pali literature in Siam, the script developed very fine and monumental features. But we need not follow the development of the Siamese script in its intricate details, but proceed to study the peculiarity of the script used in our MS. cited here.

Though the rounded form of the Siamese letters is not entirely given the go-by, here they are set into a scheme of rectangular and square shapes, with gently rounded corners, giving the appearance of a page of Gothic scripts or that of a text of Greek uncials. The monotony of the row of rectangular "pillars" is broken by the curvilinear forms of the letters, which travel across the alignment and lend a peculiar beauty and grace to the sombre quality of the calligraphy, and offer an aesthetic balance to the writing. But ultimately the attractive feature of the script and its monumental quality is derived from its aristocratic aldermanic breadth, and the dignity of its square full-fledged forms, lends a richly sumptuous character to the MS.

It is apparently an adaptation and a compressed form of Burmese Mon characters, frequently used in the earlier inscriptions of Northern Siam(?). One is inclined to attribute the writing to the finest period of Pali culture of Siam, viz., the early part of the sixteenth century. To this epoch belongs the remarkable history of Buddhism locally composed in Pali under the title Jina-kāla-mālīnī ("garland of the epoch of the Buddha"), which we owe to a learned Siamese monk Ratanapanna of the famous Rattavana Mahāvihāra of Xieng Mai.⁵ For

some unexplained reason writers of this class of ceremonial handbooks in Siam continued to use the ornamental Mon character in spite of the fact that Siamese paleography had fully developed.

This decorative script of our MS. is an adaptation of the so-called Square Pali, still current in the Laos provinces of Siam, and picturesquely called by the Siamese "Asksaro Ramanyo," i.e., letter of the Ramanya province (Burmese or Western Laos). It is a freakish calligraphic variant of the lapidary models met with in the inscriptions. In this form of Square Pali, all vertical strokes are enormously exaggerated in width, almost obliterating the central spaces of the letters (as in our MS.), while all the horizontal elements are correspondingly reduced to slender appendages or hyphen-like connectives between the broad masses of vertical elements. This latter feature is lacking in our MS., as all the vertical as well as the horizontal strokes are almost of uniform thickness.

Cultural periods

Professor Bradley has negated the suggestion that the Siamese alphabets could have been influenced by the forms of the archaic Mon alphabets current in Ancient Burma⁶ principally on the ground that Siam and Burma during the historical periods have been hereditary enemies, separated by a lawless borderland impervious to cultural influences. He also argues that although the present form of writing used in the Laos provinces of Siam is undoubtedly a rather close copy of the archaic Burmese (or Mon?) circular writing or some

earlier form of that, its use in those provinces is historically recent, having been introduced there during the period of Burmese domination in that region.

But if the alphabet in our MS. is derived from archaic Burmese forms (current in Laos),⁷ this itself would be evidence of an earlier cultural contact. Besides, Coedès in his learned essay on the political and religious history of Western Laos has elucidated the fact that before Siam sent her famous mission in the year 1423 and established direct contact with Ceylon, she derived the instruments of her Buddhist culture from Burma. Thus when in 1365 King Kilana desired the services of a qualified monk, he did not send his messenger directly to Ceylon but sought the assistance of a monk in Pegu, named Udumbara-Mahā-sāmi, who had studied in Ceylon.

Besides, all the inscriptions found in the ancient sites at Lamphun (Haripunjaya) are in old Mon characters very much analogous to, though somewhat later than alphabets of inscriptions of Kyanzitha at Pagan,⁸ so that before the national Siamese alphabet was evolved, the Mon character was used in cultural and monumental documents, in Siamese Laos, of which the culture centres were the historic cities of Xieng Mai (Nabbisipura founded in 1296) and Lamphun (Haripunjaya founded in 1292). In fact the quasi-historical annal Cama-devi-vains'a describes the inhabitants of Haripunjaya as "Ramanna," who spoke the same language as that used in Thaton and Pegu. And it is on the ground of linguistic affinity that the inhabitants of Haripunjaya, to escape the ravages of an epidemic of

cholera, sought refuge in the neighbouring Burmese provinces at Su'dhammapura (Thaton) and Hamsavati (Pegu) during the reign of Adittarāja (12th century).

If our MS. belongs to the cultural periods of Xieng Mai and Lamphun, there would be nothing surprising in the fact of the calligraphist to whom we owe this magnificent MS. using a decorative form of the current Mon alphabet.⁹

Gilding on copper

The second striking feature of the MS. is its gilt pages made of thin sheets of copper heavily gilt. The art of gilding on copper has been practised in Siam at least from the fourteenth century, and possibly earlier, as numerous bronze-gilt figures of the Buddha of the fourteenth century probably from the Ayuthia sites have come to light. But we have no evidence of the practice of the art of gilding from the Xieng Mai period. If our MS. belongs to this period the history of this art in Siam is carried further back. It is said that according to a respectable tradition the use of gilt objects or forms of gilt architecture is a prerogative of royalty.¹⁰ It is quite possible that this sumptuously written manuscript was made for some royal personage. It has been the practice even amongst Princes and Kings to spend a period of their lives as monks in some monastery under the instructions and discipline of an abbot. The well known case is that of King Mongh Kut, who was himself a monk for twenty-six years before he assumed kingly duties. Most probably our MS. was especially prepared for the use of some royal monk.

Pictorial art

But it is the illustrations in this MS. which lend to it the most striking and unique value. Illustrated MSS. are very rare in Indonesia, and most of the surviving examples appear to be of Siamese origin. In the realm of pictorial art, Burma, Siam, and Bali were the only centres in Indonesia. While remains of frescoes from the eleventh century onward have survived in Burma, nothing very early of pictorial art in Siam has come to light. Binyon has referred to specimens in the British Museum, without assigning dates.¹¹ And recently Dr. Quaritch Wales has cited some late examples of Siamese frescoes and book illustrations.¹² Possibly the subject has not been sufficiently investigated, and more intensive researches may bring forth new materials. The incised drawings on stone depicting Jātaka themes, found at the temple of Vat Sri Jum at Sukhotai and datable in the reign of Suryavamsa Mahādharmarājādhirāja (1357-1388), are very well known. They, however, offer no Siamese characteristics and bear close affinities to some frescoes at Polonnaruwa in Ceylon.¹³

The developed character of the incised drawings on the pages of our MS. and the firm self-confident quality of the draughtsmanship seem to imply a long period of practice. Besides, the types conform to the characteristic conventions of Siamese pictorial art and figure painting familiar to us in later and more decadent specimens of applied art of various kinds. The principal elements of these peculiarities consist of the typical tapering and pointed crowns (of which the earliest specimen is perhaps furnished

in some of the Brahmanic images in the Bangkok Museum of the fourteenth century),¹⁴ an oval type of face, and certain conventionalized foliated patterns of decorations, invariably ending in pointed shapes resembling flames ("tongues of fire")—known as "Kanok" ornaments.

The other and the most important peculiarities of Siamese drawings are the nervous and rhythmic stances of the body, which lend themselves to a variety of movements and very effective and striking dramatic poses of extreme vitality and sensitiveness. They are very commonly met with in lac-technique—in gold drawings against the background of rich red or black and sometimes in white lines against black.

In the absence of earlier examples, one can only cite specimens of this style of drawing in the decorations of the various temples of Bangkok. From our point of view the most interesting analogues are furnished by the illustrations from Vetsandon Xadok (Vessantara Jātaka) and Mahā-janaka-Jātaka reproduced by Döhring from Vat Ben Chamabohit, Bangkok.¹⁵

A "promus of formularies"

What indeed (one could ask) is the subject matter of the text which has called forth such exquisite skill of the calligrapher and the pictorial powers of the artist, in such happy cooperation and harmony? The answer is very simple, if somewhat surprising. All these embellishments have been called forth for providing a ready handbook of the set formulas of the well known Pali Kamma-vācās. In conducting the solemn rituals, or moving resolutions in the

Assembly of Monks, certain set forms of addresses and speeches and formulas of resolutions have been current, and are borrowed from the traditional language of the Vinaya, Mahāvagga and the Culla-vagga. The only utility of the Kamma vācās (formulas of words or speeches for proceedings) is that we have in a convenient and systematic form a collection of these set formulas and speeches very like the legal forms and precedents used by solicitors and protonotaries. The Upasainpadā or Buddhist Ordination Service is perhaps the best known of all the Kamma-vācās. Of other formulas met with in these collections the following may be mentioned:

- (1) The bestowal of the Kathina Robe (Kathina-dussain Uppannain).
- (2) The investiture of a Bhikkhu with the three robes (Ticivara avaippavasa).
- (3) The election of an Elder (Therasammuti).
- (4) Naming of a Bhikkhu (Nāma-Sammuti).
- (5) Consent to a release from the penalty of temporary separation from the Brotherhood for some lapse (Nissaya-mutta-sammuti).
- (6) Fixing a site for a Bhikkhu's residence (Kutivātthu-Sammuti) and so on.
- (7) In indicating the sanctified boundary of the Buddhist ecclesiastical order (Sīmālanakaraprakaraṇa). Thus in the Kalyani stone inscriptions of Dhamma Bedi of Pegu, it is stated that "the Sīmā (boundary) should be consecrated by having the Kamma-vācā read with proper intonation."

The two pages from the Adyar MS. contain three types of formulas viz. (1) Upasampadā, (2) Fixing a

site, (3) Release from a penalty. The actual texts are cited in the footnote.¹⁶

For the benefit of our readers unacquainted with Pali, we cite an English version of one of the Kamma-vācās of the second type from the version of H. Baynes: "Let the venerable Assembly hear me! A certain Bhikkhu, at his own instance, is about to build a house, not by the direction of others, for himself to live in. So he asks the Saṅgha to inspect the site. If it seem meet to the Saṅgha, let it appoint such and such Bhikkhus to inspect the site of the house with the said Bhikkhu. This is the motion. Whosoever is in favour of appointing such and such of the Bhikkhus to inspect the site with the said Bhikkhu, let him be silent; whosoever does not approve, let him speak. Such and such Bhikkhus have been elected by the Saṅgha to inspect the site of the house with the said Bhikkhu. By its silence the Saṅgha approves; thus I understand it."¹⁷

These handbooks of the Kamma-vācās, written in ornamental characters and accompanied by finely lacquered wooden covers are very commonly met with in Burma and Siam. It would be interesting to inquire if any of the old monasteries in Ceylon have anything to offer of similar texts in beautifully illustrated and illuminated form—in such sumptuously artistic dress as we find in this manuscript from Siam.

Some of the Mandalay manuscripts are very sumptuously written and ornamented and must have been the models of the Siamese versions. Unfortunately, none appears to have been published....

The Siamese MSS. are better known. The Royal Asiatic Society's Library at Calcutta contains one or two interesting specimens (A.S.B. No. 60).

The Vajirananan National Library at Bangkok is stated to possess some fine specimens.

Two MSS. of Kamma-vācā were purchased by Messrs. Luzac & Co. (London) at a sale held at Sotheby's in November 1936.

Several examples are in private collections. A fine specimen is in the collection of Mr. A. K. Essajee (Bombay)....

The Manuscripts of Kamma-vācā offer a very interesting and fascinating phase of Siamese calligraphy and book-illustration, hitherto neglected, and on that account deserve study by competent and qualified scholars.

REFERENCES

¹ It is a valuable gem in the Collection of the Library of Theosophical Society of Adyar, Madras. Having regard to the fact that it is exhibited in a glass case at the entrance of the Library, it is a matter of some surprise that it has not attracted the attention of any specialist in Indonesian paleography. It was presented to the Society on the 12th July 1880 by the Reverend B. D. Sri Simman Tissa.

² Cabaton, *Catalogus des MSS. palis de la Bibliothèque Nationale*, Paris. A very interesting glimpse into the enormous output of Siamese Buddhist literature is afforded in G. Coedès' learned article: "Note sur les ouvrages Palis Composés en pays Thai," *BEFEO*, XV, 1915, pp. 39-46.

³ C. B. Bradley, "The oldest known Writing in Siamese," *Journal of the Siam Society*, Vol. VI, pt. 1, pp. 1-61.

⁴ C. B. Bradley, "Some Features of the Siamese Speech and Writing," *JAOS*, Vol. 44, 1924, pp. 11-28.

⁵ Coedès has given a translation with the text, and a learned Introduction in his paper "Documents sur L'Histoire Politique et Religieuse du Laos occidental," *BEFEO*, XXV, 1925, pp. 1-200.

⁶ C. B. Bradley: "The Proximate Source of the Siamese Alphabet," *Journal of the Siam Society*, Vol. X, pt. 1, 1913, pp. 1-11. "The technique, moreover, or method of construction of the letters is fundamentally different in the two cases. For while the shape is in a general way quadrate in both, in the Burmese it is exactly such—made up of separate straight strokes meeting in square corners; whereas the Sukhothai letters are made with one continuous stroke throughout, resulting in lines which are rarely straight, and in corners which are nearly always somewhat rounded" (p. 4).

⁷ Western Laos in the ancient Siamese annals is referred to as Yonaka-ratta (Yavankarāstra), i.e., "province inhabited by the Yavanas," i.e., the Lawas or Chaubuns, the aboriginal inhabitants of ancient Laos.

⁸ Coedès, *Documents*, etc. p. 95, and pp. 189-200 and Pl. XVII to XXVII, and R. Halliday "Les Inscriptions Mon du Siam," *BEFEO*, Vol. XXX, 1930, pp. 81-105. Cf. also Chas. Duroiselle, "Mon Inscriptions," *Epigraphia Birmanica*, Vol. I to III, 1920, 1928.

⁹ Mr. P. S. Sastri, one of the Librarians of the National Library of Bangkok, in a letter to the writer suggests that the paleography of the MS. is that of old Pegu, and that such characters were very much used in Siam during the Ayuthia Period.

¹⁰ "In ancient times a golden pavilion was a mark of great honour. . . This was a type of structure called a golden pavilion, other people may not build for their own use," H.R.H. Prince Damrong: "The Golden Pavilion at Wat Sai," *Journal of the Siam Society*, XIV, pt. 2, 1921, page 2.

¹¹ "Asiatic Art in the British Museum," *Ars Asiatica*, Vol. VI (English Edition, Paris 1925), Plates LXIII, LXIV.

¹² "An Introduction to the Study of Siamese Painting," *Indian Arts and Letters*, Vol. VI, No. 2, Plates O to R.

¹³ Fournereau: "Le Siam Ancien," *Annales du Musée Guimet*, XXII, 2, Paris, 1908, Pl. XI, XV.

¹⁴ G. Coedès, "Les Collections Archéologiques du Musée National de Bangkok," *Ars Asiatica*, Vol. XII, Pl. XXXVI.

¹⁵ Karl Döhring, *Buddhistische Tempelanlagen in Siam*, 1920, Textband, Fig. 38, 39, 40.

¹⁶ Extract from the Kamma-Vācam (Upasampada-Kammavācā).

1. "Upasampadā pe kho yadi sainghassa pattakallain ahain Nāgain anu-
2. -sāseyyam suṇasi Nāga ayan te sac-cakālo bhūtakā-
3. -lo yain jātam tain saṅghamajjhe puchante santain atthi 'ti vatta-
4. -bhain asantain n'atthi 'ti vattabham mā kho vitthāsi ma kho mamku
5. -abosi evain tain pucchissanti santi te evarūpā ābādha
6. -kutthain n'atthi bhante gando n'atthi bhante kilāso n'atthi bante

(Kutivattu olokanasammuti-kammavācā)

1. -bhikkhuno kutivattum oloketam khamati sanghassa tasma
2. -tunhi evaṃ etaṃ dharayamiti. . . (Nissayamuttasammuti-kammavācā)
2. . . . ahain bhante nissayamutta
3. -sammutin icchāmi so'hain bhante sangham nissayamutta sammutin
4. -yācāmi dutiyam pi tatiyam pi yācābham sunātu
5. -bhante sangho yadi sainghassa pattakallainsamghoitthannāmainbhi-
6. -khuin nissayaamutta sammutin sammaneyya esā natti sunatu."

¹⁷ Herbert Baynes, "A Collection of Kamma-vacas," *JRAS*, 1892, pp. 53-76; Mabel Bode, *Pali Literature of Burma*, pp. 6-7; B. C. Law, *A History of Pali Literature*, 1933, Vol. 22, p. 608.

THE CARAVAN

We, who were told
That sunlight would blind us,
We, who were trained to look
Ever behind us,
Toward the horizon's brim
With the gait of kings
Now we advance afoot,
Yes, we advance afoot,
But soon—on wings.

From "The Song of the Caravan"

Studies in Early Theosophy

The Ladder of Arhatship

BY A. J. HAMERSTER

Mr. Hamerster distinguishes between the pathless and timeless realization of Brahman, and the pathway of orderly evolution. In this study of the latter process (of which this is the final portion) he has depicted successive stages reaching from the profane world to the "Root-Base of the Hierarchy," though he adjures us to keep in mind that this aspect of spiritual development "is not the only or the whole truth."

1. Arhats of the Fire-Mist

WE have come now to the last two sentences of H.P. Blavatsky's commentary on the verse from the Stanzas of Dzyan—the commentary that has been all the time the basis of our discussions regarding the evolutionary structure of the Brotherhood of Adepts. A few details remain to be filled in, a recapitulation of the whole scheme to be given, and a comparison with the later teachings to be made, in order to round off this chapter.

Saith H.P.B.: "The Arhats of the 'fire-mist,' of the Seventh Rung [of the Ladder of Arhatship] are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial Chain. This 'Root-Base' has a name which can only be translated into English by several compound words—'the Ever-Living-Human-Banyan'."¹

Here we have again to do with a slight ambiguity of expression. In the context "the highest on Earth" might be taken to mean the highest

rung of the Ladder of Arhatship. But the Root-Base of the Hierarchy in reality lies "one remove" *beyond* the apex of the Ladder, as it were brooding over it. It is not a part of the Ladder, not a further rung of it, to be climbed by any member of our humanity, however advanced. It is that "perfect Adibuddhaship," which H.P.B. placed beyond Buddhahood.

There is in the last two sentences of our text yet another of those curious symbolical epithets, often given in eastern mystic lore to those mysterious beings or states of consciousness, an adequate description of which in ordinary terms baffles the ingenuity of the intellect, but which when veiled in such graphic images, *may* convey some deeper meaning to the imaginative power of our inner vision. "The Arhats of the Fire-Mist," who are they, and what are they? A fuller answer must be postponed to a later article, in which we shall consider "the Origins of the Hierarchy." Suffice it for the present to say that the "Sons" or "Children of the

¹ *The Secret Doctrine*, I, 228; Adyar Edn., I, 255.

Fire-Mist"¹ are a special class of beings, to whose ranks apparently only those are admitted who have reached the stage of an "Arhat of the Seventh Rung," that is a Buddha.

Instead of speaking of an Arhat of the Seventh Rung, we had perhaps better say an Arhat *on* the Seventh Rung. The former expression would imply that there are seven degrees of Arhats, and would therefore literally mean a seventh degree Arhat, whereas what is meant by H.P.B. is but a fourth degree Arhat, or a Buddha, the first three degrees or rungs of the ladder lying below the lowest degree of Arhatship. Strictly speaking, therefore, the qualification "of Arhatship" applies only to the four upper rungs of the Ladder, but is by courtesy, as it were, extended to the whole of the Ladder. To speak of a seventh degree Initiate, or an Initiate of the seventh degree would of course be quite cor-

¹ *The Mahatma Letters*, 2nd edition, 1926, pp. 153, 155; *The Secret Doctrine* (1888), I, 86; 1893 edn., I, 113; Adyar edn., I, 150.

rect. In this exact sense we find for example in a letter from the Master K. H. of August 1881 the expression "an initiate of the fifth circle,"² by which is meant an Arhat *on* the fifth rung, that is an Adept or Asekha.

2. Early and later Theosophy

Let us pause for a moment. We have reached in our thoughts that wondrous height which is the apex of the Ladder of Arhatship. It will be well, I think, from this exalted vantage-ground, to survey again the way we have come, and compare it with the teachings of our later leaders. For, if there is any good in these "Studies in Early Theosophy," it is that they may serve as a basis for comparison of the old with the new, and thus, among other things, lead us perhaps to the discovery of the elements of growth and the consequent better insight into the whole, as well as to the explanation of occasional differences in the texture of the early and later teachings.

² *The Mahatma Letters*, p. 203.

THE ROOT-BASE OF THE HIERARCHY

The Ladder of Arhatship	The Greater Way Mahāyāna	Buddha (Mahāchohan) Chohan Adept (Asekha)
	The Middle Way Hinayāna	Arhat Not-returner Once-returner Stream-winner
	The Preparatory Way	Chela (Accepted Pupil) Lay-chela (Probationary Pupil) Aspirant

THE PROFANE WORLD

The above diagram is a combination of the older and the newer teachings. The terms most in use in the latter are placed between brackets. What I have styled the Preparatory Way does not strictly belong to the Ladder of Arhatship as described by H. P. Blavatsky, but is a preliminary stage leading to it direct from out of the profane world, which does not know or does not yet much care about its spiritual development. I have, however, stretched the term "Ladder of Arhatship" a little so as to include this preparatory stage as well. In that case the Ladder runs the whole length between the two poles of the profane world at one extremity, and the world of the Root-Base of the Hierarchy at the other. The earlier names of chela and lay-chela, and the later terms of accepted and probationary pupil, have only tentatively been placed alongside each other. Like most terms in the olden days, chela and lay-chela had then a broader application.

For the rest, there is no great difference between the earlier and later teachings. Practically the only important difference is the insertion of one more rung between the sixth and the seventh of the older scheme. The Being on this rung of the Ladder is said to have reached the stage of a Mahāchohan, a Bodhisattva, or a Manu. The first term we have already met in a letter from the Master K.H., as a name for a lofty Being, "to whose insight the future lies like an open page." The word is also frequently found in *The Mahatma Letters* to indicate that high Official who kept a copy of the pledge by which the members of an "Inner Circle," founded by H.P.B.

after due permission obtained, have bound themselves "for life and death" to the Master K. H., who on his part thereby considered himself in the same way "bound to them."¹

3. Asekhas and Chohans

Further, there is in the later scheme the more specific designation, "Asekha" for the Adept on the fifth rung. *Asekha* (Pali) means literally a non-pupil, "he who is no longer a pupil or a learner," but a Master, a Teacher himself.²

Here again, however, we must not take the literal meaning of the name in its absolute, but only in a relative sense, for we have heard it said by H.P.B. that "the Adept himself becomes pupil to a higher Initiate." That may be one of the reasons why the Initiate on the next higher, the sixth stage, is called *Chohan*, that is "Lord," or "Master," or "Chief."³ It is evidently to such a Chief that the Master

¹ *The Masters and the Path*, 2nd edition 1927, pp. 325, 359, 403; *Letters from the Masters of Wisdom*, 1919, pp. 25-27.

² The Sanskrit form of the word is *Asiksha*, *sishya* being a pupil, or learner. This is the etymological definition, so to say; the technical definition is "he who has finished the Fourth Path (stage), and is free from all the ten Fetters (*sanyojana*)" T. W. Rhys Davids, *Buddhism* (1925), p. 174.

³ *The Theosophical Glossary* (1892), p. 83: "Chohan (Tibetan). Lord or Master; a chief; thus *Dhyān-Chohan* would answer to 'Chief of the Dhyānis,' or celestial Lights—which in English would be translated Archangels." J. B. Pratt in *The Pilgrimage of Buddhism* (p. 303) gives another etymology. *Lohan* is the Chinese equivalent for Chohan, and, says Pratt, "represents the way in which *Arahant* sounds in Chinese ears." Afterwards the word may in Chinese or Tibetan have acquired the meaning of Lord.

K. H., for example, looks up as *his* Chohan. "The Chohan (*my* Master)," "the Chohan has so ordained it," "the Chohan gave orders," "I myself am simply carrying out the wishes of my Chohan," "in order to obtain from the Chohan the permission," "if our chiefs agree to it," "the *Chiefs* want," "my chiefs have but to give me permission," "none of us but the highest *Chutuktus*¹ are their full masters"—these are a few samples culled from the letters of the Master K. H.² Incidentally it is the Master's answer to the growing prejudice of these days against yielding allegiance to authority. The problem is of enough importance to warrant us stepping aside for a while from our main subject, in order to look somewhat deeper into this particular question.

4. Authority

There is an indisputable inclination in modern youth, in Theosophical as well as in other circles, to reject and resist authority, especially in moral and spiritual matters. And yet we may at the same time observe that, while rebelling against one authority, there is the equally universal tendency to yield the more readily to another, and that the heavier the new burden imposed, the more eagerly it seems to be accepted, and submitted to, body and soul. The authority of conscience and spiritual wisdom is superseded by the dictatorship of eco-

nomic need and worldly wisdom. Is the change for the better? With the latter dictatorship come the evils of refused cooperation and repulsed fellowship, of brutal aggression and war, of ruthless pride, ambition, and egotism.

To reject authority is all right when it is forced on us from outside. All outside compulsion should be resisted when it goes against the grain, when we see it as inimical to our innermost conviction. Let the latter be our sole guide and judge! But let us not confuse soul with body, the needs of our inner being with the needs of our outer vehicles. The latter should never be allowed to dictate to our Self, to ourselves. When the Master K. H. acknowledges another power outside him as *his* Master, Chief and Lord, to whose authority he willingly renders implicit obedience, it is because he has recognized in that power the embodiment outside him of the highest ideals within himself, ideals of perfect truth and unselfishness, of unerring wisdom and justice—a sure guide and teacher, to serve and to obey.

We might do worse than follow the Master's example, by seeking in our own humble way, each of us, *our* Master, each of us *his* own Chief and Lord, not only in another better, but for the time yet invisible and future world, but in this present sometimes all too tangible world around us, where there are surely to be found some men and women who approach in a measure our highest ideals of pure and spiritual manhood. May we, then, each of us, in their service, in the allegiance given to their authority, and to the work they offer us the opportunity to do,

¹ *The Theosophical Glossary*, 1892, p. 85: "*Chutuktu* (Tibetan). An incarnation of Buddha or of some Bodhisattva as believed in Tibet."

² *The Mahatma Letters*, 16, 24, 28, 113, 158, 292, 389, 403, 438.

gradually forget and get rid of our personal limitations, and thus set free the soul.

5. The Paraguru and the Mahachohan

As regards the Master M., through many, many lives he too had, and still has *his* Master, besides being the Master of H.P.B. We have from her pen a definite reference to this her Lord's Overlord—whom she calls the "Paraguru," the "Supreme Teacher"—in an old article on "The Theosophical Mahatmas." Elsewhere we are told that he is the author of the first letter printed in *Letters from the Masters of Wisdom*. He is there identified with the "Mahachohan," literally the Overlord. I have advisedly called him the author instead of the writer, because rather than a letter, it is a "report" by the Master K.H. of a "message" from the Paraguru.

To prove this I will give two quotations. First from the so-called Mahachohan's "letter": "Rather perish the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."¹ Second from H.P.B.'s article mentioned above: "Repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a *message* [my italics] to those who wanted to make the Society a 'miracle club' instead of a brotherhood of Peace, Love and mutual assistance—'Perish rather the Theosophical Society and its hapless Founders,' I [this is H.P.B. speaking again in her own person] say perish their twelve years' labour

¹ *Letters from the Masters of the Wisdom*, p. 10.

and their very lives rather than that I should see what I do today."²

The only difficulty is to accept the Mahachohan as the sender of the message,³ for from another source we learn that the Master of Master M., "his age-long friend and teacher," is another of the Great Souls, not the Mahachohan, but the Chohan Jupiter,⁴ also called the Regent of India, and identified with the ancient Indian Rishi Agastya.⁵

Now, if all the names and distinctions we have found in the higher degrees of the Ladder of Arhatship—Chohan, Highest Chohan, Mahachohan, Paraguru, Highest Chutuktu, Buddha—mean anything definite at all, they make it probable that, between the first and the last mentioned, there is room at least for one more stage, such as that recognized in the Mahachohan of the later teachings, and inserted between the sixth and seventh rungs in the table on page 306.

I am confident also that further knowledge will discover still nicer distinctions, and additional degrees or sub-degrees, just as in the case of the lower stages of the Path. We have seen how the first four rungs of the Ladder are each divided into three or four sub-degrees, those of the *marga*, the *phala*, the *bhavagga*, and the *gotrabhū*, which we have called the *way*, the *fruition*, the *consummation* and the *threshold*. So there are Stream-winners and Stream-winners, as there are

² *The Path*, December 1886.

³ *Letters from the Masters of the Wisdom*, p. 100; *The Early Teachings of the Masters* (1923), xvii.

⁴ *Man: Whence, How and Whither* (1913), p. 255.

⁵ *The Masters and the Path*, pp. 48, 388.

Arhats and Arhats—"perfect Yogi-Arhats," as the Master M. called them, and others not yet so perfect.

The customary division into seven or more degrees, and four or more sub-degrees, is for our convenience; in reality there are innumerable stages, an infinite number. The lower mind, however, is not able to work in an orderly way without a limited number of pigeon-holes in which to stow its thoughts away, for classification, labelling, and easy future reference. Life itself, not dissected by the lower mind, but viewed by the higher intellection as a continuous whole in an unbroken flow, is, however, beyond such distinctions.

6. Gradual evolution and pathless realization

This gives us two aspects of life. One is that in which life is seen engaged in the process of evolution, a very gradual process, running through numberless successive stages. To this aspect the Buddha is reported to have testified in that graphic simile of the sloping floor of the ocean slowly descending by degrees to its most hidden depths: "Just as the great ocean gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitately abrupt, just so in this doctrine and discipline is the training gradual, work following on work, and step succeeding step, with no sudden attainment of complete insight."¹

The other aspect, the reverse of the medal as it were, has often been reiterated by Mr. Krishnamurti, and other great teachers, namely that perfection, realization, liberation, is not reached along a pathway, and does not therefore require space and time for its achievement. It may come of a sudden, in the twinkling of an eye, and is in a sense always reached thus, more like what in certain circles is called "conversion," or "reversion," or "inversion" (*ni-vritti, pratyak*). Both aspects, the pathless and timeless, as well as the gradual attainment, have their validity. To label one as *the* truth, and the other as an untruth is of course "onesidedness." Both together, as a "pair" of opposites, are the real truth, as taught by the greatest philosopher the Aryan Race has yet produced, Shri Shankaracharya, the equal of Gautama the Buddha, who himself was the greatest religionist that same Race has yet evolved. Both were Sixth-Rounders, as we have seen. In the former's philosophical system, the Advaita Vedanta, the One Brahman shows itself in one aspect as the pathless, timeless, conditionless or Nirguna Brahman, in the other aspect as the Saguna Brahman, who can be approached only along the pathway of orderly evolution. In this our study of the Ladder of Arhatship we have been mainly occupied with the latter aspect, but it will be well to keep in mind that it is not the only or the whole truth.

¹ Quoted by J. B. Pratt from the *Chullavagga*, IX, 1, 4, and *Udana*, V, 1, in *The Pilgrimage of Buddhism and a Buddhist Pilgrimage*, 1928, p. 57.

The Other Man's Point Of View

BY N. SRI RAM

(Broadcast by All-India Radio, Madras Station)

The cause of understanding is well served by such talks as this, emanating from a well balanced mind which is able to see both sides of a question and to communicate the same discriminating vision to others.

The troubled world

MY theme, "The other man's point of view," is one which is very pertinent to the conditions existing everywhere today. They are troubled as they have never been before; and we can see how much of the trouble, as between Nation and Nation, Race and Race, troubles communal, social and personal, is due just to our failure to meet the other man's point of view fairly and squarely. Often when we do meet it, we treat it with little courtesy, even if we do not subject it to resentment and scorn. This is an age of rights and freedom, but we tend to establish in the very exercise of freedom an exclusive and personal right. We seem to think that a man is less entitled to his views than to his more tangible belongings. We do not realize that, poor man, he cannot shed them even if he would.

Do these observations seem too wide? The spirit to which they refer is only too common. The difference in its prevalence is only of degree. Tolerance is not a widespread virtue, because it is a virtue of maturity, and we have not left

the stage of our primitiveness so very far behind us. The veneer of our up-to-date civilization hardly hides the passions and instincts which in other days found vent in other ways.

"The other man," whose point of view I am discussing, may be a man of another race or nationality or another community; he may be a rival, an employer or employee, a stranger who casually enters a railway compartment which you occupy, anybody who treads on your toes in the street, a noisy neighbour; or he may even be your brother or friend. He is everywhere and keeps pushing his point of view on you from every side. Life itself seems bent on forcing you to understand it. So it is a helpful practice for all of us to place ourselves in imagination in the other man's position and see what would be our standpoint in it. Many a little quarrel would be obviated thereby, and much disagreement quickly and peacefully adjusted. If we can manage a little graciousness in such adjustment, that will help greatly to ease the wheels of our everyday life.

Likes and dislikes

A point of view, because it is one's own, is not necessarily right. It may be rooted in prejudice. Our reason, which we are apt to assume is infallible, moves normally on the slippery surface of our likes and dislikes, even when it avoids the slope of headlong passion. When we have said; "It is *my* point of view," we have not said the last word in justification of it. We may be merely taking our stand on a pinnacle of conceit from which we do not wish to be dislodged. If there is no room for anyone else there, that enables us to enjoy the sense of lone superiority. From that eminence others seem dwarfed in stature. Even when it is not some form of self-magnification from which we look down, but a principle, this does not ensure our seeing things in right perspective or in their proper aspect; for we may be seeing them through a mist of prejudices, whether due to peculiarities of our temperament, our up-bringing or circumstances.

Even when our principle is right, the application may be wrong. It is quite possible to name a principle to defend a wrong. How we apply a principle in a set of circumstances is as much a test of rightness as the principle itself in its cold aloofness. It is all too rare to find a man who is so clear of vision, so straight in his sight, that he sees each thing as it is, in its own God-given objectivity.

Impulsive judgments

When we are hurt, feel incensed, or labour under the stress of some emotion still rippling or congealed, it is difficult for us to see any point of view other than our own. But

presently, when normal conditions are restored, we can often see that we have been less than just to the man concerned, in our judgment if not also in action, because of our confused vision. Conversely, if we can train ourselves to look at every situation as it arises from the other man's point of view in addition to our own, we shall spare ourselves much unnecessary emotion and the griefs of an impulsive judgment. The golden rule, "Do unto others as you would that they should do unto you," is an injunction to put yourself in his place for the time being and then determine your action. When we are in his situation there is every likelihood of our seeing as he sees, and wanting exactly what he wants.

A point of view may be attractive to us or repellent; but if it is sincerely held by the person with whom we have to deal, it is worth our consideration. Often it frightens, just because it is a stranger and we are unaccustomed to it. But if we come closer to it and subject it to study, we shall find that there is behind it, as much as behind our own, that touch of nature which makes the whole world kin.

The light of understanding

It is foolish to quarrel with a point of view without examining it. Even if it casts a shadow upon us or upon our fellow-men, the only effective means of dispelling it is to bring to bear upon it the light of our close understanding.

To be entrenched in a point of view which we call our own is to be a prisoner. We are such prisoners in a point of view, mostly because of lack of imagination, not for lack

of innate goodness. A man is a man in spite of all the stupidity and passion that he may exhibit. In him is a spot of indelible goodness, but as he makes his contacts in life the goodness remains often untouched. There is hope, for understanding is something which can be cultivated, and in its perfection it gives the power to tune in, with the most perfect exactness, to the call of the other man, his needs, and circumstances.

The experience of each one of us must have taught us that our growth has always been accompanied by change; that as we have ascended the mountain-side, our views have shifted and altered. So there is no reason to suppose that we must cling to our present points of view with a loyalty that might be dedicated to a better cause. After all, to most questions there are two sides or more; we live in a many-dimensional world, though we see but little at a time. Before we can attain to the fullness of comprehension, it seems to me that we must have experienced the truth in conflicting principles. Socialism and individualism, godliness and humanity, freedom and discipline, and all such opposites, by which people devoutly swear, must find their reconciliation in a truth which transcends but expresses them.

The standpoint of genius

The other man's point of view may unveil to us riches of knowledge which we cannot command from our own. It is the point from which he reacts to life, and his reactions may have qualities which we do not possess. Shakespeare was great because he understood life at

so many points, though not all his characters were great.

The point of view of a genius may be the concentration point of a whole philosophic scheme, the peak, as it were, of a whole system of thought, commanding its outstretched range—looked at in one way the consummation of that system, and in another its origin. There would be truth in many such points of view, for each gives a certain cross-section of the totality which is the fact, right enough so far as it goes. The whole essence or seed of a philosophy lies often not so much in an idea which is concrete and limited as in a point of view which commands a vista of widening thought. Sometimes even a simple man—unlearned in books—may give us a value missed in our elaborate sophistications.

A point of view may be based on an attitude or an opinion. The attitude matters far more than the opinion. I venture to think that most of our opinions matter comparatively little, because there is little permanence in them; in any case the truth prevails comparatively quickly over our opinions. But the attitude of mind with which we live our life makes all the difference to the happiness of society and ourselves. Given an attitude of openness, we can help others and ourselves. Such helpfulness demands understanding; for without understanding our best efforts to help will only hinder; and it cannot be achieved except with sympathetic reception.

Live and let live

The understanding of other minds need not render us less capable of making up our own. Nor does

admission of the truth in the other man's point of view weaken the validity of our own. Tolerance should mean not indifference to wrong, but rather the understanding of its cause. What is needed is that we should feel with the man behind the point of view; if we do that, we shall be able to live largely yet lightly, pardoning others their disagreements and differences, not minding them because they are different. We lighten the pressure on ourselves when we let live.

The present age has been variously described according to the standpoint from which its developments have been viewed. Politically its biggest feature has been thought to be the evolution of democracy. Though this principle has been subjected in certain parts to very serious challenge, yet it has had an appeal wide enough to colour the outlook of people everywhere in all parts of the world. But democracy, in order to be successful, needs the fulfilment of certain essentials. One is that each individual, who fulfils the duties of his citizenship, should be guaranteed the fullest freedom compatible with public welfare to live his life according to his own ideas and make his own contribution to the State. He should not only be vouchsafed respect for his person and personality but afforded opportunities to develop it both in early life and thereafter; and that means there must be recognition of both the value and need for his original point of view.

A fundamental axiom

Our quest must be to find an order where the point of view of each, representing his experience,

has its place in the sum total of social and national life. Each man's point of view is largely the product of his experience, and life is so rich in experience that no one gets exactly the same portion as his fellow in quality or quantity. If the human world were not a world of life, and the problem of social harmony a mechanical problem, it would be an impossible puzzle to fit the various pieces, not cut to a preconceived plan, exactly together. But life is an agent which builds up a million cells of diverse sorts into one perfect whole; for proof of its success one need not go further than the human body. Our sociology can be as sound as biology, if we begin with an admission of the facts and found it on natural axioms. I would lay down, as among those axioms, that success in collective living must depend on the measure of the fullness of the individual life.

Temperament, profession, relationships, circumstances, all have a bearing on the point of view from which a man looks out at any time. All these condition his mentality. If we had the gift of entering the other man's mind and looking through it, we should be able to look upon many aspects of life sealed to us at present, thus in reality raising ourselves to that pinnacle whence those aspects are perceived. Unfortunately most of us know ourselves so little, neither our limitations nor our capacities.

From diversity to unity

Religion and nationality are specializing influences, which create distinctiveness but also separation. By these and other factors, human life is specialized, and the results

of this specialization are enrichment and diversity. The time must come, indeed has come with the breaking down of the world's material barriers, for the welding of these diversities into a unity.

In these days, when all parts of the world have been linked together, and communications hastened

by science and its inventions, the other man's point of view calls for more attention and respect than we would have given it in the quieter days of yore. The peace of the world, in every one of its aspects, physical, mental and moral, and our progress depend on our giving it the respect it deserves.

TO A LEOPARD, escaped from a circus, who was shot

You found your way into the English countryside. Dim, half-forgotten memories stirred in your dazed, bewildered soul, memories of the long rustling undergrowth of the jungle where you spent a happy youth, learning from your mother the lore of wild life.

What a rest it was to feel the soft, cool grass instead of dead and prickly straw, even though it was a kind of grass with which you were not familiar. And the magnetic earth, instead of dead sand. The trees were strange, the cool winds were cold for you. There did not seem to be any wild life which could afford you sustenance, even though you had almost forgotten wherein lay the strength and the élan of the kill. But at least it was quiet. Gone for the moment were the flaring lights, the blaring music, and the inimical creatures who stirred you with poles and whips. Once you had possessed a glossy, velvet coat. Now that beautiful skin was shabby, flea-bitten and dull. Ah! but you could sleep, so you lay under a hedge and dreamed.

Night fell, and hunger possessed you. So you searched for food, though it might be only a venturesome chicken. People saw you. Shouts and yells rent the air. Men had beaten you, but they had also given you food, so you looked inquiringly into their eyes. The next morning the hunt was up. It took little time to find you in this strange land which was not at all like the hot forests of your youth. And all men were afraid of you. So they shot you, and shot you with clumsy, unaccustomed hands, so that your death agony did not come easily and swiftly, as it would have come in your own country.

Yet I am glad they shot you. For now, perhaps, in some little heaven-world of a leopard, you feel again the blessed sun and air, and run beside your mate in the glory of a perfect body answering the impacts of a natural, friendly world.

And perhaps one day there will come to be a world where men are not cruel because they have no imagination, and are as yet stupid and ruled by fear.

CLARA M. CODD

The New-Age Theatre

BY F. KAY POULTON

The Theatre has its own yoga.... "it has its source in the highest mysteries".... it is "the most potent of all the instruments for the brotherhood of mankind."

WE have in earlier articles indicated some intermittent signs of new-age characteristics in drama and acting; but these evidences of advance are isolated and rare because we have only the most fragmentary realization of the fundamental character of the ideal theatre that could consistently evoke such drama and acting.

Theatre's real purpose forgotten

Those of us who live in big cities have some excuse for forgetting that there has ever been or can ever be a theatre whose chief purpose is to reveal beauty and truth. Our streets are disfigured with monstrous posters, advertising shows that appeal to our least civilized instincts and emotions. Some of our theatres try to outdo each other with garish electric signs, many of them using meaningless superlatives to describe their merchandise. And in case we are not deceived by this blatantly untrue advertisement, those in the "show business" attempt to attract us with more than life-like pictures of Mr. X, Miss Y, or Sir A.-Z, whose good looks or sex appeal are more important than the play. The entertainment industry, with its exploitation of personality and lurid emotionalism, has such a stranglehold on the theatre that we may be

forgiven if we have to be reminded that this octopus is a usurper.

Amateurs re-discover it

If we looked only to the professional theatre, we should lose hope almost completely, but its extremity is the amateurs' opportunity, and in England and America, at any rate, a great wave of enthusiastic devotion has brought about a renaissance of the true spirit. Anyone who has had the least experience of Little Theatre work knows how overpowering that spirit can be. There may be only a handful of audience, in a barn of a hall, with wooden benches for seats, and a tea-urn and buns for "bar." Perhaps there are only two or three cramped dressing-rooms, badly lit, scarcely any facilities for cleaning up after the show, the lighting primitive, costumes home-dyed, case-moment cloth, curtains borrowed from someone's studio; there may have been no time for a meal after leaving the office, just a scramble to get changed and made-up for that first entrance. The programmes have been "roneo'd," perhaps, and the one reporter from the local paper called away to a murder case or a fire. The wardrobe mistress has lost her holiday sun-tan, and the dark rings under her eyes come

from sewing at the theatre until five minutes before the last train leaves town, and then finishing things at home in the early hours of the morning. But all these difficulties are as nothing in comparison with that inspiring sense of unity and comradeship, of serving something greater than all the scattered units. Personal griefs and worries are dwarfed, and life has a new purpose if you have even the smallest share in this creative work done not for gain but in a spirit of community service.

What is this purpose?

Can we re-discover the true underlying purpose of the theatre, and see how far it "motivates" any of our present-day efforts? In a book both magnificently imaginative and extraordinarily practical¹ Roy Mitchell defines it:

There is in each of us an all but untouched world of being above the realm of mind, a world that, as the prophets and mystics used to say, we cannot enter alone, but only hand in hand with others. The idea has been that beyond and transcending our individual consciousness, there is an immensely more vivid group-consciousness which, because it is communal, can only be entered in an exercise of community. The ancient mysteries, those loftiest manifestations of the power of the theatre, seem to have used the theatre's genius to give access to this unlighted chamber above each of us, not finally and forever, but for a recreating instant. They had a word for the revelation.

¹ Roy Mitchell, *Creative Theatre* (John Day Co., Inc., New York).

They called it the *paradosis*. It is as if, filling the senses with form and sound, stirring the emotions to sympathy, and shaping ideas to one intense accord, they made for their witnesses a causeway into an inner world, where they rested in a lightning flash of communion.

What Theatre can express it?

Mr. Mitchell comes down from his visionary mountain-top and produces blue prints for building his New Jerusalem. He speaks as a true man of the theatre, not blinded by the glare of the footlights, nor made greedy by counting worth only by box-office standards. His ideal theatre is to be a simple, perhaps austere building, big enough to welcome a regular audience who may come early or stay on after the play, to talk about it. Room may be found for concerts, recitals, lectures, for a children's theatre, perhaps a puppet theatre, and a studio theatre for experiment. It may have a students' gallery, with special cheap facilities for those who are actors, dramatists, playwrights and directors in the making, who will also have their own training school, where talent is more important than fees. It may have its own library, theatre museum, and publish its own plays and books about the theatre. Its lounges will encourage a friendly spirit in its audience and will give space to the sister arts of painting and sculpture in place of the self-advertising photographs of actors in the company. It will learn the possibilities of light, sometimes used in conjunction with easily movable architectural units of scenery—shadow casters—so that colour and

form are not frozen, but move in harmony with the mood of the play, quickly responsive to change of key—"cloud masses, assembling, dispersing, reassembling, permuting, combining. . .", as Mr. Mitchell defines it.

Where can we find this Theatre?

All of these conditions presuppose, of course, that the theatre is not run primarily for profit, and that it has either a substantial endowment or community aid of some sort—either State, city or urban council, etc.

In England there has been a prolonged attempt to raise the funds to endow a National Theatre, which would fulfil some of the conditions described. A considerable sum has been subscribed, and building has begun in South Kensington, London, but even when the theatre is ready, it will depend almost entirely on the character and qualifications of its director, whether it will be crystallized and tradition-bound, or whether it will reveal afresh the old and true spirit in new forms. It will not include its own training school, and any real experimental work will be a side issue, and not part of its main programme. Its chief responsibility will be to maintain the highest possible standard of acting, to keep alive Classics ancient and modern, and to introduce two or three new English or foreign plays each year. It will have a wider range than the "Old Vic" Theatre, and the two will doubtless work in cooperation, at any rate at first. But neither scheme contributes largely to new-age theatre development, except to provide actors with a wide range of experience.

In America there is a vast amount of experiment in Little Theatres and laboratory theatres, a readiness to test new methods of presentation and the most skilful use of modern mechanical equipment. But it is due to private effort and enterprise, not to the commercial theatre, nor to any State recognition of the value of the theatre to the community.

In Soviet Russia we find the theatre teeming with vitality, experimenting in every direction, and held in the greatest possible esteem and affection by citizens and statesmen alike. It is State-aided to an extent not dreamed of in other countries, even those boasting National Theatres. Some of its artists, and groups of artists (theatre "collectives") receive the highest honours the State can bestow; they are assured of regular employment in theatres with a steady, definite artistic policy which enables director, dramatist and actors to develop a distinctive technique and style. Artists of the theatre are among Russia's leaders, its teachers, its great men. The Russians flock to every theatre with enthusiasm and an unspoiled zest and imagination. Uneducated? Perhaps, in the mass, as yet, childlike, ready to laugh or cry, to sit tensely forward on the edge of uncomfortable seats, absorbed, uplifted, thrilled or terrified. What a sounding-board for skilled actors to play upon, what an opportunity for directors to test group-consciousness, to build up between players and audience that subtle emotional bridge, forerunner of something greater in the future! Here we can see a relationship between players and audience unspoiled by the

devitalizing quality of our too civilized disillusionment. Here it is possible still for the theatre to be what Mr. Mitchell reminds us it was recognized to be in other times, "a cleanser of hearts, a feeder of starved emotions, a renewer of courage and an illuminator of human motives and sympathies . . . the most potent of all the instruments for the brotherhood of mankind."

Norris Houghton, in a book published last September¹ describes his six months' stay from September 1934 to the spring of 1935 in Moscow, studying its theatres, dramatic schools, methods of production and conditions of work. At that time theatrical experiment was at its height. On a visit two years later he found that there had been imposed a greater uniformity owing to political interference, and many directors who had pioneered in breaking down old traditions and creating new forms were superseded by more conservative artists. But the fact remains that Russia has produced, encouraged and granted its highest honours to an artist whose work has influenced the entire theatre of the western world—Constantin Stanislavski.

Yoga of the Theatre

Stanislavski consciously codified and systematized ideas that have inspired all really great actors, ideas only to be fully grasped by the intuition. It was his aim, through a definite scheme of training the body, emotions, mind and imagination, to "create a favourable condition for

the appearance of inspiration by means of the will, that condition in the presence of which inspiration was most likely to descend into the actor's soul." In other words he aimed "to give practical and conscious methods for the awakening of superconscious creativeness."

Norris Houghton describes how Stanislavski's most brilliant pupil, Eugene Vakhtangov, having absorbed his teacher's theory (first the conscious collection of material, the study of life, the discipline and training of the personal instrument, and then the experience of intuitive creation), takes a further step. Having visualized so completely the *obraz* (the thought-form of the character to be represented) that it had a separate existence, he aimed at expressing also his personal attitude towards it. In fact he attempted to give both the image and his own comment upon it. In this way he claimed that the Classics could be made to live in the spirit of the present.

Theatre as educator

Mr. Houghton gives an illuminating account of the stages leading up to this rather surprising return to the Classics on the part of revolutionary artists. In the first stage—*Destruction*—while famine, plague and civil war rent the country, the revolutionary theatre concentrated on *agitational* drama, inciting to further revolutionary effort, exciting the new and uneducated audience with violently new forms of presentation, abolishing the proscenium, experimenting with modernist settings, sometimes reaching out into the auditorium itself. Audience and players intermingled,

¹ Norris Houghton, *Moscow Rehearsals* (G. Allen and Unwin, London, 12/6).

and mass hysteria was provoked and played upon.

In the second stage—*Construction*—conflict had lessened, efforts on a colossal scale were made to achieve the First Five-Year Plan and put heavy industries in shape. Tension was tremendous and the whole population was straining to attain one object, to build Utopia. The theatre, turning from agitation to *propaganda*, reflected this change in objective pictures of the new life, plays about factory management, collective farming, railway construction, machinery.

In the third stage—*Later reconstruction*—the first fever of herculean effort was relaxed, tension eased, and the beginnings of *education* could be planned. The decree of 23rd April 1932 that it was "the privilege of all creative artists to share in building socialism" brought the theatre into the forefront of national effort. Artists had absorbed the dogma and were advancing beyond pictures of the new machinery to depict the new man—reflecting Stalin's pronouncement that man should now be elevated above the machine.

Theatre and religion

The Church's one-time task of teaching man's relationship to State, group, individual, and finally his relationship to his own higher self

and to God, has now been given in Russia to the theatre, since orthodox religion is excluded. But though the organized church may have been disinherited and outlawed, the Russian temperament is essentially religious and mystical, and its passion for social reform and reconstruction is religious in quality, if not in outward expression.

Prophetic Theatre

The theatre in capitalist countries may have betrayed its true purpose and become degenerated; the theatre in the socialist State may be only beginning its educative work; but those of us who have even the faintest vision of its possibilities in the new age now dawning may echo Mr. Mitchell's confession of faith: We must reaffirm our belief, and steep ourselves in it, that the theatre has its source in the highest mysteries, and however incompetent we may be on any day to utter the highest truths, there still dwells in it as great a prophetic voice as in any other human institution. We must learn to keep it in our minds that drama has always been the first of the methods of revelation. We must learn to see Shakespeare and Kalidasa as prophets, no less than John and Isaiah, and to say that Aeschylus, no less than Enoch, walked with God.

ANNA PAVLOVA SAYS

To follow ever and without ceasing, a goal—that is the "secret of success." And success—what, exactly, is that? I do not find it in the applause of the theatre, but rather in the satisfaction of trying to realize the theatre's ideal.

A Theosophical Forum

THE REINCARNATING PRINCIPLE

QUESTION: *What is it that reincarnates?*

ANSWER: A good illustration of the principle involved in reincarnation is supplied by a growing deciduous tree, which yearly puts forth a new crop of leaves, through which nourishment is gathered for the *tree*—not for the leaves, except in so far as they need it in order to serve the purposes of the tree.

Similarly the Ego (the real human being) puts forth, from time to time, a new personality—sometimes predominantly expressive of the positive pole of the Ego, in a male incarnation, and sometimes of the negative pole in a female incarnation.

The successive personalities may be regarded as instruments by means of which the Ego is partially expressed and is likewise nourished; but each personality is as distinct from former ones as is each crop of leaves distinct from former crops. Yet, since each is an expression—though incomplete—of the same Ego, successive personalities reap the advantage of growth, or the disadvantage of lack of growth, in former incarnations; just as later crops of leaves are larger owing to the growth, or smaller owing to any check to the growth of the tree during former summers.—A. B. CROW.

* * *

MAN AND LOGOS

QUESTION: *How does the increasing perfection of man, which is the result of evolution, affect the Logos?*

ANSWER: Assuming that by "the Logos" is meant the Architect and Creator of our System, Sun and Planets, then the evolution of humanity must profoundly affect Him, for His Life is intimately ours. (The distinction between the Creator and the Absolute is set out clearly in Section V of H. P. Blavatsky's *Key to Theosophy*—well worth study in this connection.) The relation of the Logos to man corresponds in considerable measure to that between the human Ego and its trinity of bodies. As these latter become "perfected" the spiritual powers of the Ego are correspondingly released. Similarly as human evolution proceeds and man becomes perfected, it may be reverently assumed that the Logos achieves His own high goal.—E.L.G.

THE KARMA OF IDIOCY

QUESTION: *What is the karmic meaning of being born idiotic, or insane? I can understand the merely physical karmic process, but I cannot feel the inner sense of it.*

ANSWER: If a sculptor, instead of creating beautiful or useful things, uses his hammer and chisel destructively, instead of to build, is it not natural that they should be taken

away from him? Idiocy may well be imposed to show a man that even though cyclic law may decree his reincarnation, yet he can be prevented from using a mind, or a brain that he has hitherto persistently used improperly; that there exists a greater power than himself which makes for good. I believe I am right in saying that some idiots, or feeble-minded persons show signs of possessing much more mental capacity than they are capable of expressing outwardly.—G.R.

THE PERMANENT ATOM

From D.W.M.B.: In his answer to a question on the "dangers of psychoanalysis" in the September THEOSOPHIST, Mr. Jinarajadasa speaks of the "unconscious" covering the activities of five elements, including the "vibrational potentialities of the 'permanent atom' of the individual." Does he mean the physical permanent atom only, or is he speaking of the permanent atom generally?

Can operation waken the astral permanent atom and the mental permanent unit? All three, I should say, may be roused. The suicide instance seems to confirm that view. Personally I find it easier to get some idea of the result of rousing the two higher units than to comprehend the result of rousing the lowest. I find it difficult to get a clear notion of just what the physical permanent atom tucks away. Sensations, surely? When a child in arms screams in apparent terror at the sight or hearing of waves dashing on the shore,—on first being taken to the seaside,—surely it is the sensation of some overwhelming catastrophe that has roused the spasm, which can hardly he said to be either mental or emotional. When people like Lord Roberts "feel" that a cat is in the room and cannot rest till it is turned out, surely that is sensation through the physical permanent atom—physical "memory," perhaps, of death under tooth and claw of some *great* cat in another life? The "feel" is not an emotion, but merely a physical thrill.

Notes And Comments

TENNYSON ON NIRVANA

OVER a hundred years ago Lord Tennyson, British poet laureate, had a surprisingly true conception of Nirvana, as the following incident shows: it is quoted from *Tennyson—A Memoir*, by Hallam Tennyson, his son, who is describing a voyage in the Pembroke Castle which the Poet made with Gladstone and others to Europe in 1833:

"During the day Sir Arthur Gordon [now Lord Stanmore] was closely questioned by my father as to what he thought Nirvana was. 'I understand,' said my father, 'that the Buddhists hold their end to be a negation of the known, which equals, according to them, a positive apprehension of the unknown.' Sir Arthur said that Nirvana was undoubtedly a quenching of all human passion, and that a Buddhist on being asked what Nirvana

was, after pondering some time, answered, 'I cannot explain, Nirwana is Nirwana.' My father suggested as an illustration that 'The soul is like a cork in a bucket of water rising through the different strata, until at last it reaches the top and is at rest'."

THE TREATMENT OF CRIME

From "Marsyas": Mrs. Eedle's article in the November THEOSOPHIST shows a forward movement in England, though much slower movement than might be desired. The Wakefield plan is admirable, and one can but hope for its extension. All the same, the problem is very far from simple. . . . It will never be solved really till higher senses are developed. We cannot get to root causes by mere reasoning. And while the present system of economics (and finance) holds, while there are still millions of "unemployed" as we call those thrown out by progress of invention from the earning of a living, how place your "reformed" criminals? (If they are to get first choice of employment, then there will be a rush for prison camps!) The master of Elmira, the first, I think, said a notable thing: *There are no crimes, only criminals.* The most fertile cause of "crime," after all is said and done, is *poverty*, and the banishing of that will *ipso facto* wipe out the vast majority of anti-social doings that bring folk into collision with their fellows.

[Editorial Note: Sweeping prison reforms in the British penal system, a further humanizing of prison life, and a number of new methods of dealing with juvenile and adoles-

cent offenders without recourse to imprisonment are introduced in the Government Bill now before the House of Commons. See page 287.]

TECHNOCRACY

Discussing Dr. Willis's article on Technocracy in the November THEOSOPHIST, "Antipodes" writes:

"Dr. Willis's second Technocracy paper might have been improved (in my estimation) had the writer studied Douglas. Douglas expounds every clearly the uses of the democratic and the autocratic aspect of things; it is like the principles and persons, both are needed, but each must keep to its own field or—chaos, as at present. Policy is the field of democracy; Administration the field of autocracy. Without the former we reach the Totalitarian State, go back in evolution not forward; without the latter—well, *si monumentum* . . . one has but to look about and see the evidence of the chaotic conditions Dr. Willis quite rightly refers to. As to the price system, he gives never a hint as to the Technocratic substitute for the present folly. There again Social Credit would shew the way with crystal clearness. Beyond all doubt it is of little use asking the toad under the harrow to think of anything but its own misery, to have any desire but either death or escape! Till man has food, clothing, shelter assured, and freedom of choice, freedom to choose or refuse one thing at a time—he cannot possibly spread wings and soar above the earth. The Buddha once made that very clear, if accounts are accurate."

FORMS OF BEQUEST AND WILL

FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....
or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

* Property movable or immovable must be described sufficiently to clearly identify the same.

SIMPLE FORM OF WILL

I, (testator)
(testatrix)of.....
hereby revoke all former Wills made by me and make this my last Will

I appoint as my ^{Executor(s)}
Executrix
.....of.....

I make the following bequests :

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....
or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....
.....of.....

IN WITNESS WHEREOF I have hereunto set my hand this.....day of19.....

Signed by the above-named (testator)
(testatrix)
.....
as his her last Will in the joint presence of himself herself and us (at least two witness-

es) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

(Signature of the Testator/Testatrix)

(Signature of at least two witnesses)

* Property movable or immovable must be described sufficiently to clearly identify the same.

N.B.—Certain countries have also certain special provisions. As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jainas to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows :

Section 118: "No man having a nephew or niece or any nearer relative shall have power to bequeath any property to religious or charitable uses, except by a Will executed not less than twelve months before his death, and deposited within six months from its execution in some place provided by law for the safe custody of the Wills of living persons."

FOR OTHER COUNTRIES

Form for Bequest in favour of The Theosophical Society by persons residing outside India. General Secretaries are requested to give it the widest possible circulation in their Section journals after finding out if the Form is legal and suitable according to the laws of their respective countries.

FORM FOR BEQUEST

"I give absolutely to The Theosophical Society of Adyar, Madras (India) free of duty $\frac{1}{2}$ and/or (property to be described clearly.....)and I direct that the receipt of the President or other proper officer for the time being of the said Society shall be a sufficient discharge for the same."

Note.—This should be one of the clauses in a properly drawn-up Will.

Who's Who In This Issue

Introducing new writers to our readers

Dr. J. D. van KETWICH VERSCHUUR, one of the oldest *Theosophists* in Holland, translated in 1911 *Isis Unveiled* into Dutch, represented Queen Wilhelmina in the capacity of Minister Plenipotentiary in several countries.

Dr. Arthur S. ROY, Ph.D., D. Litt.: Bombay journalist, frequent contributor to *The Kaiser-I-Hind Illustrated Weekly* and other Indian journals.

O. C. GANGOLY: Editor of *Rupam*, a journal of Indian art; author of *Ragas and Raginis* (two vols.) and *Masterpieces of*

Rajput Painting. Fellow of the Asiatic Society, Bengal.

N. SRI RAM: Treasurer of The Theosophical Society; formerly Private Secretary to Dr. Besant and Associate Editor of *New India* weekly.

Peggy STREET, whose poems appeared in the November *THEOSOPHIST*, is English, not American, she assures us. "The poems found their way into your pocket," she writes to Dr. Arundale, "at Waterloo station on June 8th, and though they went to America with you, they still remain the product of England's youth, not America's."

COMING FEATURES IN THE THEOSOPHIST

THE EVOLUTION OF THE UNIVERSE, Annie Besant's second review of *The Secret Doctrine*.

AMERICA'S OCCULT DESTINY. Henry Hotchener—"OUR TENTH MAN," Mary K. Neff—A BLENDING OF RACES, Ruby Lorraine Radford.

THE LAST WILL AND TESTAMENT OF H. P. BLAVATSKY.

THEOSOPHY'S CONTRIBUTION IN THE FIELD OF ECONOMICS AND ETHICS. Dr. Corona G. Trew.

SAMANALA KANDE. J. A. Perera.

SPAIN: THE MAGNIFICENT COURAGE OF A PEOPLE. Georges Tripet.

STUDYING TO A PURPOSE: THE PRESIDENT OPENS A CLASS.

OUTSTANDING ARTICLES IN RECENT ISSUES

NOVEMBER

THE PRESIDENT REVIEWS HIS 1938 TOUR CEASE YE! O CEASE YE! George S. Arundale.

"POUR PENSER IL FAUT ETRE." "Ankh."

NEW HORIZONS IN SCIENCE. Corona G. Trew.

H.P. BLAVATSKY'S MAGNUM OPUS. J.L.D. THE PHENOMENA OF LIFE. Alexander Horne.

WHERE IS MUSIC GOING? Margaret E. Cousins.

THE LADDER OF ARHATSHIP. A. J. Hamerster.

THE TREATMENT OF CRIME IN ENGLAND. Greta Eedle.

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THE DHARMA OF AMERICA. James S. Perkins.

AN ODYSSEY FOR WORLD PEACE. K. J. Kabraji.

OUR ATTITUDE TO WAR. H. S. Albarus.

THE FUNDAMENTALS OF THEOSOPHY. J. Kruisheer.

THE OCCULT ELEMENT IN POETICAL CREATION. James H. Cousins.

THE LADDER OF ARHATSHIP. A. J. Hamerster.

ATLANTEAN RELICS IN ENGLAND. E. W. Preston.

WHY THEY LOVE DON QUIXOTE. C. Jinarajadasa.

ACTORS FOR THE NEW AGE. F. Kay Poulton.

EARLY VOLUMES OF "THE THEOSOPHIST"

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

1939

SUPPLEMENT TO THE THEOSOPHIST

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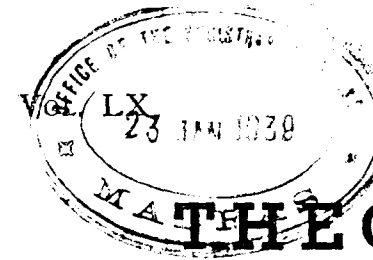
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No. 5

THE THEOSOPHIST

(Incorporating *Lucifer*)

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky, 1879. Edited by Annie Besant, 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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THE FUTURE OF ISRAEL

"When I look back upon Jewish history, how many reflections crowd to the mind! When I look at Jewish literature I find in it some of the noblest passages ever written by human hands, and in the Psalms probably the sweetest expression of lyrical fervour that has ever been given to the world. We find in Hebrew literature the most sublime expressions of human emotion that have ever found utterance. A people one of whose members could write poetry like that can never completely perish from the earth. . . . Throughout the ages the Jews have accomplished noble tasks and they have emerged, with their patriotism unscathed, and it is possible for them to make the Future of Israel even more glorious than her past."

LORD BIRKENHEAD

"As Greece stands for all time for Art and Culture and Rome for Law and Order, so does Israel all down the ages stand for Righteousness and Social Justice. Israel's sages burned with anger over the abuses of the world, and its Prophets became fanatics in defence of the weak and the down-trodden, and loudly proclaimed that if the world was not just, or capable of becoming so, it had better come to an end—a view which, if not commendable, led to deeds of heroism and brought about a grand awakening of the forces of humanity. 'As long as the world lasts,' says Matthew Arnold, 'all who want to make progress in Righteousness will come to Israel for inspiration, as the people who have had the sense of Righteousness most glowing and strongest'."

A. S. WADIA in "The Message of Moses"



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.]

Stemming the Tide of Evil

THERE is one great consolation and stimulus in the midst of the present terrible negations of brotherhood, and it is the fact that the efforts of those who serve the darkness call forth a greater intensity of purpose on the part of those who serve the Light. As the new year opens, and it opens for many in all parts of the world during the next few months, I am happily conscious of the fact that servants of the Light throughout the world will gain in power and wisdom and will begin to stem the tide of evil by which we have been threatened and here and there defeated during the past few years.

Again, I believe, will the Eternal incarnate in Time, so that the

Spirit of the Time, the Zeitgeist, may reflect the spirit of those eternal Realities which in the very course of time tend to become engulfed in time's rushing stream. As things are in the world today, everywhere force and its derivatives, compromise and its machinations, deaden the life that is universally seeking to be free, and obstruct that constant growth without which life has neither health nor strength.

On the one side force, with its derivatives, faces all issues and controls them to its nefarious purposes. On the other side compromise fears all issues and recedes from one after another as each confronts it. Force has a clear-cut policy. Compromise is ever waiting for force to act, and

then seeks to adjust itself accordingly. Force has its ideals, be they noble or ignoble. Compromise dare not have ideals, lest force destroy them.

It is a curious fact that where there should be great ideals, there is little but expediency, while in the regions of force a flag is unfurled for all to see. In India, for example, where most we should expect to see idealism, we find that many of the very Congress governments content themselves with tinkering when they should also set forth in common an All-India policy for India's effective regeneration on great national lines.

* *

The Plight of India

I have been waiting and hoping for a great policy of national reconstruction in India, behind which every patriotic citizen of the land might be rallied irrespective of his faith, or caste, or status. I have been hoping for a national Constitution. I have been looking for a splendid sacrifice whereby our Mussalman brethren might freely and happily join their Hindu and other fellow-citizens in national reconstruction. And the sacrifice must be made by the majority—there can be no question merely of compromise. I have been seeking a great forward drive for generous and all-inclusive national ideals and projects. I have been hoping that the National Congress would electrify the Indian people as a whole. Instead of this, as I have said, there has just been tinkering. There has been the passage of this, that, and the other Bill—doubtless of value, but by no means enough, by no

means a substitution for those greater works whereby India might make most substantial strides towards her soul's reawakening.

I am afraid that power has confused many of our Congress leaders, so that they find it difficult within the machinery of government to retain the courage of their former convictions and assertions. But it is the same everywhere. Power, office, does confuse the mind and dim the vision. It is doing this in Britain. It is doing it everywhere throughout the world, except—and it is a shame to have to say so—where force glories in itself and has neither shame nor fear, but only determination to achieve and contempt for opposition.

* *

The Challenge of Ancient Ideals

Because of this, new forces are coming into the open to sound forth the age-old ideals of right living, and to sound them freely in the open, under no enslavement of party, without fear and without favour. We need in the world today men and women who are free, who are not entangled in party enslavements with their rigid sanctions, orthodoxies, and policies, to which there must be subscription on penalty of expulsion. We talk of dictatorships as if these were confined to the heads of so-called totalitarian States. These at least are confessed dictatorships. In democracies we have them no less. In India herself there is dictatorship abroad, more rigid in many ways than any dictatorship known in the days when British rule was unchallenged.

We have to challenge dictatorships in democracies no less than

dictatorships in the totalitarian States. And above all, we have to exalt individuality for the very sake of the strength of the State, but in exalting individuality to lift it up to the measure of its true and lofty stature.

We who are Theosophists, who have at our disposal the Eternal Wisdom of Life in aspects veiled from so many others, are thereby invested with a responsibility towards the world far greater than that even of statesmen and leaders of countries. In a way, I think we may say we have a special knowledge both of Truth and of its application to modern conditions.

* *

The Manu's Plan of Life

I think we have access to fundamental principles so that we are able to perceive at least some of them with special clarity. In her introduction to Dr. Bhavagan Das's great work on *The Science of Social Organization* Dr. Besant says:

Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilizations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of Safety to carry it from the old to the new.

Such an Ark may be found in the Wisdom of our great Progenitor Manu, the Father of the whole Aryan Race. His *precepts* cannot be followed blindly in an age so far removed from that in which He spoke; but His *ideas*

contain all the needed solutions, and to apply the essential ideas to modern conditions is the work which needs to be done and which will receive His blessing in the doing.

I think that if we Theosophists, that is to say students of Theosophy, will address ourselves to the understanding of the ideas of Manu in the light of modern conditions, we shall find ourselves endowed with a keen perception as to the fundamental requisites for the re-orientation of the modern world. We at least know who the Manu is. We know His relation to the Aryan Race. We know that He is gradually leading His Aryan people to the great summits of civilization which it is their destiny to reach. And we know, too, that from time to time He sends forth streams of energy into the outer world for the hastening of His work, that from time to time He entrusts to the eager, to those who know how to "wait the Word of the Master," a message which they shall deliver far and wide. I do not hesitate to say here and now, at the obvious risk of emphatic disapproval, that the time has come for such a stream of energy to be entrusted to all who will use it reverently, and that the blessing of the Manu will rest upon those who have the insight, the courage, and the enthusiasm, to call upon all whom they can reach to remember the Lord Vaivasvata Manu and his great Plan for the peace, the happiness, and the prosperity of His peoples.

* *

Father of the Aryan Faiths

But I would make as clear as I can the fact that this great Father

of the Aryan Race is the Father in the first instance of every Aryan faith, even though Saviour after Saviour may have come to give the Truth to generation after generation of peoples. Indeed, I would go much further and say with all emphasis that every Saviour is Himself the Saviour of every other faith as well as of His own. There is a great Company of Saviours, whence descends from time to time a Member to teach the Truth, to remind a world of the Truth, to reveal the same Truth otherwise. I hold that is one of the most treasured glories of Theosophists that they have the wisdom to revere every great Saviour for the Truth-Bringer each is, so that instead of having but one Teacher and perhaps a group of His associates to whom to offer reverence, they have a galaxy of Teachers, and feel gloriously at home in every Faith, both with its revealings of the one Truth indivisible, and with such uniqueness of unfoldment as the Teacher may have given to the Truth for the benefit of those to whom it was to be conveyed. So do Theosophists know that the Manu is the Father of all His peoples, and they will seek to give His Truth to all, even though by the ignorant He may be falsely regarded as belonging to a section of His Race alone and, with the curious narrowness of ignorance, therefore unacceptable to any other section. This is a prejudice and an ignorance which it will be necessary to try to overcome.

I am always amazed at the strange conception of some of my Christian brethren, especially those who are engaged in missionary activities, that the Christ belongs to

them and to their Faith—probably to their particular section of Christianity—alone. To me this exclusive arrogation of the Christ to a small number of people is nothing short of a blasphemy, for He belongs to the world, is a Saviour of the whole world, is a Father of the non-Christian no less than of the Christian. So also is every other Saviour-Teacher of the whole world, however much He may seem to belong exclusively to a particular Faith. These exclusivenesses are among the causes of war, for they engender that sense of superiority which only a war can break down.

* * *

Regenerating Aryan Society

I shall hope during the coming year to tour throughout India, not so much to visit Lodges—for every Lodge of The Theosophical Society should itself be a light to its surroundings for the great Truths which Theosophy discloses to our gaze—as to speak to the general public on the essentials of India's national regeneration as I so clearly perceive them. And I most earnestly hope that those in far distant countries will also remember the great Aryan Father and have no fear to speak of Him and His "ideas," as Dr. Besant calls them. But first of all they must become soaked, as it were, in His great Plan of Life, and this soaking can be effected no better than through a study of Dr. Bhagavan Das's *The Science of Social Organization*, more particularly if the hints as to methods of study as set forth in Dr. Besant's introduction are carefully followed.

One point may be noticed, and that is that the Manu lays primary stress on the individual, on his modes of growth, and on his character. The Manu knew well that upon the character of the individual entirely depends the wellbeing of the State to which he belongs. So while on the one hand He develops the structure of the Aryan society, *pari passu* He develops the character of the individual. And it is here that so many of our modern schemes and panaceas fall hopelessly short. In themselves they may be excellent, but the emergence of their excellence into everyday practice is determined by the worth of the individuals who will have to work the schemes and form part of their working. The Douglas Credit Scheme may be excellent, for example, although on the continent of Europe there are many to have no good word for it. But it is bound to be a hopeless failure until the individuals composing the community are educated to prize honour and virtue above all other qualities. Those seem to me to be extraordinarily blind who imagine that if the scheme is introduced the whole world will pass from penury to plenty, from disorder to peace. You may be in possession of the secret of happiness, but you certainly will not make the world happy by disclosing it.

So is it that while we must stress the basic principles of right government, we must no less stress the basic principles of right individuality. Unless our education is right, our political structure cannot be right; and it is because many of our politicians in office regard education so much as a political Cinder-

ella that whatever else goes forward education is sure to lag behind, as it is lamentably lagging behind in India today.

* * *

Aryan Culture

Coming events seem to cast their shadows before, for I find on January 9th last the Home Minister of the Government of Bombay, the Hon. Mr. K. M. Munshi, delivering a very valuable lecture on the basic values of Aryan culture, extracts from which I think it useful to print here. It is good that a Minister of the National Government of the great Presidency of Bombay draws the attention of the public to the age-old traditions of Aryan culture and therefore to the "ideas" of the Manu. The Prime Minister of Bombay himself presided, and I only regret I cannot get hold of any observations from one who is perhaps the greatest of National Prime Ministers in India, partly because he has a well organized opposition to aid him in his government.

Mr. Munshi attempted to explain the 'soul of the Bharathiya Vidya.' Culture, he said, consisted of certain values which were created by the dominant ideas, persisting for ages in a society, which were not means to an end, but in themselves formed the end and aim of life. The obviously essential features of Aryan culture were joint family, the conjugal life, the varnashrama dharma, the conception of Aryavarttha, the supremacy of Sanskrit, and the historic continuity as implied in the sacredness attributed to the Vedas. In many ancient countries, Rome and Greece for instance, the idea of family was accepted. But in India it had been worked into rituals, ceremonies, beliefs and laws.

The next essential feature was a conception of society as made up of an inalienable interdependence of classes of men divided according to their functions, that is (a) the creative, the intellectual and idealistic classes, (b) the organizational and protective classes, (c) the classes producing and distributing wealth, (d) the classes which render essential services to society. The organization of society was conceived irrespective of territorial limits.

Mr. Munshi declared that the four castes were interdependent components of one harmonious whole. Society was conceived as an association of four castes for the maintenance of social order as inspired and controlled by Dharma. Society according to this view was not a restriction of natural rights, as Rousseau conceived it; and self-interest was not the sole and sufficient urge for social action. "We cannot be ourselves without others" was the truth on which the structure had been based; and the summed-up energy of their cooperation gave it its enduring quality.

Another essential of the Aryan culture, continued the Minister, was an unwavering faith in Aryavārtha, the holy land of the Aryans, leavened by an abiding veneration for those who lived and died, so that Aryavārtha may live on, indivisible and eternal. Aryavārtha had thus no fixed limits; it was a land, never outside India, where Arya Dharma ruled. In all these essentials, the vital ingredient which Aryan culture contributed was not that the individual should accept the family, the class, the country or the language he is born into, but that he should by deliberate purposive efforts of the imagination create his "kula," his "varna," and his Aryavārtha for himself.

Under all the varying beliefs and myths, theories and religions associated with Arya Dharma is found the funda-

mental truth that the supreme law of life is not being what one is, but "becoming"; becoming not by pressure of environment, but by self-directed efforts of the imagination. "This law of becoming is the central idea of Aryan culture," he declared. "The individual must consciously, deliberately will to bring his imaginary absolute into existence; he must will to become it. This will must be made irresistible before it becomes what he wants to be. His mind then glowing with the concentrated vigour of his whole individuality becomes the 'Dheya'."

Truth and Non-Violence

"But Aryan culture," Mr. Munshi went on, "while teaching the law of becoming for exploitation for social or personal ends had also taught another law which forms both its strength and its limitation. It may be called the law of moral causation. The Mahāvratas, which are the broad heads under which the law is generally treated, are non-violence, truth, non-stealing, non-waste and non-possession. If an individual becomes non-violent in thought, word and deed, he will attract love, which implies influence over man and beast. The early Christian martyrs practised non-violence on a mass scale, and the love of Europe gravitated to them, giving them unlimited power over the lives of men. When a man has realised non-violence, people forget their hostility to him.

"Modern India has not discovered truth and non-violence," Mr. Munshi concluded. "It has only applied the law of moral causation to be applicable to individuals, to mass life and corporate bodies. Truth and non-violence, on which Gandhiji lays emphasis, are but the instruments of securing desired results and gaining the enduring influence and power which love yields. And as the experience of ages has

taught us that the law of moral causation is inexorable, truth and non-violence can only be principles, never a policy. And in teaching us this law, Gandhiji has only extended the scope and efficacy of the basic values of Aryan Culture."

* * *

Besant Education

I hope we may be able to put forward in the earlier part of this year an Adyar Scheme of Education which shall be worthy of consideration on the part of all who are deeply concerned with active educational duties and the problems which such duties generate. If, with the potent help of the Vice-President of our Society, the learned Mr. Hirendranath Datta, working in close collaboration with Dr. Bhagavan Das, we are able to offer to India, and perhaps even to the world, a scheme of reconstruction, national and international, based on the "ideas" of the Lord Vaivasvata Manu, and if complementary to this we are able to offer a carefully planned Adyar Scheme of Education, I think the year will have been well spent, for we shall have set in motion forces which sooner or later shall profoundly affect the world; even though we ourselves may be able to do little, largely because of our lack of capacity, but possibly also because the world is not yet ready to turn its attention away from expediency to essentials. For my part I shall regard this work as Theosophy in the truest sense, and as one of the truest possible expressions and applications of our sacred Science.

* * *

Benares Convention

I am very happy to be able to report that the International Convention recently held in Benares was a great success. Indeed it was notable for a fine response on the part of the delegates assembled there to a call to revive Dr. Besant's educational work both in Benares and at Adyar. At one sitting over £800 was subscribed, and The Besant Theosophical School at Benares will soon become an accomplished fact.

The Convention was, indeed, all that could be desired, and we were all greatly heartened by the realization that our Society generally and the Indian Section in particular are regaining that solidarity that various circumstances have combined to attack. A new era is opening before our Theosophical movement. Our membership is steadily on the increase. Our output of Theosophical literature is more than it has been for a very long time. Our publicity work is growing increasingly vital. And our International Headquarters at Adyar, stirred by the enthusiasm of its residents, is acquiring a new lease of life which I feel sure will be felt throughout the world.

* * *

A Distinguished Visitor

I have been particularly happy to receive at Adyar Mevrouw Mary van Eeghen-Boissevain, the virtual head of our great Centre at Huizen, North Holland. Herself the donor of the Centre and the ardent performer on more than one occasion of Tapas for its salvation, she is one of our great Theosophists, and

Adyar has been greatly honoured by her visit here for a few weeks. In indifferent health she has wonderfully braved the hardships of a long voyage and of living conditions which cannot compare with those which have so much contributed to her ability to shoulder the great burdens of Huizen. She has come here as a soldier. She has lived here as a soldier. She will return to the Masters' Home in the West fortified to continue her soldierly duties.

* * *

The First Line

We have had a number of depletions of our ranks, so far as the physical plane army is concerned, of Theosophical workers. I very much regret to record the passing of Mrs. Robert Logan, a very old friend of Dr. Besant and a stalwart worker for Theosophy especially in the field of animal welfare. She and her splendid husband remind me always of their great English counterparts—Mr. and Mrs. Baillie Weaver, of evergreen memory. There have been none to do more than this quartet for our younger brethren in the animal kingdom—Mr. and Mrs. Logan in the new world, and Mr. and Mrs. Baillie Weaver in the old. Our deep sympathy goes out to Mr. Logan, for every passing is indeed a loss until we have learned to transcend the ignorance which separates us into compartments in which we are blind to the open doors between.

I also very much regret to record the passing of Mrs. Alice Knudsen, the wife and comrade of my Presi-

dential Agent in the Far East, Mr. A. F. Knudsen. She passed away at her post of duty, Shanghai, and her heroic husband has determined to stay where he is at his post of duty, at which both have rendered such very great service to Theosophy and to The Theosophical Society. When a Far Eastern Section of our Society takes shape its foundations will be the Knudsens, and there will be no finer memorial to them than this.

I also feel very sad to record the death of my dear young brother Christopher Coats, a most remarkable person even though he had only three years of physical body through which to give expression to himself. How he did drive his body, too hard I sometimes thought, though it was his business, after all, and not mine. An age-old servant of the Masters he was, both in external appearance and through such glimpses as we were able to catch of the fire within. Indeed was he fortunate in his parents, and I cannot help wondering why he should have thought fit to take his departure. Of course, it will be all to the good. But one cannot help wondering, though I seem to catch some scheme whereby the sudden cutting off of a most promising life enables him to discharge a troublesome piece of karma, and begin again freer even than before. He will indeed be grateful for such wonderfully courageous and understanding parents, to whom he will draw even more closely, for they have smoothed this difficult way of his by being Theosophists in practice no less than in principle.

The Evolution of The Universe

ANNIE BESANT'S SECOND REVIEW

OF

"THE SECRET DOCTRINE"

"How swiftly some of the main points had been grasped," Dr. Besant remarks in her *Autobiography*, comparing her first review of *The Secret Doctrine* in the *Pall Mall Gazette* (25 April 1889) with the second review which appeared two months later in Charles Bradlaugh's weekly paper, *The National Reformer* (23 June 1889). The first review appeared in our January issue; the second is repeated below. Not only does the reproduction of these early reviews synchronize with the jubilee edition of *The Secret Doctrine* published at Adyar, but they reveal the magnificent mind which Annie Besant brought to her first encounter with Theosophy.

The Secret Doctrine. By Mme. Blavatsky. In two vols. (London: Theosophical Publishing Co., 7 Duke Street, Adelphi, W.C.)

The *National Reformer* reaches so many different types of readers, all of whom must be more or less liberal-minded, that it seems likely that among them all some will be found to take interest in the unfamiliar views of the universe set forth in this very remarkable work. Mme. Blavatsky, from whose pen it comes to us, is a personality as remarkable as her book. She has been lauded as the apostle of a new revelation; denounced as the inventor of the greatest imposture of the age. That she is an impostor no one who knows her will believe; while the fact that she is possessed of wide and deep oriental learning, and has access to rare and recondite sources of information, will be apparent to anyone who even skims these volumes. But skimming is more likely to repel than to attract: the unfamiliar archaism and yet

more unfamiliar mysticism of the *Book of Dzyan*, which is claimed as one of the oldest MSS. in the world; the subtle metaphysics, which become wholly unintelligible and even contradictory unless the delicate gradations of phrase be noted and understood; the Oriental atmosphere in which the mental images live and move; the antagonism of the whole intellectual trend to the thought of our Western civilization; all this is but too likely to make the 19th century Englishman raise his eyebrows, shrug his shoulders, and throw the book down. For the Orient begins to study the universe just where the Occident ceases to study. With telescope and with microscope, with scalpel and with battery, Western Science interrogates Nature, adding fact to fact, storing experience after experience, but coming ever to gulfs unfathomable by its plummets, to heights unscalable by its ladders. Wide and masterful in its answers to the "How?", the "Why?" ever eludes

it, and causes remain enwrapped in gloom. Eastern Science uses as its scientific instrument the penetrating faculties of the mind alone, and regarding the material plane as *Maya*, illusion, seeks in the mental and spiritual planes of being the causes of the material effects. There, to it, is the only reality; there the true existence of which the visible universe is but the shadow.

The ladder of evolution

It is clear that for such investigations some further mental equipment is necessary than that normally afforded by the human body. And here comes the "parting of the ways" between East and West. For the study of the material universe, our five senses, aided by the instruments invented by science, may suffice. For all that we can hear and see, taste and handle, these accustomed servitors, though often blundering, are the best available guides to knowledge. But it lies in the nature of the case that they are useless when the investigation is to be into modes of existence which cannot impress themselves on our nerve-ends. For instance: what we know as colour is the vibration frequency of etheric waves striking on the retina of the eye; between certain definite limits—759 trillions of blows for the maximum, 436 trillions for the minimum—these waves give rise in us to the sensation which the brain translates into colour. (Why the 436 trillion blows at one end of a nerve become "Red" at the other end we do not know; we chronicle the fact, but cannot explain it.) But our capacity to respond to the vibration cannot limit the vibrational capacity of the ether;

to us the higher and lower rates of vibration do not exist, but if our sense of vision were more sensitive we should see where now we are blind. Following this line of thought we realize that matter may exist in forms unknown to us, in modifications to which our senses are unable to respond. Now steps in the Eastern sage and says: "That which you say *may* be, *is*; we have developed and cultivated senses as much superior to yours as your eye is superior to that of the jelly-fish; we have evolved mental and spiritual faculties which enable us to investigate on the higher planes of being with as much certainty as you are investigating on the physical plane; there is nothing *supernatural* in the business, any more than your knowledge is supernatural, although much above that accessible to the fish; we do not speculate on these higher forms of existence; we *know* them, by personal study, just as you know the fauna and flora of your world. The powers we possess are not supernatural; they are latent in every human being, and will be evolved as the race progresses. All that we have done is to evolve them more rapidly than our neighbours, by a procedure as open to you as it was to us. Matter is everywhere, but it exists in seven modifications of which you know only four, and until lately knew only three; in those higher forms reside the causes of which you see the effects in the lower, and to know these causes you must develop the capacity to take cognisance of the higher planes."

Unless evolution be a dream, or we have reached the topmost rung of its ladder—a tolerably absurd

assumption—there is nothing irrational *per se* in this statement. Whether it be true, whether such men with highly evolved psychical faculties exist, is a matter for evidence: some people are as certain of their existence as they are of the existence of their own fathers and mothers; and those who know nothing about the matter are somewhat hasty if they take on themselves to deny it. It may be further suggested, as a hint towards further mental evolution, that it is beyond the possibility of doubt that psychical faculties not yet normal are showing themselves in many persons: clairvoyance, mesmerism, hypnotism, point to the existence, under abnormal conditions, of an inner vision that transcends the eye-power, and of faculties not yet understood. The grave difficulty in all investigations in this as yet little trodden region of psychology, is the tendency to lose control of the judgment in face of the abnormal; the grave danger lies in the possibility of upsetting the mental balance, of so straining the mind that the student may cross the line which separates sanity from insanity.

Secret knowledge

This introduction seems to me necessary in order to lead any reader who is new to the phase of thought with which we are concerned, to grasp something of the ideas which underlie "The Secret Doctrine." For these ideas come from "The Wise Men of the East," in whose hands, as in the hands of their predecessors, it is stated that the MSS. are on which the present work is based. In an antiquity before which Roman and Greek and Hebrew are

but as plants of yesterday, Indian sages thought, observed, and pondered on their observations, generation after generation taking up the task. The garnered knowledge was ever kept secret from the mass of ordinary men, revealed only to those who after long probation became Initiates. With the evolution of the race has come the time when some of this knowledge would be useful to mankind, and during the last few years portions of it have filtered out. In the book before us we have the record of the evolution of the universe, and the genesis of man, which whoso will read let him gird up the loins of his mind for prolonged and strenuous effort.

Briefest outline only can here be given for two reasons: first, that space would not allow of lengthened exposition; second, that anyone who wants to understand the Secret Doctrine must study it for himself. You cannot map a continent on the palm of your hand, nor compress a mountain into a marble. Briefly then:

Cosmic origins

Ere the visible universe comes into existence there is Absolute Being—Being in the abstract—boundless, infinite, changeless. On this conception we will not dwell: every student knows the endless contradictions into which we flounder when we strive to describe the Absolute in terms of which relation is the essence. The moment we begin to be precise, we contradict. At the commencement of a cycle awakens the Unmanifested Logos—abstract and potential ideation, the root of the later Mahat, the universal, intelligent soul—and thence the second Logos with its double aspect, Purusha and

Prakriti—Spirit-Matter, “Father-Mother”—and Mahatthe Son. From this Triangle of Being, Purusha, Prakriti, and Mahat go forth all life and form, in numerous hierarchies, on the seven planes of existence. Spirit crystallizes, as it were, into matter through the first three, becoming more and more consolidated and gross, reaching its turning point in the fourth, becoming intellectually self-conscious as it thus grows denser; from the fourth it climbs upward again, shaking off the grossness of its material envelope but retaining the experience it could not otherwise have won, until, wise with all it has gathered during its struggles and its wanderings, it returns whence it came forth and rests. Such a cycle forms a Manvantara, and this is followed by “the sleep of Brahma”; when he awakes, another cycle commences, but on a higher plane. My readers must turn to the book to fill in this bare outline, and they will find it worth their while.

Anthropogenesis

What part does man play in this vast drama of a universe? Needless to say, he is not the only living form in a Cosmos which, for the most part, is uninhabitable by him. As Science has shown living forms everywhere on the material plane, races in each drop of water, life throbbing in every leaf and blade, so the “Secret Doctrine” points to living forms on higher planes of existence, each suited to its environment, till all space thrills with life and nowhere is there death, but only change. Amid these myriads are some evolving towards humanity, some evolving away from

humanity as we know it, divesting themselves of its grosser parts. For man is regarded as a sevenfold being, four of these parts belonging to the animal body and perishing at, or soon after, death; while three form his higher self, his true individuality, and these persist and are immortal. These form the Ego, and it is this which passes through many incarnations, learning life’s lessons as it goes, working out its own redemption within the limits of an inexorable law, sowing seeds of which it ever reaps the harvest, building its own fate with tireless fingers, and finding nowhere, in the measureless time and space around it, any that can lift for it one weight it has created, bear for it one burden it has gathered, unravel for it one tangle it has twisted, close for it one gulf that it has dugged.

The physical and mental evolution of man is traced step by step for us in the second volume, the life of each race, with its characteristics, being sketched. How curiously this Eastern teaching now upholds, now contradicts, our Western views, will be marked with interest by the careful reader. One matter, small in itself, but significant in its bearings, may here be put on record—the knowledge, quite lately reached by Western Science, that the pineal gland, of much-debated function, is the remains of “the third eye.” This has now been “discovered” by the West, but it is a very very old story in the East.

Science and the social order

Very attractive, and showing wide acquaintance with the latest discoveries of science, is the third section of Volume I, “Science and

the Secret Doctrine contrasted.” It is of curious interest to note how some of the latest theories seem to catch glimpses of the occult doctrines, as though Science were standing on the very threshold of knowledge which shall make all her past seem small. Already her hand is trembling towards the grasp of forces beside which all those now at her command are insignificant. How soon will her grip fasten on them? Let us hope not until the social order has been transformed, lest they should only give more to those who have, and leave the wretched

still wretcheder by force of contrast. Knowledge used by Selfishness widens the gulf that divides man from man and race from race, and we may well shrink from the idea of new powers in Nature being yoked to the car of Greed. Hence the wisdom of those “Masters,” in whose name Mme. Blavatsky speaks, has ever denied the knowledge which is power until Love’s lesson has been learned, and has given only into the hands of the selfless the control of those natural forces which, misused, would wreck society.

REINCARNATION

To know the best of life, the worst
Must pass before our eyes;
Until with growth from age to age,
We see the endless skies.
The saint who looks from lofty height
Back o’er the path he trod,
Sees countless thousands on the way
From savagery to God.

NELLA HOLLOWAY COLE

Theosophy's Contribution in the Field of Ethics

BY CORONA G. TREW

Dr. Trew discerns through relativity in ethics, founded on Theosophical principles, an approach to an integrated State in which every citizen will have equal opportunity and be encouraged to develop into "spiritually mature and psychologically adult human beings."¹

The ethical structure

THE science of Theosophy has a vital contribution to offer today in the field of economics and ethics as viewed in the light of man's progress towards some future goal. It is as well to recognize at the outset that our contribution may appear to deal more with general principles than with practical systems. The acceptance of a right ethic, however, precedes a right economic, and it is useless to advocate economic systems as universal panaceas for the ills of mankind without first obtaining a clear understanding of an ethical structure upon which a truly social economic system should be based. This follows from the very meaning of the two words. Economics is the science of man's material social relationships, whereas ethics represents

the code of values upon which conduct is based, either for individuals or for social groups. Ethics therefore precedes economics, since the values which are the motive forces of conduct must determine the type of social structure built. Furthermore, even ethics itself must be determined, in the ultimate, by the view that is held as to the nature of man and the goal towards which he is striving.

The science of Theosophy has a definite contribution to make regarding the nature of man and his future destiny, which leads to a well defined ethic as a basis for individual and social conduct.

The view that is held as to the nature of man is of pre-eminent importance in any system of ethics, for this must determine the values upon which his conduct is based.

¹ Dr. Trew portrays how the article came to be written: "Blavatsky Lodge, London, held a joint meeting in October with a scientific group known as 'The Engineers' Study Group, London,' and this paper was the Theosophical contribution to the discussion. Actually it was the Ethical Section of the Engineers' Study Group with whom we held the discussion, as the main group is divided up into a number of sub-sections—one dealing purely with economics, another with the ethics of economics (i.e. the ethical section), and there are other sections. They are a fairly new and very

The science of Theosophy regards man in his innermost nature as a spiritual being, so that in essence he is something more than the sum total of his mental perceptions, emotional states and bodily reactions. It therefore presents a universal and spiritual ethic based on the concept of the brotherhood of all men, which is independent of their caste, creed, sex or colour. The acceptance of this principle is to us basic, for we regard all men as spiritual brethren, and all must have freedom of thought and expression, restricted only by the demands of their common humanity, namely, that the freedom of one does not infringe the liberty of another. Such a code must destroy the very basis of exclusive racial and political ideologies, as these depend for their maintenance upon the acceptance of some as a chosen people, with all the rest of the world regarded as of a lower and inferior order.

The Theosophical ethic

This, although the first and basic principle, is not enough upon which to build a sound and lasting social structure, and we would agree with Sir Norman Angell that "spiritual attitudes in a condition of ethical illiteracy and ignorance can be highly dangerous." Thus, racial and political ideologies are often supported with fanatical zeal that is in almost direct ratio to the ethical ignorance of those who propound them. The Theosophical ethic, however, does not merely accept a spiritual brotherhood, but is based upon a scientific study of the method of human evolution, and of those laws of nature which affect the growth of human beings. These laws concern the actual nature of man, and explain the differences of ethical development that are apparent within the human race. For spiritual brotherhood must not be taken to imply uniformity of development, neither does

vigorous unsectarian group—in the sense of belonging to no particular religion or political or social sect—of scientifically trained men and women (not all engineers by any means) who grouped themselves together after the 1935 Meeting of the British Association at which Sir Josiah Stamp in his presidential address urged the need for an independent investigation into social and economic matters. As a result a group of engineers and students of economics formed this society to put his suggestion into actual practice.

"In the ethical section, the first research has been an inquiry into the contributions of as many political, religious, and social organizations as they could make contact with, to a wise and balanced economic society. This was done by means of a questionnaire asking for views on the principles which the particular group felt were essential for building a stable and happy social structure. The Theosophical Society was one of these organizations, and some time in 1937 the General Secretary for England sent an answer to the questionnaire. Blavatsky Lodge then invited the engineer-economists to hold a joint meeting (the only group, by the way, that did extend an invitation to them to speak from its platform). At this meeting they outlined their approach to the problem of 'Ethics, Economics, and the Ultimate Goal of Man,' and I then as the last speaker (there were two other speakers, the President and Secretary of their Ethical Section) gave the Theosophical contribution—as you see in this paper. We had about 120 people present, quite a number being representatives from their Group. I had a great amount of help in compiling the material from Mr. Dew, President of Blavatsky Lodge, and a small group of members of that Lodge with whom I had several discussion meetings before writing the paper."

it suggest uniformity of thought or social conditions when applied as an economic, any more than in a single family all undertake the same work or are at the same stage of growth.

We hold that men differ from one another in the degree of their experience as spiritual beings, so that we might speak of younger and older souls, the younger being not inferior to the older but merely less experienced. Such a theory of inequality of development in the members of the human race implies that each man has immortality and a life both before and after this present manifestation upon earth. We thus put forward the principle of rebirth or reincarnation in the sense that the spiritual man gains experience in the unfolding of his latent capacities by these recurrent manifestations in the physical world. Acting through a physical body that serves to express his powers in the world of waking consciousness, he generates an intermediate field of reaction which is variously known as the soul in Christian terminology, the psyche in modern psychology, or the mento-emotional field (or body) in Theosophical literature. It is this mento-emotional psyche or soul which is capable of growth and change and progression, and for which a system of ethics is needed, just as much for the physical body as a code of values to govern conduct and behaviour. This principle of reincarnation supplies a concept of human existence which allows for inequality of development as well as for brotherhood, and which, therefore, recognizes individual differences as essential within the social fabric.

The law of causality

Furthermore, the growth of each individual soul throughout this process of rebirth follows as strict a law of causality as the ordinary scientific laws of cause and effect, which are the A.B.C. of every scientific investigation. "As a man sows, so shall he also reap," is the only valid law for the growth of human beings. Without an understanding of this, chaos and ethical ignorance result, and responsibility for individual action can be evaded. Many of the evils of our present social structure can be traced to our ignorance of this law as it manifests in the field of the human psyche. In the Christian ethic this principle is implicit, but largely vitiated in action by the shifting of results from physical existence to the hereafter, as well as by the teaching of the Atonement with its consequent forgiveness of sins, which allows a loophole for the escape from individual responsibility.

At the other extreme the so-called materialistic systems—such as the dialectic materialism which forms the philosophy of the communist ideal—delete, by their rejection of the spiritual nature of man and personal immortality, the field in which true individual responsibility for action must be applied. The substitution of responsibility to the party or the State, while adequate for the more developed individual to whom altruistic motives may appeal, fails to evoke individual responsibility when used as the only motive for conduct in the less advanced soul, although outward conformity to the social code may be compulsorily enforced. If we accept the long-time scale for the

growth of each human being which the theory of cyclic rebirth implies, and couple it with the absolute inescapable responsibility of each individual for the consequences of his own actions, which he must sooner or later face in the field of his own psyche, we have the basis for an ethic which would remodel much of our present social and economic structure.

An illustration from life

As was pointed out by a writer in *Time and Tide* recently, very few in the West accept the theory of reincarnation, or the moral law of cause and effect. If a Minister of Health really believed that a failure on his part to provide adequate housing and living conditions for those under his care, would involve his rebirth in a slum, we should have slum clearance in all our cities effected overnight. Economic exploitation of others, whether in the social, financial or political field, springs in the ultimate, not only from selfishness, but from ignorance of this fundamental law.

It is almost incredible that this principle of every action resulting in a corresponding result or reaction, one that is so well established in the field of physical science, should be so little accepted or understood in the realm of moral and ethical values. The failure to recognize the unseen factors in man's nature as part of his essential being can largely be held responsible, for the science of human relationships is a very young offshoot of the science of psychology, and suffers from the materialistic approach in the psychological field.

Reincarnation explains

Much that is at present obscure in the moral and ethical field would become clarified by the acceptance of the principle of man's spiritual nature and the theory of rebirth. If we accept the view that any given life on earth is but a single phase in a recurrent manifestation of a more permanent entity which is proceeding towards a condition of spiritual maturity, we introduce a sense of permanent values, and hence a deeper security for the individual human being. Much of the restless activity and feverish anxiety of our present social system can be traced to the lack of any basic faith in a future destiny for the individual human being. With the idea of rebirth a motive for building a better social fabric is supplied for all men and not merely for the altruistic few. The recognition of the variation in human development that also follows, establishes on a basis of fact the necessity for relativity in any scheme of ethics, and the relating of the ethical standard to man's degree of growth. In the light of accepted views today it is difficult to fit into a single picture such divergent ethics as that of the impersonal scientific or social worker and that of the competitive financier, but such differences can be explained by the principles outlined above.

Relativity in ethics

Relativity of ethics being accepted as a natural fact, the ethical education of the less developed can be attempted on a scale and with a hope of ultimate success that is impossible if we accept the short-time view of a single incarnation

for each human being. Thus the confirmed social delinquent, or the so-called hopelessly insane could be treated by a long-time process of re-education with the hope of an ultimate cure. If the intelligent minority who really determine the customs of civilized groups accepted an ethical code which, while recognizing the universal equality of spirit in all men, yet allowed for individual differences in spiritual age, a social fabric could be developed in which all would have not merely sufficiency of material needs and equality of opportunity in education, but opportunity according to need and capacity.

Further, the recognition of a moral law of cause and effect would imply social as well as personal responsibility on the part of each individual in proportion to his degree of spiritual unfoldment. The stronger human being should thus bear more social and economic responsibility and not less, as so often happens in our present economic system. The Guild System, which is the basis of the present day Fascist State in Italy, represents in some measure an attempt to build up a system on the basis of individual responsibility, but its purely material foundations and negation of the principle of individual freedom make it inadequate, for true happiness for the individual can never be ensured where conformity

to a system is enforced from without.

The ideal system

The ideal system may well be some form of enlightened Socialism, not national, but universal, in which to the ideal of brotherhood and equality of opportunity according to capacity is added moral and social responsibility from all men according to their degree of spiritual growth. In putting forward this ideal we do not ignore the value of many of the present-day experiments in the economic and social field. The totalitarian States whether of Germany or Italy, or the Russian Soviet system, however disastrous they may be to the cause of individual freedom, are undoubtedly making their contribution to human experience in their emphasis upon the social responsibility of the individual. What is needed in addition is an equal emphasis on the need for the individual to develop spiritually on his own lines through freedom of thought and speech and worship, with some impulse given by educational methods to stimulate his sense of spiritual adventure. Then the new social order would be creating not only an integrated State, but would assist in the development of spiritually mature and psychologically adult human beings. This the Theosophical student conceives to be the ultimate goal of human race.

Yoga And Nirvana

BY HIRENDRA NATH DATTA

A lecture delivered at the Benares Convention,
28th December 1938

"Nirvana occupies such a conspicuous place in the Theosophical scheme that it is worth while to clarify our ideas about it," says the Vice-President of The Theosophical Society, who discusses Nirvana in both its negative and positive aspects. Quoting from the Upanishads, he shows that though the expression was not familiar to the ancient Rishis, the Buddha's idea of Nirvana was identical with the Vedantic idea of Moksha or emancipation.

Lord Buddha's Concentration

FRRIENDS! Yoga, about which our President has been discoursing so eloquently and illuminatingly these last two days, leads by an easy gradient to the summit of Nirvana. Yoga, as you all know, is Samadhi (super-trance), induced by intense concentration. How deep this concentration might be is well illustrated by an incident in the life of the Lord Buddha, who, you may be sure, was a great master of Yoga. The incident was narrated by the Buddha himself to the Malla chief Pukkusa:

"Now at one time, I was staying near Atuma, in a barn. Just then in a thunderstorm, in a whirling hurricane, when the lightnings were flashing forth and the thunderbolts were crashing, not far from the barn, two peasants, brothers, were struck by the lightning, and four draught-oxen. Then, Pukkusa, a great crowd of people came from Atuma, and stood round the two peasants, brothers, and four oxen killed by

the lightning. Now, Pukkusa, I had come out of the barn and was pacing up and down in front of the threshing-floor under the open sky. And a man out of this crowd of people came towards me, bowed and stood aside. And to the man who stood there, Pukkusa, I spoke thus: 'Why, brother, has the great crowd gathered there?'—'Just now, Sir, in the hurricane, amidst the rain pouring down with flashes of lightning and crashes of thunder, two peasants have been killed, brothers, and four draught-oxen. Therefore this great crowd has assembled. But you, Sir, where have you been?'—'Just here, brother, I have been'—'Then surely, Sir, you have seen it?'—'Nothing, brother, have I seen.'—'But, Sir, you have surely heard the noise?'—'Nothing, brother, have I heard of the noise.'—'Then, Sir, were you sleeping?'—'No, brother, I was not asleep.'—'How now, sir, were you conscious?'—'Certainly, brother.'—'Then, Sir, conscious and with senses awake, in

the hurricane amidst the rain pouring out with flashes of lightning and crashes of thunder, you neither saw, nor yet heard the noise?—'Certainly, brother.' Why was it so? Because the Buddha had been in deep samadhi.

This concentration, which is called "samatha" in Pali, is a long and slow process, and has to be built up laboriously "without haste but without rest." It involves prolonged self-discipline and tireless effort maintained with unflinching determination, and also the refinement of one's vehicles, so that they become supersensitive. It has to be prefaced by certain preliminaries (Patanjali names these "Yama" and "Niyama") of which Madame Blavatsky, following the Pali canon, gives the following summary:

"Crush out thy pride. Speak evil of no one. Kill thine arrogance. Be kind and gentle to all, merciful to every living creature; forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara, and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea-water could quench thy thirst. That which alone satisfies man is wisdom—be wise. Be without hatred, without selfishness, without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hard-hearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that

which thou wouldst like to see done by all others."

Patanjali, however, is more concise. His formula is: abhyasa-vairagyabhyam tan-nirodhah, which in H. P. Blavatsky's phrase may be paraphrased thus: Become passion-proof and truly unselfish—for is not occultism the great renunciation of the self, unconditionally and absolutely, in thought as in action? And lead the life, so as to enter the strait and narrow gate, because (Madame proceeds) it is only when the power of the passions is dead altogether, when they have been crushed and annihilated in the retort of an unflinching will, that one is on the threshold of Nirvana—Nibbānassantike.

The taste of Nirvana

It may be of interest to note that the Rishis of the major Upanishads, though they were quite familiar with the idea, nowhere use the word "Nirvana." Even Panini, who is generally assigned to the seventh century before the Christian era, though he derives the word "Nirvana" in his famous grammar, is not familiar with the meaning which the Buddha in a later century assigned to it. With Panini it is "Nirvanah Abāte" (8-2-50); that is, by the word "Nirvana" Panini understands a spot which is free from wind, whereas the Lord Buddha uses it to connote Moksha or emancipation. So speaking of his doctrine, the Buddha says this doctrine is penetrated by one taste, the taste of Nirvana. In the *Gita*—in the form in which we have it, which I believe was a later redaction made some centuries after the Pari-Nirvana of the Buddha—the word

Nirvana occurs more than once. By that time the word apparently was being used in the sense of extinction or annihilation. Therefore, the redactor of the *Gita* invariably prefixes the word Brahman to the expression "Nirvana":

Labhante brahmanirvanam
Rishayah kshīnakalmashah.

Gita, v, 25.

Abhito brahmanirvanam vartate
viditatamanam.—*Gita*, v, 26.

The true Yogi

However that might be, note that the true Yogi, who has reached the threshold of Nirvana, is also the true Brahmana. So the Buddha says:

Āyantīm nabhinandati pakhā-
mantīm na shochati

Samīasamgamajīm muktam
tamaham brūmi brāhmanam

"The coming does not make him
glad.

The going does not make him
sad,

The monk, from longing all re-
leased,

Him do I call a Brahmana,"

thus confirming what Yajñavalkya had said before him:

Nainam papma tapati, sarvām
papmanam tapati

Vipapo virajo vichikitsho brāh-
mano bhavati. *Bṛih.*, iv, 4, 23.

"Sin does not burn him, he burns up
sin. He becomes a Brahmana, sin-
less, stainless, passionless."

Again: "He crosses the dyke
of death and decay. Blind before,
now he is a seer, bruised before,

¹ Tasmad va etam setum tirtva Andhah
san Anandho bhavati viddhah san aviddho
Bhavati, upatapi san Anupatapi bhavati.
Chhandogya, viii, 4, 120.

now he is scatheless; ailing before,
now he is hale."

The Buddha's accents are even clearer: "Even thus, O king! as a debt, as an illness, as imprisonment, as thralldom, as a desert-journey, does the monk regard these Five Impediments, while as yet they are not banished from within him. But like a cancelled debt, like recovery from illness, like release from prison, like being a freed man, like safe soil—even so does the monk regard the banishing of these Five Impediments from within him."—*Digha Nikaya*, ii.

Or as Professor Deussen puts it, using the phrase of the Vedānta: "He already is, not will be, delivered. He sees through the illusion of plurality, knows himself as the sole real, as the substance of all that exists, and is thereby exalted above all desire."

So that he can truly say with the Buddha: "Khīna jati, busitan Brahmachariyan"—"Rebirth is exhausted; lived out the holy life," and can echo the words of the Master: "Just as, O Brahmin, the blue, red or white lotus-flower originated in the water, grown up in the water, stands there towering above the water, untouched by the water: just so, O Brahmin, I am born within the world, but I have vanquished the world and unspotted by the world I remain." Or, in other words: Tad yatha pus-kara-palāshe apo na slishyante evam Evam-vidi papam karma na slishyate. *Chhandogya*, iv, 14, 3.

In a word, he Upasanto sukhān sete hitwa jaya parājayan—*Dhammapada*.

This is the state of "Jivanmukti" spoken of in the ancient books. The

Jivanmukta, having attained true equanimity (samatwa), is dwan-datita, beyond all pairs of opposites; so that, in the words of the Buddha, he is "punya-papa-prahina," above conventional virtue and vice, or as Shri Sankaracharya phrases it,—for him, bhed ābhedaṁ sapadī galitau punya-pape vishirne.

He is indifferent, in the real sense of that ill-used word, truly impartial and impersonal (pakshapata-vinirmukta). He is not indeed yet free from sensations—they are still felt—but he stands towards them as a free man. He is "udasinabat asina," so that in the words of the *Gita*:

Prakasban cha prabittin cha moham eva cha Pandava!
No dvesti sanpravrittani na nibrittani Kankshati.

"As regards the three gunas, with their illumination, motivation and delusion, he is not flurried by their manifestation or worried over their cessation." That is to say, he is a disinterested spectator of the world-show. As the Sankhya phrases it: prekshakavat avasthitah svasthah.

This is technically called apavarga.¹

This is his very last body—Sāve antima—sāriro mahapuruso ti buchhati.—*Dhammapada*.

So the Buddha could say of himself: Gaha-Kāraka! dittosi puna geham na kābasi.

"O Fashioner of tenements! I have seen through you—you shall not fashion a new house for me," and though having achieved "inaction in action" the Jivanmukta is not generating new Karma, his

¹ Dvayor ekatarasya va audasinyam apavargah.—*Sankyasutra*, III, 65.

body is kept going for a time by his yet unexhausted prarabdha karma in the same way as a potter's wheel keeps on turning for a while after the force which set it in motion has ceased.

Chakrabhramivat dhrita-sharirah.

When that is exhausted, this six-senses machine breaks up at the death of the Jivanmukta and he attains Pari-nirvana, that is, what the Buddhists call Anupadhissha Nirvana (Nirvana without remnant of accessories).

What is Nirvana?

Now what is this Nirvana? It occupies such a conspicuous place in the Theosophical scheme, that it is worth while clarifying our ideas about it. In order to understand what Nirvana truly is, we must discard what George Grimm has rightly stigmatized as "the nonsense of absolute annihilation,"—for which not a few Orientalists have made themselves responsible—and turn to the original teaching as handed down in the Pali *Tripitaka*.

In the *Sanjukta Nikaya* (IV) the Buddha is reported as saying: "Nibbana, Nibbana, so they say, friend Sariputta! Now what means Nibbana? That which is the vanishing of desire, the vanishing of hate, the vanishing of delusion—that, friend, is called Nibbana."

Elsewhere the Master says: "I teach the annihilation of craving, the annihilation of hatred, the annihilation of delusion."

So Prof. Rhys Davids says: "This epithet is Nirvana, the going out—that is to say, the going out in the heart, of the three fires of lust, ill-will and dullness."

The Buddha has also told us: "Nirvana is that condition where there is neither birth, nor disease, nor decay, nor becoming old, nor dying, nor woe, sorrow, suffering, grief and despair. It is the deathless, the sorrowless, the stainless."

It is true that speaking of himself after he had achieved Nirvana while still in the body, he spoke in these terms: "I have in this life entered Nirvana, while the life of Gautama has been extinguished. Self has disappeared and Truth has taken its abode in me." Does not that remind you of what the great Rishi Yajnavalkya has said in the *Brihadaranyaka*: "Atha yatra Deva iva Rājā iva aham eva idam sarvah asmi iti manyate—Sosya parama lokah."—*Brih.*, iv, 3, 20—which in the words of Sir Edwin Arnold may be thus translated:

Until—greater than Kings, than
Gods more glad!—
The aching craze to live ends, and
life glides
Lifeless—to nameless quiet, name-
less joy,
Blessed NIRVANA—sinless, stirless
rest—
That change which never changes!
The Light of Asia, Bk. VI.

It is the condition in which a man knows himself to be one with the Universe, and is, therefore, without objects to contemplate and consequently *without individual consciousness* (Deussen).

This means that what we call individuality or "personality," which, of course, is pure illusion, a

¹ In other words that is the condition in which "the inward Man is revealed in his spiritual splendour in the temple of flesh."

mere soap-bubble, has become extinguished in his case; but that does not mean annihilation. Hear what Schopenhauer has to say about this individuality:

"Everybody knows himself only as an individual. . . . If he were able to be conscious of what he is besides and apart from this, he would willingly let go his individuality and smile at the tenacity of his adherence to it."

Tennyson, who was himself a mystic, says the same thing in "The Ancient Sage":

. . . . and thro' loss of Self
The gain of such large life as match'd
with ours,
Were Sun to spark.

This in the case of Tennyson was based on his personal experience about which he wrote to his friend Tyndall as follows:

"I have never had any revelations through anaesthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life! . . . I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

Hear also the noble words of Sir Edwin Arnold in *The Light of Asia*:

... He goes
Unto Nirvana. He is one with Life,
Yet lives not. He is blest, ceasing
to be.
... Seeking nothing, he gains all;
Foregoing self, the Universe grows "I".

May I also cite a passage from Mr. M. Bernard's *The Supernormal*: "Suppose that a state (of super-trance) may be reached... would it not necessarily involve the complete loss of personal individuality and the attainment of a sense of one's identity with all the Mind in the Universe? Would it not also involve complete loss of the sense of time, so that all action, which involves motion, would be meaningless? Yet it would not be a blank, but rather a state akin to God-head, while it lasted. In fact does it not correspond closely with Nirvana of Eastern mysticism?"

Nirvana is bliss

When the Buddha speaks of Nirvana as the vanishing of desire, of hatred and of delusion, he is, of course, giving only the negative aspect of Nirvana. But Nirvana has likewise a positive aspect. In that aspect, it is inward peace that can never be shaken—*Sāntin Nirvāna*—*Paramān matsantham adhigachchhati*¹—a joy that can never be fulfilled.² So we find Sariputta, say-

¹ So in the *Tripitaka*, Nirvana is spoken of as "blissful tranquillity," "stainless bliss of eternal peace," "absolute peace," "eternal peace," "eternal rest," "eternal stillness, the great peace" (*The Doctrine of the Buddha*, pp. 350, 356). Why? Because the Nirvani in the words of Yajna-
valkya, becomes *akama niskama apta-*
kama atmakama—kāmāḥ sarve paragatāḥ.

² Prof. Rhys David's *Lectures on Buddhism*, p. 166.

ing, "Bliss is Nirvana. Bliss is Nirvana," because it is *prāmojja-bahulam*, what the Rishis of the Upanishads characterize as the "acme of bliss"—*atighnim awandasya*.

This is echoed in the *Dhammapada* when it says:

Nibbanam paramam sukham,
Sampasshe bipulan sukham.

So we find the Lord saying in the *Dighanikaya*: "Rather will all that I have mentioned happen, and then only joy, pleasure, quietude, earnest reflection, complete consciousness and bliss ensue." It is likewise true that speaking of the Nirvani the Buddha said: "He is not anywhere whatsoever to anyone whatsoever, in anything whatsoever, neither is anything whatsoever his, anywhere whatsoever, in anything whatsoever." But this only means that the truly delivered one "is nowhere and everywhere." He is beyond both *Asti* and *Nasti*—he is indefinable, inscrutable, immeasurable, like a great ocean"—*Tathāgato gambhiro appameyo dūhpariyogaho seyu-*
thapi mahasamuddo.

So it is said in the *Upanishad*: *Yato vacho nivartante aprapya manasā saha*.

In other words, to reach Nirvana is to pass beyond humanity and to gain a level of peace and bliss far above earthly comprehension. Therefore,

... measure not with words
The immeasurable, nor sink the
plumb of thought
Into the fathomless. ...
The Light of Asia

Nirvana is not annihilation

So the Buddha, speaking of the Nirvani, said: "Just as of the fire,

which flames up under the strokes of the smith's hammer, it cannot be said as to whither it has gone after it is extinguished, so just as little can be discovered the abode of the truly delivered Ones who have crossed over the stream of the bounds of the senses, and have reached the unshakable bliss."

For saying this the Buddha—who after Sri Krishna was the greatest of Indian mystics,—was regarded as a Nihilist, and it was said that the goal of the Buddha's doctrine was the absolute extinction of man—a singular irony of fate! The misunderstanding had started in his own lifetime, so that we find in the *Majjhima-Nikaya* the Lord protesting in these terms:

"O Bikkhus! because I say that the Tathagata, He who has attained Nirvana, is untraceable here and now, therefore some Sramanas and Brahmanas wrongly, erroneously, falsely, untruly impeach me, saying that this Sramana Gotama (i.e., myself) is a Nihilist (*Vainashika*) he proclaims the extinction, the nullification of what is *Sat*. But I do not say so; I am not a Nihilist."

This misunderstanding is not to be wondered at, seeing that shallow thinkers are so closely bound up with their "personality" that there is simply no room left for the idea of the ultra-mundaneness of their essence, which the Buddha called

¹ *Diṭṭhe vāhaṃ bhikkhave dhamme tathā-gataṃ ananuvejjo ti vadāmi. Evamvādim kho maṃ bhikkhave evamakkhāyīm eke samanabrāhmaṇā asatā tucchā musā abhū-tena abbhācikkhanti: Venayiko samano Gotamo, sato sattassa ucchedam vināsaṃ vibhavam paññāpetitī. Yathā vāhaṃ bhikkhave no, yathā cāhaṃ no vadāmi, tathā maṃ te bhonto samanabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti.*

"*Bijñāna-dhātu*," which essence he said was invisible, boundless and all-pervading—*aniddasanaṃ anantaṃ sabbato paṇam* in the words of the *Gita*.

This essence lies behind and beyond the personality and is not exhausted by it. In fact the personality, made up of the five *skandhas*, is only our apparent ego—it is something alien to our true essence, and from this alien thing we have to free ourselves. It is our business to pull away more and more this thick alien covering that is spread over our real essence until that essence itself lies open before us (*The Doctrine of the Buddha*, pp. 151, 196).

It is of interest to note that the same misunderstanding against which the Buddha had to protest assailed his predecessor Yajna-*valkya*. Why? Because in expounding the state of the *Jivanmukta* after physical death, he had made use of these words: *Etebhyo bhutebhyah samutthaya tānyeva anuvinaśhyati—Na pretya sanjā asti ityare brā-*
vimi—Brih., iv, 5-13.

That sounded like Nihilism. So Maitreyi cried out in agony: "What words, my master, have escaped the carrier of thy lips? Lead me not into darkness!" And her husband had to reassure her: "Not at all, my dear, this self is immutable. It is deathless." (*Nava are aham mo-*
ham bravimi—Avinashi va are Atma anuchchitti-dharma).

After all, in speaking thus of the state of *Moksha*, had not Yajna-*valkya* expressed the veriest truth? For when subject and object have coalesced, when all distinctions have been obliterated and plurality negated, when the consciousness

Q.M. m2, m78 N39-60-4-6

subsists alone by itself, as the eternal, knowing subject without any object and as the One without a second (Salila eko drasta adwaito bhavati—*Brih.*, iv, 3-32), can we, from the empirical viewpoint, regard it otherwise than as unconsciousness?

So Yajnavalkya says: "Where there is duality as it were, there one sees another, hears another, smells another, tastes another, touches another, feels another, knows another; but where all has become one undivided Atman, then how can one see, hear, smell, taste, touch, feel or know another?"¹

Is this annihilation? Not at all. So Yajnavalkya is careful to point out that though the Parinirvani sees not, hears not, smells not, tastes not, touches not, grasps not, speaks not, nor knows, feels or wills, the powers or rather the faculties of sight, hearing, smelling feeling, willing, knowing, are all intact.²

¹Yatra hi Dwaitamiya bhavati yad itara itaram pashyati, Taditara itaram jigurati, Taditara itaram rashayorte, Taditara itaram abhivadati, Taditara itaram srinoti, Taditara itaram manute, Taditara itaram sprishati, Taditara itaram vijanati! jatra Tvashya sarvamatmaiva-bhut Tat kena kam pashyet, Tat kena kam jighret, Tat kena kam rashayet, Tat kena kam Abhibadayet Tat kena kam srinuyat, Tat kena kam manwita, Tat kena kam sprishet, Tat kena kam vijaniyat.—*Brih.*, iv, 5-15.

²Yatvai tanna pashyati pashyan vai tanna pashyati. Natu drastur drister viparilopo vidyate avinashitwāt. Natu tad dwitiyaru asti anyat tato vibhak tan yat pashyet.

Yatvai tanna jighrati jighran vai tanna jighrati. Natu ghratur ghrater vibarilopo vidyati avinashitwat—Natu tad dwitiyam asti anyat tato vibhaktanu yat jighret be. *Brih.*, iv, 3, 23.

Hear now the fine accents of Sir Edwin Arnold:

If any teach NIRVANA is to cease,
say unto such they lie.
If any teach NIRVANA is to live,
Say unto such they err; not
knowing this,
Nor what light shines beyond their
broken lamps,
Nor lifeless, timeless bliss.

Light of Asia, Bk. VIII.

The summit of existence

Listen also to the noble words of our President-Mother, Dr. Annie Besant: "The Nirvanic consciousness is the antithesis of 'annihilation,' it is existence raised to a vividness and intensity inconceivable to those who know only the life of the senses and the mind. As the farthing rushlight to the splendour of the Sun at noon, so is the earth-bound consciousness to the Nirvanic, and to regard it as annihilation, because the limits of the earthly consciousness have vanished, is as though a man knowing only the rushlight should say that light could not exist without a wick immersed in tallow."—*The Ancient Wisdom*, pp. 221-2.

This is echoed by Mr. J. Krishnamurti in his book *By What Authority?*: Liberation he says, is not annihilation . . . Liberation is not negative. On the contrary it is not entering into a mere void and there losing yourself . . . It is true that there is no separate self, but there is the Self of all.

Is it not (he asks) the purpose of life to lose the separate self which started as an individual spark?

Bishop Leadbeater has also assured us that in Nirvana, the

dew-drop slips into the shoreless sea but is not lost therein.

Yathodakan shuddhu shuddham asiktan tādrigeva bhavati.—*Katha*, iv, 15.

Hear also *The Voice of the Silence*:

"And now the self is lost in the Self, thyself into Thyself, merged in that Self from which thou first didst radiate.

"Where is thy individuality, Lanoo? Where the Lanoo himself? It is the spark lost in the fire, the drop within the Ocean, the ever-present ray become the All and the eternal Radiance."

So Madame Blavatsky advised the aspirant to merge his personality in the Ego and the Ego in the Universal All.

The Buddha also says that He who has attained Nirvana reposes in the boundlessness and infinitude of his highest essence, his Alaya bijanam, which is, of course, transcendental.

"This his inscrutable essence, the Perfected One enters, to it he withdraws, in it he rests."

So in the Vedānta, Moksha is spoken of as being established in one's true nature (swarupa). Mukti hitwanya rupa swarupena vyavas thitih.

And we read in the *Chhandogya* that the empirical self, rising above the body and attaining the supernal light, is established in his swarupa.¹

¹The Soul after death goes nowhere where it has not been from the very beginning, nor does it become other than that which it has always been, the one eternal omnipresent Atman.—Deussen's *Philosophy of the Upanishads*, p. 348.

Esa sanprasādah asmat sharirat samuththāya paran jyotir upasāpadya swena rūpena abhinis pad-yate (viii, 3-4).

From another point of view this may be regarded as the "return home" of the exiled native. The ancient phrase for it is Astam Gata, Asta meaning home.

Hitwā abadyan punarastam ehi—*Rig Veda*.

The Buddha, when speaking of the Pari-Nirvani, uses the identical phrase: *Atham gatasspa pamanam nathi*²—"He who has gone home, for him there is no measure," for in Nirvana we reach that realm, our own proper realm, our Home where, as already said, "there is neither birth, nor sickness, nor becoming old, nor dying, nor woe, sorrow, suffering, grief and despair."

That is the Amrita Dharma, the realm of Immortality about which the Vedic Rishis have so eloquently spoken: Vishate Brahma-Dhāma, Yat gatwā na nivartante, Tad Dhāma paraman mama.

Hear the Buddha's own words: "The Perfected Holy One, having rid himself of all upadhis, is one with Immortality. . . In this realm of Reality, as in the Deathless (Amrita), the Delivered One is submerged." Ye patipattā Amatan vigajja labdhā muda Nibbanan bhunjamanā—*Suttanipata*.

²Those acquainted with the older Sanskrit literature will see at once that in the Pali word *atthan gatassa* is hidden the ancient well-known compound word, already found in the Vedas, *astam gata*, the root meaning of which is "gone home" (Grimm).

Note the words "Amritam Big-ajja"—the same Amritam as was the final goal of the ancient Vedic Rishis—

Yatra kāmā nikāmāshcha yatra
bradhnasya bistapan
Svadā yatra triptishcha tatra
mām amritan kridhi

Yatrānandāshcha modāshcha
mudah pramuda asate

Kāmasya yatrāptāh tatra mām
amritam kridhi.—*Rig Veda*,
ix, 113, 10-1.

Thus, not annihilation but Immortality, not extinction but "deathless and tranquil eternity"—what Schopenhauer has called "indestructibility *without* continued existence"¹—is the high destiny to which the Nirvani is called.

¹ In the Redeemed One, all change, and therefore also time has been done away. . . . Because of the ceasing of time, the very expression "to persist" has no more meaning.—Grimm's *Doctrine of the Buddha*, p. 179.

KINDNESS

"Before everything else it is kindness which the world needs most. Let us be kind to everyone, to plants and animals, to our family and our friends, to our fellow-men. Great Teachers, like the Buddha, the Christ, have always been examples of kindness. Many things are useful, necessary, but most necessary of all is the universal practice of individual kindness."

SHRIMATI RUKMINI DEVI

The Last Will And Testament

OF

H. P. BLAVATSKY

H. P. Blavatsky's Will has been traced, and a copy of it is given below, including the famous passage about the celebration of the anniversary of her death, now known as White Lotus Day.

THE Will was made on 31st January 1885. It is interesting to note that full effect has never been given to it because Mme. Blavatsky ordered that her body should be buried in the Headquarters compound, Adyar, and her death actually took place in London, and her cremation at Woking.

When she made the Will, H.P.B. was seriously ill. Her suffering was intensified by the Coulomb affair and the attacks of the missionaries, and apparently she did not expect to live much longer. But her Master intervened at a critical point, and restored her so that she might write *The Secret Doctrine*. Under medical advice, however, two months after making the Will, she left India on March 31st for Europe, and began work on *The Secret Doctrine* at Wurzburg.

Until quite recently there was no permanent record of the Will at Adyar. Neither Mr. G.R.S. Mead nor Mr. Bertram Keightley was aware of its existence. Mr. Mead, in a letter dated 24th May 1932 to Mr. Digby Besant, head of the London T.P.H., wrote: "H.P.B. left no will . . . she being intestate . . ."

Mr. Mead's statement is easily explained by the fact that the Will was made and registered in India, while she died in England, and there was nothing among her papers there (Mr. Mead was her private secretary) to show that she had left a Will. Yet Colonel Olcott, as her executor, had published extracts from her Will as far back as 1892 in his official communication regarding the observance of White Lotus Day.

In *Old Diary Leaves* (IV, 444) the President-Founder records having copied the Will in 1892: "On the 6th May I went to the Chingleput Registrar's Office, had H.P.B.'s Will opened and recorded, and took an official copy of it." This is almost word for word with the entry in his Diary for 1892 in the Adyar Archives.¹

Col. Olcott's purpose in opening and copying the Will was plainly to fulfil H.P.B.'s desire as to the commemoration of her death-date. On May 6th the copy was taken, and

¹ See also, *Old Diary Leaves*, IV, 418, the President-Founder's reference to the Will in his Annual Address to the 1891 Convention.

two days later her death was commemorated. In his Diary under 8 May 1892 (Sunday) he makes this entry :

First "White Lotus Day" celebration in memory of H.P.B.'s death a year ago. Addresses, Gita slokas chanted, translation read, extracts from *Light of Asia*, paper by S.E.G. on the mystical meaning of the White Lotus. 50 delegates.

This is the last Will and Testament of me Helena Petrovna Blavatsky of Adyar, Madras, India. I desire my body to be burned in the compound of the Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's "Light of Asia" and Bhagavat Gita. After payment of my just debts (if any); and funeral and testamentary expenses, I give devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras; my books, for the use of the Literary Committee of The Theosophical Society, also my furniture for use at the Headquarters of the said Society. Also my property in "Isis Unveiled" and the "Secret Doctrine" and "The Theosophist" also one of the two pairs of candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr. Hartmann one of the pairs of candlesticks given me by my aunt. Also to my nieces all my dresses and clothing (but not sheets or bedding) also to Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar and as to the residue and remainder of my property, I give devise and bequeath the same unto Colonel Henry S. Olcott requesting him to distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion, and I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the survivor of them, to be executors of this my will as witness this 31st day of January 1885 Adyar, Madras, India. H. P. Blavatsky. Signed and acknowledged by the said Helena Petrovna Blavatsky the testator as and for her last will and Testament, in the presence of us being present at the same time; who at the testator's request and

On May 9 he enters :
Madras Mail has 1½ columns about White Lotus Day.

The immediate call for the Will in 1938 was the need to discover H.P.B.'s disposal of her literary interests. An officer was sent from Headquarters to the Chingleput Registrar's Office (in Madras) and it was again copied, where the Colonel had taken a copy of it 46 years earlier. The Will reads :

in her presence, and in the presence of each other, have hereunto subscribed our names as witnesses. P. Shreenivas Row. E. H. Morgan. T. Subba Row. C. Ramaiah.

(Copied by A. Etirajulu Reddi, Ag. 5th clerk. Examined by K. Ananthachariar, Head Clerk. T. C. Ryrup Kurup, Registrar).

The cremation

There is exceptional interest in H.P.B.'s instruction that her body should be burned in the compound at Adyar. As mentioned above, she left Adyar in 1885, the year in which she wrote the Will, and went to Europe, working most of the time in London until her death in 1891. Her body was cremated at Woking. As it was her wish that there should be no show or parade, the body was quietly taken to the crematorium; there all the London Headquarters staff and friends "surrounded the flower-decked bier," while Mr. Mead read an address which had been carefully prepared by the staff.¹

When H.P.B. passed over (1891), the President-Founder was in Sydney,² and he immediately left for London, being joined at Colombo by Mr. Bertram Keightley. In London he was met by Mr. W. Q. Judge. In July at the European Convention the Colonel suggested a partition of H.P.B.'s ashes, one portion each to be given to New York, Adyar and London, since her Theosophical career had been divided into these three stages—its cradle, altar, and

tomb.³ The share of the ashes apportioned to London was deposited in an artistic urn fashioned by the Swedish sculptor, Sven Bengtsson.⁴

The Colonel records⁵ that he and Mr. Judge "went and bought two bronze vases and divided H.P.B.'s ashes; of which I carried the Adyar portion with me around the world, with a notification on the wrapper that in case of my sudden death *en route* the package was to be forwarded by whomsoever should take charge of my effects."

H.P.B. often reiterated and at long intervals her order for the cremation of her body, so the Colonel told the 1891 Convention at Adyar:

"In compliance with her sacred wish. . . I have brought her ashes from London. . . hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the sages could have. Together we came, she and I, from New York to India, over seas and lands, in the beginning of 1879, to re-light the torch at the temple-door of Gnyānam: together have we come now—I living, she a memory and a handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the

¹ *A Short History of The Theosophical Society*, p. 281.

² In his private Diary Col. Olcott's entries on 10 May 1891 read :

"This a.m. I feel as though H.P.B. were dead: the 3rd morning. . . .

"Evening—lectured to 600 people—most sympathetic—on Theosophy. . . . Cablegram H.P.B. dead."

³ *Old Diary Leaves*, IV, 315.

⁴ *Ibid.*, 316.

⁵ *Ibid.*, 324.

honourable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible."

"I then removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered."¹

Some time later the London portion of the H.P.B.'s ashes were transferred to Adyar in the Bengtsson urn, and in 1899 the Colonel buried Adyar's double portion under the statue of H.P.B. in the headquarters hall, where they have since rested. The urn is displayed in the Adyar Museum.

White Lotus Day

The first official reference to White Lotus Day is in "Executive Orders" issued by the President-Founder and published in *The Theosophist*, May 1892 (Supplement, p. ix), as follows:

EXECUTIVE ORDERS

The Theosophical Society,
President's office,
Adyar, April 17th, 1892.

WHITE LOTUS DAY

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends 'should assemble at the Headquarters of The Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] the *Bhagavad Gita*'; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society,

¹ *Old Diary Leaves*, IV, 418-9.

the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

1. At noon, on May 8th, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches [i.e., Lodges] throughout the world to meet annually on the anniversary day, and, in some unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

H. S. OLCOTT, P.T.S.

H.P.B.'s friends

Some interesting people are mentioned by H.P.B. in her will. The chelas, Damodar, Babajee, and Ananda, were all associated with the Founders at Adyar. Damodar was the only chela who won his way through to his Master's ashram. When a lad he was visited by a glorious Personage whom he was enabled to identify many years later as one of the Masters. At the age of twenty-two he joined The

Society, 3 August 1879, and threw himself into the work with unsurpassed devotion. "After meeting H.P.B., his interior vision gradually opened and he came to know his Master K.H., which sealed his devotion to our cause and his discipleship to H.P.B." While working night and day on the duties of Recording Secretary, an official position given him by the President-Founder, Damodar developed remarkable psychic power, which made him the centre of many phenomena.

There are two mysterious disappearances of Damodar reported. The first was on the 25th November 1883. Damodar was absent sixty hours, and on returning on the 27th was entirely changed. "He left, a delicate-framed, pale, student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough, and wiry, bold and energetic in manner: we could scarcely realize that he was the same person. He had been at the Master's retreat (ashram) undergoing certain training.

"The final act of this most interesting drama of courageous chelthood came on 23rd February 1885, when the President-Founder was in Burma. Damodar left Adyar for Calcutta with the full intention of going to Tibet via Darjeeling to seek his Master. An escort was sent him to the frontier bringing Tibetan dress which he adopted, discarding his Indian garments. In June 1886, word was received from the Master's ashram: 'Damodar is alive and safe; he has tried to pass through a terrible ordeal of initiation, but has failed through physical weak-

ness. He will, however, ultimately succeed.'

"So passed from the outer view of The Society one of its most remarkable figures—Damodar, who in 1910 it was said had still not passed through the gateway of death."

Dr. Franz Hartmann, another of H.P.B.'s friends, was a learned and able writer, psychic also. One of the earliest members of The Society, he did years of earnest work in Germany in the eighties before the National Section was formed. He came to Adyar as a delegate to the 1883 Convention; in 1884 he was made a member of the General Council. About this period he loyally stood by the Founders through the Coulomb difficulty. We find him in 1888 establishing a "lay convent" for ascetics in Switzerland. He will long be remembered for his pioneer organizing and writings, among his books being *Paracelsus*, *Magic: White and Black*, and *Occult Science in Medicine*. He passed over 7th August 1912.

Louise Mitchell—to whom H.P.B. left a shawl—was a niece of Col. Olcott, daughter of his favourite sister Belle. On visiting New York in 1891 he was met by Mrs. Belle Mitchell and others of his family. In 1892, when he determined, owing to indifferent health—a determination that was not fulfilled—to resign the Presidentship of The Theosophical Society and made preparations to live at Ootacamund, he invited Mrs. Mitchell and Louise (whom he wished to adopt) to come and live with him.

Mrs. Mitchell accompanied the Colonel to Paris in 1895, when he

investigated the researches of Dr. Charcot at La Salpêtrière, Dr. Baraduc's remarkable photographs of the "astral light" and human auras, and the hypnotic experiments of Col. de Rochas.

The Holloway mentioned in the Will had for his wife a clairvoyante; she was a gifted woman and a pupil of the Master K.H. Mrs. Holloway spent much time in the Blavatsky Group, both on the Continent and in London, and she was associated with Mr. Mohini Chatterji in the production of *Man: A Fragment of Forgotten History*, by Two Chelas, published in 1885. So much did Mr. Judge think of her abilities that he recommended her as a successor to H. P. Blavatsky.

Of the witnesses to the Will two were members of the General Council in 1885, namely C. Ramiah and P. Srinivasa Row—the latter was a learned pundit who in the same year was awarded the Subba Row medal. General Morgan was a pioneer Theosophist of Ootacamund, and in 1835 entertained the Founders in his home in the Nil-

giris. T. Subba Row wrote several works on esoteric philosophy and for a time collaborated with the Founders.

On looking through the General Council personnel for 1885 we find the following distinguished names: Hon. Alexander Aksakoff (State Councillor at St. Petersburg), Admiral Courmes (organizer of the French Section), the Earl of Balcarres and Crawford, Baron Carl Du Prel (author of a famous book, *The Philosophy of Mysticism*), Camille Flammarion (French astronomer), His Highness the Maharajah Bahadur of Darbhanga, Dr. Franz Hartmann, Hon. S. Subramania Iyer (the President's adviser), Rt. Rev. H. Sumangala (Buddhist High Priest, Ceylon), Dewan Bahadur Ragoonath Row, Baron Ernest von Weber (German humanitarian), Prof. Alexander Wilder, M.D. (H.P. Blavatsky's collaborator, who wrote portion of a chapter of *Isis Unveiled* and compiled the Index)—a remarkable galaxy of gifted men, who helped to stabilize The Society in its early stages.—J.L.D.

THE ATOM

Throbbing spiral, heart-shaped force,
Baffling science still;
Must a poet yet discover
Universal Will!

As above so here below—
(It is written surely).
Here's the microcosmic world
Held by WILL securely!

HELEN GUSTINE FULLER

The Dharma Of America

The ever-fascinating and important topic of America's destiny in relation to coming races, and her experiment in racial assimilation is further discussed in these columns. The President's talk (reproduced below) rounded off the Symposium at the 1938 Convention of the American National Society. The subject was broached in our December issue,¹ and is here concluded with digests of addresses by Mr. Hotchener and Miss Neff, with a supplementary article on the Negro race by Mrs. Radford.

BY GEORGE S. ARUNDALE

The Pursuit of Happiness

THE pursuit of happiness is the purpose of America. You must define happiness Theosophically as best you can, but I do most strongly feel that we must reiterate that unique statement among all great statements of this kind. The pursuit of happiness. That is the purpose of America.

People sometimes say, "Liberty, Equality, Fraternity." Liberty for self-respect, equality of opportunity, fraternity of helpfulness, is my definition of American reconditioning—the opportunity which America needs to take her to the next step. In every lodge of The Theosophical Society in the United States there should be on the walls the Declaration of Independence. That is your charter of liberty; that is your greatness. Also, if there is still room, among the pictures of the Theosophical worthies which may be there, the Constitution of the United States. How fine and magnificent it is! A lodge which has among its objects of service the

¹ See "The Dharma of America," by James S. Perkins.

service of America must show its respect to the country in which it is.

We need to apply our Theosophy to the service of our Motherland. I should like the word "Motherland" to be emphasized. We depend upon our Motherland. America is a representative of Mother Earth. Do not forget it. I prefer "Motherland" to "Fatherland" in a way.

And then always remember those God-given messengers who made the Declaration possible, and gave you all the impetus you have had. Mr. Hotchener has very rightly mentioned the name of Benjamin Franklin, but there is a galaxy of greatness. One of the newspaper people has asked me if I believed in the coming of the Messiah. Of course I do so believe, but I told him that men like Benjamin Franklin were also Messiahs. Emphasize this fact of their greatness. Take down the pictures of some of us Theosophical people, leaders in The Society, from your walls, and put these splendid leaders in their place—that is, if you have *some* of the Theosophical people on your walls!

Really, you know, we must bring the spirit of true patriotism, which is reverence, first for oneself, then for the members of one's family, then for one's surroundings, and then for one's nation, and no less for the world.

A Melting-Pot

Then there are the problems. I wonder why no problems were stated by any of our speakers. They had but fifteen minutes, and of course the problems are many. There is a mixture of races here. America, like India, is a melting-pot. Vaishyas from all over the world have been brought to constitute the population of the American people. Also Brahmans have been made available for the United States, owing to the persecution of the Jews, among them Einstein. You are very fortunate to have him in your midst, although he does not know, perhaps, that he is a Brahman. You have splendid scientists in this country, including many from other countries. That is the great addition which is being made to your development.

What emerges from this mixture? I think the idea of material well-being, spiritualized—one of the greatest contributions to the world which America will have to make. You are trying to bring the principles of Heaven down to the facts of everyday life. If you can show that a man can live spiritually,

amidst various comforts, then you are doing a very wonderful thing.

At the present moment perhaps there is a tendency to topheaviness. The buildings are topheavy. Everything which goes right up too high is topheavy. We must be careful that simplicity reigns amidst our prosperity. But it is nice to have a bathroom attached to every bedroom!

Your purpose is the pursuit of happiness. The problems are contained in the life of the country, but I think we shall emerge from all those one day. And the way of course is understanding. Emphasize the service of each citizen to his country, to himself, emphasize reverence likewise, to his Motherland. I see fighting and depreciating whenever I open a newspaper. A newspaper is misusing the power of the Press when it exudes constant depreciation. I do not care much for your newspapers, because they are always so full of a particular kind of venom. We want a Theosophical daily newspaper. It will be a long time before we get that, I know. We want something which will appreciate instead of depreciate. Let us find everywhere, in every nation, something to appreciate, and dwell upon that. That is one of the great things which you can do, and I hope Theosophical lodges everywhere will be increasingly intent upon it.

America's Occult Destiny

BY HENRY HOTCHENER

Dedicated to Brotherhood

Our interest in this subject as Theosophists naturally centres

round the question: What have our great Theosophical teachers said about it, and what effect ought their

statements to have on our lives as Theosophists and as American citizens?

The facts of ordinary history show that in the short space of about one hundred and fifty years America has grown from the smallest of beginnings to a mighty democracy of some 130,000,000 people. She has proved that various types and temperaments, forever quarrelling as enemies in Europe, could live harmoniously as friends in this new land, and that differences in religion, in race, in colour, in idea, could exist side by side with peaceful cooperation, practical brotherhood.

E pluribus unum, out of many, one—her motto—has been the guiding principle of her successful growth. Brotherhood out of unity, and peace and goodwill to other nations, out of brotherhood. Perhaps that is one reason that America had the honour of being the birthplace of The Theosophical Society dedicated to the principle of Universal Brotherhood. How grateful we must be for this, and for the priceless Eternal Wisdom which was made available to us through The Society's Teachers and Leaders! It is from this, which illumines every department of life, that we get information, not otherwise available, about the destiny of men and nations.

One interesting fact revealed is that America was not intended to be merely an extension of European civilizations, but something altogether new and different. Putting it in condensed form, this is what Madame Blavatsky said in *The Secret Doctrine* (in 1888)¹:

¹ *op. cit.*, II, 464-5, 1893 edn.; III, 442-3, Adyar edn.

The Americans of the United States have already become a nation apart, not only mentally but also physically. They are the germs of the *sixth* subrace, and in some few hundred years more will become most decidedly the pioneers of that race which must eventually succeed to the present European or *fifth* subrace. "It is the mankind of the New World . . . whose mission and karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present."

Now this is a very thrilling and exciting statement, but it does not seem to have had much effect upon us American Theosophists, and it does not even seem to have been made the subject of any resolutions at our Conventions during the past thirty-five years!

Ushering in the new race

But as this bears on America's destiny and dharma, why should we not do something about it, and what? Well, in 1915, that great disciple of work and action, C. W. Leadbeater, wrote to one of his pupils in America: "I wonder if you can do anything to arouse the interest of our members in America (and indeed of Americans generally) as to the question of the new sixth subrace which is coming into existence among them and to indicate to them what duties are laid upon them by the decision of the Manu to commence His work there. This ought to be promptly brought forward and emphasized." And Mr. Leadbeater promptly brought forth a pamphlet on the subject, which his correspondent at his request published and distributed in America.

Dr. Besant went even further than this to aid America's destiny in this respect. When she was in California in 1927 she helped in the selection and purchase of "Happy Valley" in the Ojai, a "Centre which shall gradually grow into a miniature model of the New Civilization, in which bodies, emotions, and minds shall be trained and disciplined in daily life into health, poise, and high intelligence, fit dwellings for the Divine Life, developing the spirit of brotherhood practically in everyday arrangements and methods of living."

That Centre is not yet fully ready to start its work as a colony, but that need not delay us in our efforts to prepare ourselves and others to perform the duties which both Dr. Besant and Mr. Leadbeater described as devolving upon us in connection with the coming of the New Race, if we wish to do so.

In their books and pamphlets they explain the new conceptions, the new standards of life, the new methods of education and of government, and generally the changes which will occur in every department of human activity as a prelude to its inception.

For members who want to share in the privilege of cooperating in this new era for America it will mean a study of this literature, a

careful analysis of one's own habits and temperamental equipment, and the adoption of a curriculum of preparation and work in a specialized way.

In our Theosophical activities we often speak of wishing to "help humanity," as the general dissemination of Theosophy certainly does. But if one has the ideal of helping America (in however limited a way his capabilities may permit) to fulfil its occult destiny of ushering in this New Race, some specialized study and training would seem to be required.

H. P. Blavatsky said that in the new race, "The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind."

This evidently gives even the most zealous of us a little time for preparation! The large majority are still in the "Cycle of Matter," so we need not be discouraged if we do not yet possess a "fully developed mind"! Meanwhile perhaps in our lodges we can form small groups of members who are interested in this occult phase of America's destiny which has to a certain extent been specially entrusted to us as Theosophists. Our Leaders have asked our help. How many will give it and thus make themselves channels for the potencies of the future?

"Our Tenth Man"

BY MARY K. NEFF

The Negro

What are we American Theosophists doing today about Brotherhood, the first essential of Theosophy?

We are still permitting our Negro brother to be lynched—the only civilized nation in the world which permits lynching! Since 1882 there have been 5106 lynchings—an

average of one hundred a year, two every week. From 1919 to 1936 twenty-five Negroes were roasted alive and twenty more burned after lynching. Ninety-nine women have been lynched.

When I am abroad—in England or India or Australia or New Zealand—and lynching is mentioned, I want to crawl into a hole! I am ashamed of my country's record. What a strain on a supposedly civilized land, and more especially on a nation that is to lead the coming Race! Hear what a Great One says to us—not a Master, but a Master of Masters; not a Chohan, but the Mahachohan:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."¹

What are we going to *do* about it, American Theosophists? Let this crime continue to stain our national honour, or try to wipe it out? If you want to help, then: (1) support President Roosevelt in his efforts, for he is making efforts; (2) write to your State Senators and Representatives about it; (3) write to your United States Congressmen to exert themselves in the matter of the Anti-lynching Law; (4) contribute to the

¹ *Letters from the Masters of the Wisdom*, I, pp. 5, 6.

Anti-lynching Fund of the National Association for the Advancement of Coloured People, 69 Fifth Avenue, New York; (5) get your Theosophical Order of Service to take up this reform among its other activities. *Do something.*

Ideal of Brotherhood

The Negro we shall have always with us; he is our "Tenth Man"; he no longer calls himself the "American Negro," but the "Negro American." America is *his* homeland as much as it is the homeland of the White American; he has helped to develop the land with his labour; he has fought in the nation's wars. One of his poets asks:

What is Africa to me:
Copper sun or scarlet sea,
Jungle star or jungle track,
Strong bronzed men, or regal black
Women from whose loins I sprang
When the birds of Eden sang?
One three centuries removed
From the scenes his fathers loved,
Spicy grove, cinnamon tree,
What is Africa to me?

W. E. Burghardt Du Bois says in his book *The Souls of Black Folk*: "The ideal that swims before the Negro people is the ideal of human brotherhood, gained through the unifying ideal of Race; the ideal of fostering and developing the talents and traits of the Negro, not in opposition to or contempt for other races, but rather in large conformity to the greater ideals of the American Republic, in order that some day on American soil two world-races may give to each other those characteristics both so sadly lack. We, the darker ones, come even now not altogether empty-handed. There are today no truer exponents of the pure

human spirit of the Declaration of Independence than the American Negroes. There is no true American music but the wild sweet melodies of the Negro slave. The American fairy tales and folk-lore are Indian and African; and, all in all, we black men seem the sole oasis of simple faith and reverence in the dusty desert of dollars and smartness."

Yes, the Negro has given us his music, his laughter and care-free spirit, his song; and now the marvellous inventiveness of Dr. Carver of Tuskegee Institute gives us a \$60,000,000 peanut industry, 145 products from the peanut, 107 products from the sweet potato, and no end of dyes from the clays and soils of the South. Many poets of note are springing up in that race: Paul Laurence Dunbar, James Weldon Johnson, John Wesley Hollo-way, and James Corrothers, who says in his poem, "The Negro Poet":

O'er all my song the image of a face
Lieth, like shadow on the wild
sweet flowers. . .
Long hath this mocked me. . .
But I shall dig me deeper to the
gold. . .
So shall men know me, and remem-
ber long,
Nor my dark face dishonour any
song.

And Countee Cullen sings:

I doubt not God is good, well-
meaning, kind,
And did He stoop to quibble could
tell why
The little buried mole continues
blind;
Why flesh that mirrors Him must
some day die. . .

Inscrutable His ways are, and im-
mune
To catechism by a mind too strewn
With petty cares to slightly un-
derstand
What awful brain compels His
awful hand.
Yet do I marvel at this curious
thing:
To make a poet black, and bid him
sing!

But we shall not always, not even much longer, marvel, Black or White, at that, nor shall a "dark face dishonour any song"; for we are producing in these United States of America the new Black Race as well as a new White Race, a dark race which mingles the blood of the Red man, the White man, and the Black man in its veins, a race of which we shall yet be proud.

A Plan for the Nation

Think of the new continent which in future will lie where now the Pacific Ocean rolls. On that new continent the New Race will develop; but the best of the old types are always preserved, and I can imagine there not only the new Anglo-Saxon Race from North America and Australia, but also the new Latin Race from South America, the new Black Race from the United States (for Africa does not touch the shores of the new continent), and the new Mongolian type from Chino-Japan.

What is the dharma of the United States today? It is to furnish the field and the conditions for the evolution of the New Racetypes—White and Black. Just as India is unique in that it harbours adherents of all the great living religions, and will eventually bring about religious unity and spiritual regeneration of the

world, so it is the dharma of the United States of America to gather in and shelter the three races of men—the Red Indian, the Negro, White Men from all Europe—and weld them into the new types of the future, for the peopling of the new continent.

And what is the absolute essential for such a dharma? A spirit of brotherhood, of human unity. Master Morya, pointing out why India in the past failed in her particular dharma, says:

"There was a time when, from sea to sea, from the mountains and deserts of the North to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who first taught the solidarity of all men. How is it now? Where is the

grandeur of our people and of the one Truth? . . . Will you . . . never see the true meaning of that great wreck of desolation which has come to our land and threatens all lands? . . . It is *selfishness* and *exclusive-ness* that killed ours, and it is selfishness and exclusiveness that will kill yours . . . The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law."¹

Let us take those words to heart, American Theosophists, as Fellows of The Society which He sponsors, and see that "selfishness and exclusiveness" shall not kill the Plan for our nation.

¹ *The Mahatma Letters*, page 252.

A Blending of Races

BY RUBY LORRAINE RADFORD

A successful experiment

The early settlers on the American continent had no idea that they were to form the beginning of a new race, destined to develop in the new land. Yet they had the hardy natures, the strength and courage to lay the foundations for the race to emerge in future centuries. No sooner did these Aryans arrive in the promised land, however, than other factors were introduced to modify their austere natures. In the North there has been an influx from all the nations of Europe, especially from the warm, more emotional Latin races.

What happened in the South? We find remnants of the earliest race, the Lemurians, being captured in the jungles of Africa and brought to these shores, to live in close association with the Aryan settlers. After three centuries the significance of this association between two such dissimilar races is evident. During the brief span of less than a century the Negro race has made greater progress than any group of people in the world's history. This fact alone gives sufficient evidence that the American experiment in brotherhood is proving successful.

During the three centuries since the first Negroes were brought to America, the race has been lifted from savagery to civilization. Many ages of slow and painful growth in the jungles of Africa could have passed without advancing the Negro to the stage he has reached in this new environment.

The picture presented of these two races living side by side is of profound significance to those who dream of a world brotherhood. There is scarcely a white family, whose background goes deep into southern history, but has some Negro family under its wing. The Negro depends on his white friend to help him through legal scrapes, to advise him in difficulties, to give assistance when jobs become scarce and food and clothes are lacking.

In return for this protection the Negro on the whole has been loyal and devoted to his "white folks." His attitude has been that of respect and emulation. Few, who are not native to the South, realize the very genuine feeling of understanding and love that exists between the two races.

Negro genius

Though the Negro has not materially changed his outer physical characteristics, except by cross-breeding with whites (which in itself has been an important factor in adjusting the two races to each other), he has been speedily bringing his emotional nature under control, and developing his mind.

Two important factors have operated to bring about his mental growth. The first is the Negro's adaptability. Because of his fluidic emotional nature he has been able

to adjust himself to the new environment. Another significant factor in his education has been those mediators between the two races, those tragic souls who have come to dwell in bodies half white and half black. The Mulattos have not been accepted on terms of equality with the whites, and with their increased sensitivity and mentality they have become leaders and pioneers in work for the betterment of the Negro race. From this group have risen most of their educators, social reformers, and physicians.

Behold the genius of the scientist, G. W. Carver, transforming the lowly peanut into all manner of useful substances; the voice of Roland Hayes, holding audiences spellbound with its soul-stirring qualities; the vision of Booker T. Washington in furthering the cause of Negro education. Everywhere in the South Negroes are pioneering in the education of their race.

Perhaps in the field of music the Negro has made the greatest contribution to the folklore of the country. During the years of his bondage his soul found release in religion and music. The old spirituals epitomized the poignant soul anguish of a race. James Weldon Johnson, the Negro poet, in "O Black and Unknown Bards," expresses the idea thus:

What merely living clod, what
captive thing,
Could up toward God through all
its darkness grope,
And find within its deadened heart
to sing
Those songs of sorrow, love and
faith and hope?

Compilers are working to collect those old spirituals in their original

forms, as Joel Chandler Harris preserved the folk-tales in the famous Uncle Remus stories.

Race assimilation

While the Negro has been learning to conform to the discipline of civilization, and has advanced his mental status, what changes have been taking place in the Caucasian with whom he has been associated? During these years in which white children have been crooned to sleep by Negro spirituals, and fascinated by Negro folk-tales, what changes have been wrought in the strong-minded, austere people who originally settled in the South?

Although southern people are less aggressive and progressive in many respects than citizens of other parts of the country, they are loved for their warm, emotional natures, their hospitality, courtesy and gentleness. It seems obvious that this is the Southerner's heritage, from long association with the warm-hearted Negro race. This experiment in brotherhood is producing a fusion of desirable qualities.

Such a close relationship has of necessity taken the two races through very difficult periods of adjustment.

There has been cruelty, oppression and injustice on the one side; bitterness, strife and rebellion on the other. But viewing the scene in wider perspective, harmony has prevailed more than discord. In spite of the many difficulties and problems in such an adjustment, we see today the two races living side by side in mutual trust, friendship and cooperation.

We still have a long way to go toward that perfection of the ideal of brotherhood, but here in the South a step has been taken in the right direction. What has brought about the approach to the brotherly relationship? *Understanding*. The two races have come to realize that their inner urges and aspirations are the same.

How humanity needs that wider perspective that will bring into its field of understanding a vision of all the races of the world! Science has stepped in with radio, television and planes to stretch our horizons so that the races across the globe may become our neighbours and brothers, as well as the younger brother who croons our child to sleep, and stirs within us the memory of our common source.

NEW AMERICA

Land of the national spirit like the sea—
As boundless, free, assimilative, vast—
A new age, new race, take their rise in thee;
Thine, thine the fruitage of the ages past,
The blending into one of all humanity.

F. MILTON WILLIS

Holland In The Great Plan

BY J. D. VAN KETWICH VERSCHUUR

After depicting Holland as the cradle of humanism (as he did in our January issue), Dr. Ketwisch Verschuur accounts for Holland's pre-eminence in the arts of peace and freedom and her marvellous expansion as being due to the wise administration of the Orange Dynasty and the outpourings of spiritual influence from the Inner Government. He conceives Holland's dharma as that of law, tolerance, freedom, and greater unity under the rule of a wise autocracy.

Phenomenal activity

KARMA'S rich reward for this liberal policy did not tarry long. We behold in the history of Holland in the seventeenth century the astonishing spectacle of a small country, kept above water with difficulty by dikes and watermills and without other means of sustenance than the skill and the industry of its people, involved in a chronic war with the mightiest European monarch, disposing of the treasures of both the Indies, and in half a century coming to the forefront in the domain of practically every human activity; as merchant-adventurers, as colonizers, as discoverers, as fishermen, as whalers, they sail the seven seas; numberless ships carry the trade for the half of Europe; there are places in Holland which can boast of more ships than houses; 500 Dutch ships trade with England, only 50 English ships with Holland; from Dutch harbours northward trade over 3000 ships, 2000 others southward to France, Spain and the Mediterranean; 500 Dutch ships carry timber for the whole of Europe, and Holland alone builds more ships than the whole of Europe together; the staple of

cereals is not in the Baltic but in Holland, and there is also the mart for spices, French and Spanish wines; English cloths Europe receives as Dutch because in Holland they are dyed and prepared.

Lakes and marshes are laid dry, mills, factories, town halls, new harbours are built, new branches of industry created. The arts and crafts, especially painting and architecture, rise to unprecedented heights. Dutch culture spreads over most countries of western and northern Europe; trading with Asia, America, Africa, lays the foundation for a colonial empire in four continents. The armies of William the Silent's sons, Maurice and Frederic Henry, by their superior methods of warfare attract military experts from all over Europe and definitely clear the republic of Spanish troops. The University of Leiden, founded by William, as a reward for this town's heroic defence against the Spaniards becomes one of the prominent centres of European learning.¹

¹ Most of these particulars are taken from Prof. Fruin's *Tien jaren uit den 80-jarigen oorlog* and based on the contemporary reports of foreign envoys and other distinguished foreigners.

Only a special outpouring of force by the Inner Government of the world can explain the marvellous unfolding of energy in a nation of such insignificant dimensions, and its subsequent history makes obvious the purpose of this extraordinary expansion. For a second time the great principles of democracy and humanism, justice, freedom and tolerance were to be vindicated by the Republic, this time against the King of France.

William's influence in England

The bellicose and imperialistic king Louis XIV, jealous of Holland's shipping trade and economic prosperity, in 1672 invaded the Dutch republic, and residing in Utrecht, the very centre of the country, pretended to dictate "amongst them, without them, and over them," when William III of Orange, great-grandson of the Silent, only twenty-two years old, elected, stadholder and appointed commander-in-chief, succeeded in driving the Sun-King out of the country and became for the rest of his life the soul of a stubborn resistance against the French king's ambitions, the same as those of Philip II of Spain a century before. Against these pretensions, the universal monarchy and the universal religion, William vindicated the diversity of national and religious life in different constitutional States. When his father-in-law, James II of England, tried to exercise absolute monarchical power and to oppress the Protestants, William at the request of the Protestant party in 1688 landed in England at the head of a carefully prepared expeditionary force, em-

barked on an armada of 600 ships,¹ and was crowned king of Great Britain and Ireland in 1690. He gave to the English the "Declaration of Rights" and consequently made possible the further development of English constitutional government, the parliamentary system, which in our time seems to be characteristic of the social mind-consciousness.

What was the influence on the course of history of this great and heroic Prince, humanism personified, as was his great-grandfather, becomes clear when one imagines what the consequences would have been if Louis XIV had succeeded in forcing the people of Holland to succumb to his ideal of autocratic rule, *l'Etat c'est moi*, and to give up their own centuries-old ideas of representative and comparatively liberal government, and if his intolerant Roman Catholicism had taken the place of Holland's tolerance of all religious beliefs!

The repeal of the Edict of Nantes, the "dragonades" against the Protestants, and the revolt of the Camisards in consequence thereof, which was smothered in blood, speak in this respect a language abundantly clear. And more fatal still might have been for the future of Europe a victory of absolutism and Roman Catholicism in England. To realize the possible immediate consequences of such a reaction we need only remember conditions in England during the reign of Mary about a century earlier.

After its two mighty efforts, Holland's part as one of the predominating powers in Europe, however, was played. For about a century

¹ Cf. Macaulay's *History of England*.

and a half conditions remained comparatively static and the nation indolent, fortunately without denying its secular traditions but without any of the splendid achievements of the nation's prime.

Holland's moral influence

In the last quarter of the nineteenth century, however, symbolized by the coronation of a brilliant young Queen, in whom humanism again found its personification, the tide of decline has evidently turned, and a new outpouring of vital force into Holland, since Napoleonic days the kingdom of the Netherlands, is taking place. In view of its very limited territory and population¹ it seems out of the question that it can ever again play first violin in the European orchestra. Its special geographical position in the very centre of European civilization, within a few hours' journey from London, Paris and Berlin, its large empire overseas in three continents, its population of about 61 millions and a commerce, shipping and industry in proportion, the progressively elastic stability of its political institutions, the reliability and unsuspected independence of its foreign policy, the high esteem universally given to Queen Wilhelmina and finally its old and high traditions, which have never been forsaken, endow the kingdom with a moral influence out of all proportion to the actual power it can exercise in the physical world.

It goes without saying that but for its consistent policy of living in peace and friendship with all countries, of maintaining perfect inde-

¹ Surface 33000 KM²; population between 8 and 9 millions.

pendence and neutrality, of strictly and objectively applying the regulations of international law without the slightest preference for either side, it would have been impossible to remain out of the World War.

When looking at the map, it seems to us a miracle that Holland succeeded in doing so, and indeed dozens of times has its neutrality been in the balance, menaced now from the one, then from the other side in a conflict in which the very existence of each of them seemed at stake, and in which consequently not considerations of right, but only of immediate interest guided the conflicting parties in the demands they put to neutral powers. According to those who know, it was not in the last place thanks to the superior wisdom and experience of the Queen that this policy was successfully carried out, and I know from a reliable source that notwithstanding Her Majesty's close family relations with Germany, even her immediate entourage never could make out to which side went her sympathies in the conflict.

The great value of Holland's neutrality during these terrible four years becomes obvious when one considers the important services it could render as an island of peace in the midst of the raging conflagration, where goodwill and helpfulness were equally given to whatever country the suffering fellow-man, who asked it, might belong, and where a large number of fugitives of different nationalities, but principally Belgians after the German invasion of their country, found a cordial reception.

In the beginning of her reign Queen Wilhelmina had already

drawn general attention by offering asylum to Mr. Paul Krüger, the old President of the South African Republic, who had to flee before the English invading troops and was conveyed to Europe on one of H.M.S. cruisers specially sent to Delagoa Bay for the purpose of saving the old President the bitter affliction of falling into the hands of his enemies. A French statesman called Queen Wilhelmina on account of that fact "the only man on a European throne."

Consistent neutrality

One of the last refugees after the Great War was the German Emperor Wilhelm II. It will be remembered that his extradition was asked by the Entente Powers and refused by the Hague Government. By no means because of the sympathy the fallen monarch enjoyed in this country, for the great majority of the people were in sympathy with the cause of Belgium, England and France, but only because its sacred tradition of giving asylum to all political refugees should not be violated whatever the consequence might be of the refusal of a demand put to Holland by a predominant and victorious coalition.

Again here was an island of comparative truth, objectivity and impartiality amidst the stream of lies and half lies and the *ex parte* statements which the paper war of propaganda on both sides poured out over the public opinion of the world; here was an effort at least to keep the scale of justice in balance.

And finally neutral Holland had the opportunity for humanity's sake of keeping up to a certain extent the international relations between the

warring parties by putting the organs of its diplomatic and consular services abroad at the disposal of all the warring nations, and in this way contributing as much as possible to relieving the terrible sufferings of innocent private people, men, women and children, caused by the hardships of war all over the world.

It is clear that such services could only be rendered in a fully efficient way by the organs of a country whose neutrality was reliable, and besides, not a passive neutrality only caused by fear, but an active neutrality based on friendship and peace with all. Many were the services rendered to humanity in this way, several Dutch chancelleries abroad having much more work to do for their foreign protégés than for their own country, some even having to represent for this purpose up to twelve foreign governments, and some having to continue this work for many years after the war.

Relations with the League

From the foregoing it is clear that Holland's policy in regard to the League of Nations could only be that of a hearty cooperation notwithstanding its many imperfections, principally arising from its too close connections with the partial Versailles Treaty, which it hopes, however, will be eliminated in course of time. Holland's policy invariably aimed at international cooperation, avoiding moreover any differentiation in financial, economic and customs matters either in Europe or in its oversea territories between nationals and foreigners or between national and foreign merchandise. Consequently Dutch

goods have to pay in Netherland-India and Indian goods in Holland exactly the same duties as any foreign merchandise, a position which, as far as I am aware, is unique and often arouses the astonishment of foreigners and the indignation of nationals.

Efficiency of colonial rule

An important factor in Holland's position is its oversea territories; the third colonial power generally (after Great Britain and France), Holland's possessions in Asia¹ are second only to England's, and so necessarily it has its part to play in the more intimate contact between East and West, which now seems to be necessary for a harmonious further spiritual development of humanity in both hemispheres. Holland's policy may be characterized by the word "association," and has in view in the first place the interest of the native population. As the Dutch generally have not a marked pride of race, a cordial cooperation between them and the native races is possible, and even a certain amount of intermixture of blood is constantly taking place.

It is gratifying to see that in youth activities, as the Boy Scout movement, and in sports, the different races associate in loyal and friendly cooperation; at last year's Jamboree a Netherland-India troop of Boy Scouts composed of several races was present, and a Netherland-India football team consisting of Dutch, Javanese, Sumatranese, Ambonese and Chinese boys this summer took part in the great international football competition in Europe. Now this is not an exceptional event, it

¹ 1,915,404 KM.²

is a typical result of the ideal of association of Dutch colonial rule in every domain.

As only a few of the hundreds of islands forming the N. I. Archipelago have a cultured population, and some of the larger Islands, Borneo, Sumatra and New Guinea, only primitive inhabitants, the advantages of representative government cannot yet be granted generally. Wherever possible, however, the original native rulers have been maintained or reinstated, and the granting of autonomy to provinces and municipalities is being extended all the time, the establishment of a "people's council" for the entire territory preparing at the same time the way for a parliament in the complete sense of the word in the future.

The efficiency of Dutch rule for the social wellbeing of the native population is manifested amongst other things by its growth: in 40 years the population of Java has increased by about 17 millions, and Mr. Harold Butler, when Director of the International Labour Bureau in Geneva, after visiting Netherland-India gave his opinion that the working people there were just as healthy as in Europe.

And in Holland itself the death-rate is the lowest of Europe (in 1936 only 8.7 per 1000), evidence in itself of the validity of its hygienics and housing conditions and the physical expression of its social-mental consciousness. Since the enactment of the Housing Act in 1901, 500 million guilders have been spent on the improvement of housing conditions, and slums are practically no longer existent in this country.

The foregoing naturally cannot be considered as a reason for pride, but only as a justification of Dutch rule in the archipelago, and as such it is generally considered in Dutch responsible circles. As evidence of the objectivation of the synthetic mind—without which, according to Prof. Marcault, there can be no consciousness of the three aspects of time, past, present and future, and hence no scientific evolutionary growth—may also be adduced the Dutch people's special aptitude for all sorts of cultivating and breeding; well known is the superior quality of all Netherland-India cultures, especially sugar, one of them, quinine, being a monopoly of Java, and Dutch plants, bulbs and dairy cattle being exported all over the world.

Advanced legislation

The Netherland Constitution is the typical expression of the democratic State of law, a constitutional monarchy, with equality for all, without any privilege attached to birth; capital and corporal punishment have been abolished; the jurisdiction is independent of the Government, and the Crown forms a strong and inviolable power above all party conflict, the highest organ to give reality to the nation's democratic aspirations, the cap of freedom on the sceptre of the Orange Dynasty.

When considering the consistent trend of Holland's history for the last four centuries and the fixed level of consciousness of the leading part of its people, there can hardly be any doubt about its dharma in the near future nor about its proper fulfilment. It seems to me there can be no question of a choice to be made between the State of law and the

dictatorial State of might, between tolerance and oppression, between the freedom of the self-governing burgher and the dependence of the irresponsible subject.

Fort of freedom and friendship

The choice has been made long ago, and it appears to be a matter of course that again the fort of freedom and friendship must be kept. "Westward the Star of Empire takes its way," rightly said Walt Whitman, and so the principal fortress to be held will be the British Empire and the United States of America, but small though the position to be kept by the Netherlands may be, as it forms the bridge-head of the principal fortification it is the most important and the most exposed. And let us not imagine for a moment that the position is antiquated, *ancien régime*, as some even in our own ranks seem inclined to do. Not by autocratic oppressive command followed up out of fear and apprehension, but by requests made in wisdom and complied with in respectful understanding will the spirit of the new age, Buddhi, reflecting itself in the mind of a triple number five race¹—Aryans of the Aryans—make itself perceptible.

We may be convinced that the present form of government, though naturally of temporary and relative value as any other, has by no means run its full course nor reached its

¹ A fifth nation-race of the fifth subrace of the Fifth Root-Race. In the January THEOSOPHIST (p. 278) the author divides the fifth subrace (Nordic) into seven nation-races, corresponding to levels of consciousness, with "the Anglo-Saxon and the Dutch in the fifth or synthetic mind stage."

highest point of efficiency provided for in the Great Plan. It is visible even now that democracy is evolving, and in course of time its principal disadvantages, its coarse majority rule—not giving due attention to the interests and opinions of minorities, connected with an exaggerated party system, keeping in view the special interests of certain groups instead of those of the nation as a whole, and a certain lack of strength of the executive power perhaps arising from insufficient hierarchical gradation in analogy with the Inner Hierarchy—will disappear, and the desired greater unity of the nation in so far as this has not been attained by its deep and general affection for the

House of Orange will be effected not by violence but voluntarily and by natural growth; not by solving international differences by one-sided high-handed action, but by mitigating or eliminating them together. For us, brothers and sisters, the glorious task, when understanding the signs of the time, to contribute to the fullest measure of our powers, physical but especially spiritual, to the fulfilment of the Great Plan of the Hierarchy that our children may look upon a brighter and happier civilization—a civilization which shall be called really human. And so may God's will in this era be done on earth even as it is done in Heaven.

Peace to all beings.

LAND OF FREEDOM

I think of friendly Holland, so compact, so sturdy and yet ideal in her culture, her people so steadfast, and her land so fragrant with freedom.—GEORGE S. ARUNDALE.

Spain: The Magnificent Courage Of A People

BY GEORGES TRIPET

Extracts from a talk by the General Secretary for Switzerland at a dinner organized by the Theosophical Order of Service, Geneva. This article represents the views of one who is convinced that the existing Government of Spain is the best suited to Spanish needs. It should be clearly understood that neither the President nor The Theosophical Society stands in any way committed to the views expressed in the article. A similar article stressing the other point of view would be equally welcome in the columns of this journal.—ED.

Bombardments

THE first impression you have on arriving in Spain by the route from Perpignan is one that is not generally described. The route is very beautiful. The fields are mostly cultivated; near the farms the corn is drying in the sun. In a word, a landscape of peace.

Along the highway a number of military posts stop you and verify your papers.

It is when you arrive at Gerone or at Figueiras that the situation changes. Even before you get there you notice that the warehouses are empty, or nearly empty. In the streets are the wounded. Here and there, houses tumbling down.

Only a few hours before I passed Figueiras the place had been bombarded, but the people had already cleaned up the streets, piled the rubbish into heaps, and the city appeared spruce, neat, orderly.

Barcelona

For anyone who has known the city in times of peace, Barcelona

today has a very special interest. Indeed the first impression is that of a city that is alive.

People are going about, and to my great astonishment there are many men. Automobiles, for the most part requisitioned, are also moving about; some are camouflaged.

There are naturally many soldiers and many wounded in the streets.

The city is so large that in spite of everything you may find yourself in a magnificent street without immediately observing the fallen houses, though, it seems, there are quite three thousand.

Such is the first superficial impression on arriving in the capital of Catalonia.

The alarm!

On entering the hotel one sees unmistakably that much of the glass is broken, as it is in all the houses. In the streets also. In the shops many show-cases are missing, and on those that remain bands of paper are pasted to prevent as much

as possible their breaking during bombardments.

Evening, and the situation changes.

The city is in darkness. Automobiles go about with their lights dimmed to only a night-light. In the houses, no light. Some people walk about, but very cautiously.

Suddenly the siren. Sounds of police-whistles. All the lights of the automobiles are extinguished. The vehicles stop. It is the alarm!

Searchlights play about the sky.

You hear the deafening sound of bombs as they strike houses or hangars, causing more often than not, deaths among the civil population. Then the anti-aircraft cannons begin to thunder. The small defensive airplanes give chase. The electricity goes off. In the houses people light candles—when they have any. Some people go into the refuges. Others remain where they are.

An hour after, another siren, three hoots this time. The alarm is ended.

How many deaths? Two, three, ten, perhaps twenty, perhaps fifty.

How many houses destroyed? One, two, four or five.

How long can we remain tranquil? If there is moonlight, perhaps we shall have peace for five minutes or a quarter of an hour, perhaps even the alarm will be kept up during the whole of the night, because they know that the planes will return two, three, five or six times.

Reactions

Sometimes there is an alarm in full day. Then the streets empty themselves. Some people throw

themselves to the earth and wait crouching where they are. Others rush into the refuges. The most curious, those who have not seen many of the bombardments, watch from the roofs.

My impression has been that the bombardments have exactly the same effect as a storm. It comes. One protects oneself. When it has passed, no one speaks of it any more, and everyone continues his work.

The first days: curiosity. At the end of three or four days: a weakening of courage, and a difficulty in keeping back aversion for those who come to attack a civil population without any risk to themselves.

Then: indifference. No demoralizing effect on the population.

I am speaking to you most intimately, and that is the reason why this little talk has not been announced.

I ask you to understand thoroughly that I am outside, completely outside, politics, and that I am speaking with only one end in view: to try to enable you to understand a situation in which you can give your help.

What I have come here to tell you will show you a little of the atmosphere of Barcelona. It has nothing in it of rejoicing. Nor is it extremely tragic.

The tragedy of food

But when you come to the question of food, then truly the strongest hearts are moved. For my own part, I did not lack anything. But it was not so with the rest of the people.

In our hotel people would come to eat; but at 11.30 or at 6.00 o'clock, when a certain number had entered, the doors were closed and guarded

by the police and the soldiers. Those who arrived later had to go elsewhere.

At the end of some days, the manager put up a notice saying: "Only people residing at the hotel can take meals here." And some days later; a second notice: "Residents of the hotel are requested to issue no more invitations."

Meals for people coming from outside were made up, for example, as follows: A little vegetable soup, a morsel of bread hardly as large as the palm of the hand, some chick peas, and perhaps a small dessert. The whole costs about a hundred pesetas. A bank employee earns from 600 to 1000 pesetas a month, so it is unnecessary to tell you that such a feast is not permitted to him.

Once for fifteen days both bakeries were unable to bake bread for lack of wood; but on the whole the supply of bread comes regularly. Soldiers are privileged people and receive 250 grams of bread per day. The civil population receives only 150 grams.

In principle, each person is entitled, I believe, to a kilogram of food supplies per week apart from bread, but this is an ideal that is not attained. Children up to the age of two years have the right to a pot of milk per week (about one and a half litres), but I cannot say if this ration is always given.

The refugees who are in Barcelona, numbering two or three millions of the inhabitants, have a reduced ration, for they have no means to pay for it. Families of soldiers at the front receive ten pesetas of indemnity a day, but the payment cannot be made regularly.

Lack of stores

What is lacking? I would rather tell you what they have.

One can find food, but it is naturally dear. On the other hand there is no thread, no needles, no shoes, no soap, no oil, no chocolate, no coffee, no tea, no sweetmeats. A doctor told me that he had not seen butter for six months.

The stores are empty. In one large store, similar to the Galeries Lafayette of Paris, there was no longer anything that anyone could ever desire, save two or three articles.

In our hotel there were a dozen large showcases which in peace time had been filled with perfumes, chocolates, and luxury articles. Now there remained only three small bottles, some lotions that no one knew what to do with.

If you are ill, it may be necessary to wait three days for a throat wash, and you may have to take to your pharmacy the honey or sugar necessary for its compounding.

Ordinances? Most often inexecutable. The doctor cannot even make an analysis, for he has not the necessary chemicals.

In another domain: For a month no one has been able to buy a match. I may add, however, that the people make shift easily enough.

Fuel? It does not exist, and no sooner does a bomb fall on a house, or the debris of wood from windows or roof touch the ground than the people rush out to gather it, at the risk of being killed. A half-hour later you will not find a scrap of wood as large as a match.

I recall that the salary of a bank employee is 20 to 32 pesetas a day. Yet one kilo of apples costs from six to 14 pesetas; eggs from 60 to

100 pesetas ; a litre of oil 100 pesetas ; and a kilo of sugar 100 pesetas. But the sad situation is that even at these prices, one cannot purchase any.

Two of our friends, 22 and 25 years, parents of two children, avowed laughingly that often they had no electricity, often no gas, and sometimes no water.

Rationing

A young shopgirl told me that for fifteen days she had eaten only 150 grams of bread a day. Another person informed me that she had not seen bananas for two years, and a third that in the same period she had not seen the colour of chocolate.

A hotel valet begged one of my colleagues to give him for his child one or two spoonfuls of condensed milk, and when he received a whole case he burst into sobs.

There are no potatoes, no vegetables. As a privileged one, I have been able to get tomatoes. You would hardly have recognized them as tomatoes, they were so green.

Fish is rationed, and the people cannot get it every week.

Before leaving I was told that a newspaper had announced the arrival of 40,000 kilos of rice, which was distributed 100 grams per person plus 100 grams of chick peas.

Make a little calculation : 40,000 kilos of rice equals 400,000 rations. There are three million inhabitants. Admit that half the population are taken care of by packages from abroad, relations among their own countrymen, exchanges, etc., there still remain more than a million people who will not have had their

ration. Where is our humanity today ?

For lodgings, refugees have been put anywhere—into palaces or into hovels. The principle for these lodgings is this : As many beds as possible in each apartment, and *a family* per bed.

Seven months ago a Theosophist, president of the Baby Welfare Work, told me that the problem to be settled was that of the refugees. Today the refugee problem touches every Spaniard.

Courage

It is not necessary to deduce from the foregoing narrative that the war will end very rapidly. We may all long for the end, but it must not be forgotten that the commodity most current in Barcelona is courage. These people are magnificent, and one cannot help thinking that a people who have passed through such tribulations will be able to accomplish in the future very great things.

At first sight it seems that they are incapable of holding out more than a few days, but when you talk with them, you get this terrible but sublime impression that they are ready to die on the spot rather than yield. One thing which particularly struck me was the dignity of the people. In spite of their misery, the majority of the men are spruce, well-dressed, and the women have kept even a certain coquetry.

Permit me to say that it is far from my idea to play the moralist, but I am ashamed, I am profoundly ashamed for myself and for all of us when I realize that we do not understand how to enjoy our privileges, that we pass our time in

criticizing, in disparaging, in tale-bearing, in arguing, when it is perhaps the vital moment for us to create, to construct, to realize our unity, to show our brotherhood.

I have met in Barcelona Theosophists who were smiling, who had a luminous expression, who asked me, *me* who had everything, if they could not be useful to me.

Fewer in numbers are those of our friends who remain in Barcelona. However, they have not lost any opportunity for work. All the aid for children is in the hands of one of our friends. She works in an office a good part of the day, and the rest of the time she organizes convoys of provisions by train and truck, establishes refuges, distributes food, makes appeals, deals with the Government.

There are, it appears, 80,000 children and 300,000 adults in the refuges. They must be aided. The problem is above all a problem of food. Last week a thousand babies at the Maternity Hospital, the oldest of them three years, had no milk. We must help them. It must be done quickly, and the help that we give them we must carry on without ceasing until the end of the war.

For those who still doubt the aim of my appeal, I repeat that we should render this aid with the same vigour as if I had been permitted to pass on the other side of the barrage and had found there the same need. So far from playing politics, I am but seeking to accomplish a work for humanity. Help me to do it.

How to help

The sending of funds can be done through cheque made to the account

of 1.60.49 G. Tripet. It is well to specify on the foot of the draft that it is for aid to Spain.

Warm clothing for winter can be sent to M. Albert Basta (92, route de Lyon, Geneva) who has already undertaken to render this help to Spain, and is willing to give information regarding these matters.

For those who desire to deal directly with Spain, here are some agencies from which information may be obtained that will be useful :

Address of the Infant Assistance Bureau :

Paseo Pi y Margall, 76, Barcelona, Spain.

Address of the President :

Señora Maria Sola de Sellares, Presidente de l'Assistència Infantil,

Palacio de Pedralbes, Barcelona.

Money can be sent directly to :

The International Office for Infancy, 38 Rue Châteaudun, Paris 9e.

These are in charge of purchasing in Marseilles and then making expeditions without freight charge to Barcelona.

In cases where the freight charges would be excessive, M. Tripet advises that heavy articles should not be sent, but rather funds, so that commodities may be purchased in France, thus ensuring the greatest quantity of provisions for the money.

If shipments are made, bills of lading and way-bills should be forwarded to the International Office for Infancy in Paris, and the cases plainly marked "O.I.E. pour Assistència Infantil, Barcelona." The Swiss General Secretary reports a total collection to date of 230 francs.

A Temple of Peace and Health

"A NEW CENTRE OF HAPPINESS"—AT CARDIFF

ON a gusty day, 23rd November 1938, amidst storm and sunshine, the Welsh National Temple of Peace and Health was opened in Cardiff, Wales, with a golden key. The day, as a member of the crowd waiting for entrance remarked, was typical of the times.

The unlocking of the door was done by a 72-year-old woman, a mother who had lost three sons in the 1914-18 war, and she led 23 mothers, representative of many parts of the world, to the platform in the Temple, where in the presence of people of many creeds, classes and races, the building was dedicated with a religious ceremony, in which the leaders of different denominations in the Principality took part.

Viscount Cecil, in an address, said that the Temple inaugurated a new centre of happiness, from which would radiate all over the world a new impulse, a new stimulus for the two great causes in connection with which it had been built. Peace was being assailed almost throughout the world, and it required courage and faith at such a time to erect the monument opened that day.

"Let us consider," he said, "what it is that we mean by peace. There is scarce contradiction that peace is something much more than the absence or escape from war, or even from the successive threats of war. We aim at something much more

than that. We aim at a new spirit among the nations of the world.

"There are only two possible ways of dealing with international relations. One is to treat all nations as enemies of one another—and struggle one with another. The other conception is that the nations must combine and protect one another, they must establish in relation to international affairs what has been established in other directions in the rule of law."

Many messages were received, and one from President Roosevelt conveyed congratulations upon what was described as "this monument to the ideal of international peace, based upon law and order, in contrast to force."

The Temple of Peace and Health has been given by Lord Davies of Llandinam, and is built on a site presented by the Cardiff Corporation in Cathays Park, the civic centre of Cardiff. The building symbolizes the devotion of the people of Wales to the causes of health and international justice and peace. Part of the building will be used as administrative offices for the King Edward VII Welsh National Memorial Association, which operates throughout Wales for the prevention and treatment of tuberculosis, and part will be the headquarters of the Welsh Section of the League of Nations Union.

The whole building is very beautiful, being a modern adaptation of

the classic. The plan is in the form of the letter "T". The centre portion is composed of the Temple of Justice, the Crypt, and the Council Chamber, the two wings being used for the offices.

The Temple has eight square columns of fluted black and gold marble forming the side aisles, the floor is covered in Roman travertine, divided into squares with golden travertine, and the walls are lined with a dove-grey Trani Mirabelle marble. The coffered ceiling is richly coloured in grey, emerald green, and gold, and the large windows which come right down to the floor on either side of the Temple are provided with specially designed heavy woven curtains to harmonize with the general colour scheme. There is also a fine modern organ.

The Temple has a seating capacity of about 500, and Lord Davies hopes that the many national and international associations of all kinds that come to Cardiff for their conferences will hold a service there before their business begins.

Lord Davies writes :

From the remotest ages mankind has endeavoured to express its ideas through the medium of buildings and architecture. The Temple of Peace and Health is intended to be not merely an architectural ornament but the expression of two ideals which I believe are dear to my fellow-countrymen.

The first was crystallized in the tribute to the memory of King Edward VII in the form of a national crusade to eradicate the scourge of tuberculosis from our country. "If preventable, then why not prevented?" said that illustrious Sovereign, gratefully remembered by his subjects as "The Peacemaker." The Temple of Health

will stand as a constant reminder of our duty as individuals, and as a nation, to combat this disease. . . .

The second ideal is the cause of Peace, which we now realize can be founded only upon the eternal principles of equity and justice. We may well feel proud of the conspicuous part our little country has played in the past in promoting the peace of the world. . . .

It was a Welshman, Richard Price, born at Bridgend, who, in the eighteenth century, from his humble manse at Stoke Newington, spread the gospel of civil liberty and international co-operation. He was followed by his namesake, Tregellis Price, who in 1815 journeyed from Neath Abbey to London to summon the first meeting of the Peace Society. It was Henry Richard, of Tregaron, who acted as the secretary of this society for 37 years, and on several occasions travelled the length and breadth of Europe in his indefatigable efforts to sow the seeds of international friendship and arbitration.

And shall we not also pay homage to that great multitude of divines, philosophers, bards and teachers who, in past generations, have striven for these ideals, and whose inspiration was kindled not only in the churches and chapels of our country, but also in our National Eisteddfod, with its symbols of justice and peace?

Is it not fitting, therefore, that the first building to be dedicated in Great Britain to this noble cause should be erected on Welsh soil? . . .

This Temple of Peace recalls to our minds the existence of another building, erected in another small country on the shores of the Lake of Geneva, which has become the headquarters of a Confederation of Nations who have pledged themselves in a solemn League and Covenant to resist aggression and settle their disputes by an appeal to reason instead of to force. . . .

This League of Nations; this Peace Confederacy; this New Commonwealth can only become a reality if it is enshrined in the hearts of the peoples. Governments come and Governments go, but the peoples go on for ever.

Is it too much to hope that many will make a pilgrimage to the Temple of Peace? There, in a spirit of humility and with contrite hearts, let us all enlist in that mighty army which knows

no frontiers and is marching steadily forward towards the Empire of Right and the Citadel of Peace.

Many Fellows of the Theosophical Society throughout the world will, I am sure, like to link up in spirit with the great ideals of which this beautiful building is an expression.

ALICE BANKS

Peace Week in Geneva

The World Peace Union is the moving spirit in Peace Week at Geneva, which prepares for the Great Silence of 11 November.

The week began this year with a series of peace services held in the Synagogue and various Christian churches. The radio announced the meetings and the lectures of the week.

The most impressive manifestation was held on 7th November, in the Theosophical Hall. It was organized by the Interconfessional Group, Mr. Dantan, a well known Geneva clergyman, presiding. Representatives of the Christian Churches, Protestant, Greek Orthodox, Liberal Catholic, Universal Church of Swedenborg, also the Oxford Group and delegates of the Bahai movement spoke in turn on the value of the religious consciousness for the realization of World Peace. In the name of India, some verses of the *Bhagavad Gita* were read in Sanskrit. Then a musical piece, inspired by Theosophy, was played by its composer, Mrs. Pittard. This "Symphony of Religions" gives the predominant note of each great religion in a very beautiful way. It is preceded by a reading of the Holy Scriptures, giving the note in terms of wisdom and of love. After this magnificent illustration of the Brotherhood of Religions, the Lord's

Prayer was said by the President, who then kindled a large light-bearer and invited the assembly to join in a meditation for peace. The meditation took place in an atmosphere of deep silence and intense goodwill.

Another beautiful manifestation was the meeting on November 9 of the International Humanitarian Bureau. Dr. Anna Kamensky (General Secretary, World Peace Union) gave a talk on the protection of animals, as linked up with the peace problem, and Pastor Christen spoke from the standpoint of the Bible. This meeting attracted a very numerous and interested audience.

There was also a Women's Day, organized by 33 feminine associations; 600 women shared a vegetarian meal and listened to a beautiful address by Mrs. Bard, clergyman, who asked the women to work with earnest devotion for peace. The collection produced 300 fr., which was given to the Central Swiss Office of Help to the Refugees.

On 11 November, at 11 o'clock, the bell of St. Peter's Temple gave the signal,

the traffic stopped for some minutes, and all, young and old, joined in the Great Silence, praying for peace. Talks on peace were given in the schools. The same evening, the Ancient Soldiers held a great peace meeting in the Victoria Hall.

On 12 November, the Slavonic Peace Day, Dr. Kamensky lectured on "The Slavs and the Peace Problem" in Russian for the Russian colony.—A.K.

GENEVA,
28 November 1938.

SYMPATHY

From out the deepness of a sparkling well
Comes Sympathy, not tearful-eyed and pale,
Not a soft maiden with sad, clinging hands,
Drooping in helpless love, tender and frail;
Not a poor infant, ignorant and weak,
Not a brave woman, giving all that's hers
To heal some heart less manly than her own,
But a bold Knight with battle-shield and spurs.
A Knight in armour riding his war-horse,
A warrior with deeply flashing eyes,
With a strong arm and clear undaunted mien,
Bred in the land where many suns may rise
But never set in that eternity.
A knight at arms, compassionate, not weak,
Wise and not ignorant is Sympathy,
Born for the many, not the few that seek,
Ris'n from out that sparkling inner well
Which is the source of all tranquillity.
Enthroned in Reason, armed with mighty Love,
A homeless Knight-at-arms is Sympathy.

PEGGY STREET

In Ancient Egypt

A GLIMPSE OF LONG AGO

IT must have been somewhere in Upper Egypt, in the heyday of temple-building when priests were architects and initiates and practised real, living ceremonial, that two stood under the shade of the peristyle of a newly finished temple.

An argument was in progress as to the dedication of the temple. Of the two priest-architects, the elder, Ibtka, was tall and strongly built. His flashing eyes and strongly marked features expressed power and self-will. The other, more youthful and of slighter build, was his equal in firmness and would not give way to Ibtka's claim that they should carry out the great ceremony of emplacing the last coping-stone and that the dedication should take place on the night of the coming full-moon. Pharaoh alone, a High Initiate, was competent to fulfil that task, and he was away, at war on a far frontier. "We must wait," said the younger man.

"But, have not we two done all the work, and borne all the responsibility? Should not the glory be ours?"

"Nay," the other replied. "We dare not, cannot do this thing." Losing his self-control, Ibtka, the violent, seized his young brother and in the ensuing struggle dashed

him against a pillar, so that he sustained a fractured skull.

Full of remorse, Ibtka summoned help and had his injured brother removed and attended to. His life was broken; he never properly recovered. As for Ibtka, Pharaoh degraded him from his office and he was banished to a remote outpost of the Empire. Pharaoh's glance and the power directed through his "rod" seared the ambitious priest to his very soul.

Meeting again as friends in this life, they have squared accounts in the best possible way. One way—the evil way—might have been that of "evil for evil." But it came to pass that Ibtka (now "John") gave his friend the priceless blessing of recalling to his new brain-mind the Ancient Wisdom, so that once more he is a priest—in the Liberal Catholic Church, this time. Even in his present incarnation he retains his Egyptian type of face.

Note: The story came out through the writer once calling his friend "John," "Sarastro," because he seemed to see him in the priestly headgear. "Who told you?" said "John," with a half-scared look. "Who told me, what?" Then he told me, and I think the story is true. It was "John's" wife, also an Egyptian, who said she saw the incident.—B.R.C.

H. P. Blavatsky's Reincarnation

IS THERE CONTRADICTION?

In the maturity of his knowledge of the law and of Theosophy, Mr. Rangaswami Aiyar finds points of reconciliation between the statements of the Master and of Bishop Leadbeater as to the reincarnation of H. P. Blavatsky; he has no reason to believe that they are contradictory.

Conversations with H.P.B.

A. J.H. in THE THEOSOPHIST for January 1939 draws attention to a seeming contradiction between a comment on the reincarnation of H.P. Blavatsky made by the Master K.H. inside a letter addressed by a Mr. B. W. Mantri to Dr. Besant in 1900, namely: "The intense desire of some to see Upasika incarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon";¹ and a definite statement by Bishop C. W. Leadbeater in an address to the Sydney Lodge on White Lotus Day, 8th May 1917² in which he says that "when she left that body [the body of Madame Blavatsky] she stepped into the body of an Indian boy, then fourteen years old." In that address Bishop Leadbeater states further: "She has held that body ever since. She did make a tentative effort once at occupying another just for a few hours occasionally, but she dropped it. She found that that was a misfit . . . so

she is now an Indian with rather ascetic-looking face—a very strong face of course, otherwise it would not be Madame Blavatsky; and so far in this life she has not come down or taken any direct share in the work of The Society, though she has often given us her advice, I am glad to say, and has also dictated to us or written for us various teachings on different points."

In the same address Bishop Leadbeater quotes a message which H. P. Blavatsky gave in her present masculine body for the members assembled on that White Lotus Day (1917). In that message, which Bishop Leadbeater tried his best to write down, though he was a little doubtful about the exact wording in some places, H.P.B. says: "I greet you well, you who meet to celebrate my birthday into my present body."

Bishop Leadbeater's comment on this is that her death was her "birthday" into her present body, "because she stepped straight from one to the other. . . . Now we know that it was because the boy [whose body she took] chose that particular moment, or somebody chose it for him, to get drowned. So she had to

¹ THE THEOSOPHIST, May 1937, p. 108.

² Theosophy in Australia, September 1917, pp. 144-151, reproduced in THE THEOSOPHIST, May 1938, p. 131.

rush off and take that body, because if she had left it too long it would have been impossible to take it. There are certain rules governing that sort of thing."

Bishop Leadbeater was noted as a very accurate observer of super-physical facts and events, and those who have come in personal contact with him can easily realize the immense labour he took in verifying his clairvoyant observations. So here we have a definite statement from him that H.P.B. took her present masculine body on 8th May 1891, and that he had come in contact with her in this new body.

H.P.B. also says that the celebration of White Lotus Day is also the celebration of her birthday into her present body.

Bishop Leadbeater says in a "Reminiscence" which he gave at Adyar on 12th August 1931, at the celebration of the centenary of her birth as H.P. Blavatsky: "Not many days ago I met her in her new manifestation and spoke to her about this Centenary. I am afraid she does not appreciate it quite as we do. She appreciates the affection and good intention of it, but she is just a little contemptuous about 'all this fuss,' as she calls it. 'I told you to celebrate the day I left the physical body,' she remarked. 'Well, I said, 'you must let us be a little human, and celebrate also your arrival on the physical plane.' I then ventured to ask him whether he would attend. 'No, not as yet.' He must go his own way in that."¹

The above extracts would show that Bishop Leadbeater knew and

¹ THE THEOSOPHIST, October 1931, pp. 44-5.

believed as a fact that H.P.B. has a masculine body at the present time and that she took that body on the day Madame Blavatsky died.

An interpretation

The first question that arises is whether there is really a contradiction between the statement in the Master's letter to Dr. Besant in 1900 and the statement by Bishop Leadbeater seventeen years later. I should hesitate to conclude that there is such a contradiction between the two statements as leads A.J.H. to conclude that the present incarnation of H.P.B. would not have followed immediately on the death of Madame Blavatsky, but might well have been after 1900, when the Master's letter was written in the vacant spaces in Mr. B.W. Mantri's letter of 22nd August 1900 to Dr. Besant, evidently while it was in transit.

The statement of the Master K.H. occurs in the midst of a comment which he made inside Mr. B. W. Mantri's letter. That comment dealt with a situation which was prevalent among Indian Theosophists thirty-eight years ago, in which members and inquirers were confused by "tenets and beliefs" ascribed to The Society. The Master strongly disapproved of the forcing of the "crest wave of intellectual advancement . . . into beliefs and emotional worship." Evidently "the intense desire of some to see Upasika reincarnate at once" came into this category, and it is said to have raised "a misleading Mayavic ideation." Therefore it is necessary to understand the meaning of this expression "misleading Mayavic ideation."

Ideation is the function or capacity of the mind to form ideas, or the process of forming such ideas. I can understand that the disapproval of the Master was directed towards that kind of mental attitude. People were curious to know when a prominent member of The Society died—of whom a hope was expressed that he would come back speedily to take up the work of The Society in a new incarnation, sacrificing the joys of Swarga—in what body he would incarnate, and were apt to believe easily any story or surmise that he had taken such and such a body. This led to easy "credulity," which the Master condemns in his letter. It also indicated a morbid desire to gather personal psychical titbits of information about other people's post-mortem lives, which could have no bearing upon the spiritual development of the individual who hankers after such information, nor upon the work and progress of The Theosophical Society. If the information thus circulated proved to be wrong, it would affect the goodname and reputation of The Society.

What the Master conveys is that "the intense desire of some to see Upasika reincarnate at once" has raised a multitude of false ideas or thought-forms regarding the body or bodies which she was supposed to have taken, a matter difficult to verify but only tending towards satisfying the curiosity of members.

The next sentence in the Master's letter that "Upasika has useful work to do on higher planes and cannot come again so soon," is amply justified by her or rather his *not coming to work in The Theosophical Society* during these forty-

eight years since Madame Blavatsky passed away.

In 1931, when he was asked by Bishop Leadbeater whether he would come out, he replied: "No, not as yet." It is quite likely that he is doing work during these years on higher planes. The expression, "Upasika cannot come again so soon" may refer to "the intense desire of some to see Upasika reincarnate at once" to take up the work in the outer world left by her during her life as Madame Blavatsky.

A tentative vehicle?

We may also understand the Master's statement in another manner. It was arranged that H.P.B., after she died, should take immediate reincarnation. Suppose she took the body of the boy who was drowned. Such immediate reincarnation, if it took place in the body of a newborn child, would not be attended with difficulties. But in the case of a boy of fourteen years, whose physical body and etheric double had been fashioned to suit his karmic limitations, the difficulty of adapting these physical and etheric vehicles to an ego like that of H.P.B. can be easily conceived as a tedious process attended with a certain degree of strain or discomfort. It would be a misfit for H.P.B. Bishop Leadbeater in his Sydney talk in 1917 said that a body which she took tentatively was a misfit for the Ego, adding that "all bodies would be, more or less, I think." Until the new body was fully adapted, H.P.B.'s association with it might have been somewhat loose, and H.P.B. might be making tentative efforts to find other suitable bodies, as appears to have been the case in the story

which A.J.H. says that Mr. N. Sri Ram told him.¹ Thus the body which H.P.B. would finally take might not have been settled. It would be so settled when the new body would fairly serve H.P.B.'s Ego with its own permanent atoms, to suit which that body was not originally fashioned but grew on its own original lines till fourteen years of age, and when it came to be adapted some time after H.P.B. tenanted it. The new body might have been finally adapted to H.P.B. as a workable instrument on the physical plane after 1900.

Until that time it was only a tentative vehicle, and therefore between 1891 and 1900 H.P.B. might well be supposed not to have taken birth in that body. But after H.P.B.

finally attached herself to that body, the birth of H.P.B. in that vehicle would date not from the time of final attachment, but only from the time when that body began to be occupied even tentatively and before it became a permanent vehicle.

It is an accepted rule of interpretation that when it is possible to reconcile two statements seeming to be contradictory, all possible ways of rationally reconciling them should be exhausted before trying to find an explanation on the assumption that they are contradictory, especially when the two statements proceed from quarters entitled to high regard.

A. RANGASWAMI AIYAR

Madura,
South India.

¹ THE THEOSOPHIST, January 1939, p. 276.

GREATNESS

No sadder proof can be given by a man of his own littleness than disbelief in great men.—CARLYLE.

"The Besant Spirit"

AN IMPORTANT BOOK

The Besant Spirit. Vol 1. Compiled from the works of Annie Besant. The Theosophical Publishing House, Adyar, Madras, India. Price, As. 8.

IT is nothing short of astonishing to discover, as many of us have done, on reading the writings and addresses of Dr. Besant, how true they are, how unchallengeable, how fundamental, as though carved out of the very Rock of Truth itself. Whatever phase of life she touches, she illuminates, she integrates. Here in this book of 116 pages, in handy pocket size, she throws the light of her genius on politics, on sociology, on education, on religion, on science, on art, as though in a series of perorations, the Besant Spirit shining brilliantly through them all.

Though compiled primarily for India, this volume is the world's common property, and every Theosophist, or non-Theosophist for that matter, may adapt the Besant ideals to his own environment whatever country he lives in. Volume two, due shortly, will apply specifically to Indian problems, so that both books will have urgent and immediate value in the President's tour of India during 1939.

Dr. Arundale as an introduction writes a glowing monograph on his venerable mother and colleague for so many years, tracing the "age-old heroism" as it burst through Annie Besant in critical periods of her career until she came—"the greatest woman of her age, perhaps the greatest figure of her age"—to India

"to rouse the sleeping Indian people to a consciousness of their glorious past and to a certainty that out of that past would arise a no less glorious future."

Regarding her Indian work Dr. Arundale writes:

I do not think it is an exaggeration to say that Dr. Besant more than any other worker in the same field popularized and made practical the idea of self-determination for India. And it was she who, with a few co-workers, prepared a Commonwealth of India Bill which was to receive a first reading in the British House of Commons, and which remains today almost the only document to embody a definitely Indian scheme of Home Rule based on Indian traditions and on the unique genius of the Indian people.

We are nowhere near a Convention to draft an Indian constitution for India, and it may well be doubted if a truly Indian constitution would be forthcoming even if the Convention were composed of the most prominent members of the Indian National Congress.

We are not even at the beginning of a truly Indian system of education, for the Wardha scheme formulated by Mr. Gandhi is no more than a tinkering at the establishment of an Indian system, leaving out of consideration altogether many of such a system's basic principles.

But even all this is but a tinkering at surfaces. Nowhere in India yet, I make bold to say, has the real problem of India's future been at all faced, still less solved. Indian governments are governing, but they are not planning. They are not trying to shape, with long-distance vision, an all-embracing scheme of Indian national life. They are not bringing us any nearer to that understanding between Hindus and Mussalmans which is vital to India's political reconstruction. We are not any nearer to a Government of India Bill which embodies the will of the Indian people as a whole as regards Home Rule.

India's Urgent Need

The most urgent need of the country, however, is to have placed before it definite, positive, constructive ideas for the reconstruction of Indian society. At the present moment India is living from hand to mouth, in a spirit of opportunism, in waves of emotional slogans. There is little call to stand in serried ranks behind a great national polity vibrant with the Indian spirit, and just to each constituent religious and other element. Our governments are to no small extent tinkering governments, which perhaps is inevitable. But a great policy should be planned by those in ultimate authority, be laid before an appropriate assembly, and, as finally settled, be made the rallying cry for the whole nation.

So far, no Indian leader has arisen with the vision and the power to make India one. But unity can be achieved only through sacrifice, and it is for the Hindu community, closer in so many ways to India than any other, to perform the necessary Tapas, to offer the necessary sacrifice on which

alone can be built an enduring, a peaceful, and a prosperous nation.

We commend this small book—purposely kept small and inexpensive for the sake of a larger output—to all Theosophical workers, and to others willing to plunge into the adventure of sounding the Besant note in their nation and testing the national life, its government, its education system, its science, its ideals in industry, by Dr. Besant's ideals. They were true to her Master's conceptions, they were true to the institutes of the Lord Vaivasvata for His Aryan Race. They are still true today, with adaptations to the polity of individual nations, because they are basic to our social structure. She had the genius to adapt Manu to modern society, as Dr. Bhagavan Das has done for forty years, in collaboration with her, and as he is doing today with Dr. Arundale. These are "thinking out Manu afresh," as Dr. Besant would have them do, and this collection from her writings is a step towards the re-Aryanization not only of India, but of the world in terms of the Manu Spirit. For He thought through her, and to a marvellous degree of truth and competency she spread His truths as the Father of the Race.

A lengthy review of a small book, you may say! But a very important book. If the Besant principles here expounded were at work in practice in our present civilization, we should be right up to the threshold of the coming race.—J.L.D.

(Other volumes in the "Besant Spirit" series will follow at short intervals.)

A Talk to Students

The President Opens A Class

The study class was suggested by the President for the benefit of Westerners staying at Adyar to bring them into closer touch with the spirit of India through its religion, arts and culture, as expounded by learned Indians living at Adyar. The principles which the President enunciates, as a student of a lifetime, are of universal interest, as applied to the greatest of all sciences—the Science of Life.

THE idea at the back of the series of talks we are opening today is that our western residents may have a deeper familiarity with Indian life in all its various aspects. It would be very well for western visitors to plunge within reason into the eastern modes of living. You can understand a country far better if you live as that country does. The idea is that we should try to become steeped in the whole essence, the spirit of Indian life, which is glorious.

During recent years I have found my methods of study very vitally changing. Though I am not learned, I have been a student of sorts for many years. From Cambridge I was sent to Paris for special research on the French Revolutionary period, so I am accustomed to study. But as I now look back on my methods of study, I find I did not know how to study as a Theosophist should know how to study. It is very easy to study from the standpoint of the outer world and find what this, that, or the other important person has said about your subject. The Theosophist ought to be very much more penetrating.

The purpose of words

I would venture to recommend as a preliminary to all our study-classes the study of the etymology of the English language in which these classes will be conducted. If you know something of the real origin and meaning of words, you can hear them more understandingly, and you can certainly deal with them very much more clearly, more accurately.

There is nothing more interesting than to study the real origins and subtle meanings of words, those meanings which, if they have not come down from time immemorial, have certainly their origin in very far-off periods of time.

Take some of the key-words of the English language. Make a list of them, and try with the aid of an etymological dictionary to understand their real meaning. I find if I do that, that in the first place I get a deeper sense of English, my present mode of expression in the outer world. One finds that equally if one studies the French or any other language. The origins are very often the same, and give us a sense of the dignity, the worth, and the spiritual purpose of words, how

they have come down to us, why, in what form, and what is their rhythm.

Words as symbols

Every word is a symbol. If only I had the time and the necessary intelligence, I should very much like to draw up a symbolic alphabet; instead of writing the word as it is, to portray it in terms of its actual symbolic form.

When I was studying Symbolic Yoga with the aid of one of the Great Teachers, as I have written in my book, he showed to my gaze certain Symbols which are formulae, apotheoses of fundamental principles of evolution, and I have been immensely interested to see how much better I can understand the *Stanzas of Dzyan* with the aid of these Symbols.

The Stanzas of Dzyan were written in symbols. If you look at the book, as H. P. Blavatsky and Bishop Leadbeater will tell you, you do not see words but symbols. I find with the aid of those Symbols which I have seen, and their permutations and combinations more or less available, that I can penetrate a little more deeply into the meaning of these Stanzas, the most remarkable Scriptures in the whole world. They lift us at once, as if by magic, into a state or condition of consciousness we cannot attain except by reading and attempting to penetrate these *Stanzas*.

If you can regard words as symbols, and penetrate into their essential meaning, apart from their ordinary usage, you will find your consciousness expand in a remarkable way.

The language of the Gods

If we could express Sanskrit in terms of symbols, as of course it must be quite possible to do, because that is *the* language *par excellence*, then we should gain a meaning of Sanskrit that we do not find in any commentary, especially in these modern interpretations that fall so far short of the original.

I feel that if only we who are men could in some measure contact that language, which is the language of the Gods far more than it is the language of men, we should gain a marvellous insight into its reality. To me it is a desecration to have explanation and interpretation. When the language is chanted by one who, through his freedom on various planes of nature, can produce effective chanting, I can understand the language, not necessarily in the way a learned man can understand it, but I can enter into the spirit and soul of it, at least so far as my own particular personal equation permits.

When you have your addresses from Dr. Srinivasa Murthi and others, and they give you most valuable interpretations of the most splendid Scriptures of the world, it is not so important that you should pin them down to, or want them to give these explanations. You should try to breathe in the atmosphere which they will establish through their own deep individual contact with Hinduism, and through the fact that Hinduism is the Mother Religion, so to speak, of all the great Faiths in the world.

You know I obtained that particular atmosphere through a reading of the Elementary and Advanced

Textbooks of Hindu Religion and Morality.¹ I do hope everyone of you who attends this study-class will have a copy of these works.

Reading with the will

If you can read less with the mind and more with the will, you will enter into the very soul of Hinduism. It is so easy to read with the mind and thereby to analyze, dissect, and immerse yourselves in various details. Whatever words are used or ideas conveyed, these can be symbolized so that you can get back from interpretations into Reality.

You can get back into Reality by the aid of the wonderful chakras published in Bishop Leadbeater's book. There you have coloured symbols. Then regard, for example, the aura of the Lord Buddha, as shown in the last edition of *The Masters and the Path*. Try to think of it apart from the person or the Personage. Think of it as a cosmic symbol, as indeed it is, for He is as cosmic as He is from one point of view the product of the first flower of earth's humanity. He is the first flower of earth's humanity because He has personally expressed in Himself that great cosmic symbol, He has translated it into terms of human existence, a feat of stupendous magnitude. If you like to go further, you can translate that coloured aura into terms of sound.

Experiment

You must never be afraid of experimenting, provided you experiment with all humility and know that everything you have discovered, or think you have discovered, is in-

¹ *Sanatana Dharma* series.

initely far from the Truth, though it is an approach to it. It is a beginning, however ineffective it may be.

If you talk about your discoveries to other people, then that minimizes their value. We imprison an opportunity or experience by giving it free play among our friends and particular cronies. It is very nice to tell X, Y, and Z, "What a wonderful experience I had last night!" But it ruins the experience to all intents and purposes.

Face reality

There is no use in any study whatever unless it helps to bring us face to face with our own realities, not with the realities of some other person. It is so vital that you must be stimulated to your own understanding and not to the understanding of someone else. If that happens, there is no danger of orthodoxies, conventions, or narrowness. You use the most sympathetic utterances of another to help you on your way, and not to help you to tread his way. Each one of us has to learn little by little to become his own authority. With reverence to all greater authorities, still it is our duty to become our own.

One of our misfortunes in the world today is that we do not realize that we are our own ancestors. Napoleon is said to have realized that fact, because he established a new regime. We think much of our family and of our own ancestors, but we must realize that at the present time we are facets of the eternal diamond of our own reality.

What is the business of those who conduct the study-class? It is not to tell you facts but to stir you.

You must have your own interpretations and differences, not in the least disrespectful to the point of view of the teacher. Through the teacher you become yourself, *and the greatest service you can render to the Elder Brethren is to know yourself and to contribute your own uniqueness.* That is the purpose of the study-class: to stir, stimulate and fire you through the knowledge and wisdom of others to discover your own knowledge and your own wisdom. There are so many people in the world—I will not say in The Theosophical Society—who feel it is so much easier to follow, to be driven, to quote authority, and to rest upon it, than to try to learn to stand on their own feet.

My hope, therefore, in regard to these study-classes is that the glories of Hinduism, and above all the glories of India, may so be unveiled to you that you can recognize them in yourselves. We are all of us Indians from one point of view. We all of us come from the parent stock, for after all the great first subrace is in a sense the parent stock. We can all of us enter into the Spirit of India.

Be independent

You must be originally-minded. I have felt that very strongly as I have tried to do this yoga work. I see how the great Teacher presents His splendid Symbols in the most open and at-ease manner. He expects His pupils to know them for themselves. Of course, it is perfectly clear that any symbol I may describe is a symbol affected by my personal equation less than by His.

If we preserve our independence in study, then our teachers can be much more definite and authoritative with us, for they know we shall not use them as crutches, but rather use them to stir in us the development of our faculties.

I should like to say as a final word that while it is admirable to have the study-classes, there must not only be a sense of your own relationship to this great Motherland, but an increasing realization of yourself and your own place in it.

Know your future

Each one of us is a symbol, a very wonderful and marvellously unique symbol. Have you discovered yourselves? Have you some idea of your whence? Have you some idea of your now? Can you with a burst of comparatively ignorant enthusiasm look forward into the future? If only you can bring your future down here in some small measure, then it will immensely change you and give real purpose to your life unmodified by the limitations of time.

You must hitch your wagons to your own individual stars. You can be helped immensely to do that at Adyar. There is no place like Adyar for personal growth if only you will open yourselves up to it. If only each one would quietly, silently, try to know himself sufficiently apart from his present time make-up, so that he has some intimation of that future in which he will become part of the Inner Government of the world, in the higher regions of that Government. It makes an enormous difference when you are not content with the present, nor with the past, when you feel you must

conjure down the future into the here and now.

Hold things lightly

Of course, you will make mistakes. You will be sure from time to time: *this* is my future. Hold all your gropings and your determinations very lightly. I have known of more than one case where a person was certain of being under some particular influence, that he belonged to a particular line, and later had to revise his findings. I remember on one occasion when an individual had the opportunity of being in the presence of one of the very greatest of the Teachers, he offered himself to follow humbly and at a long distance in that great Teacher's footsteps. The great Teacher naturally gave him His blessing. He did not say, "By all means, I will register you." He blessed the reality in that offering. As a matter of fact it was discovered later on that that particular individual did not belong to that line at all. We have our inclinations. We are moved by some particular circumstance to be sure of something. Do not be sure of anything except that you have a great and beautiful future. If you think you have discovered something, do not talk about it but hold it very lightly and be very happy about it. As is Mr. Jinarajadasa's favourite phrase, "Neti, Neti"—not that, not that. It is perfectly true.

Do not listen only with the mind. We are so mind-driven that it is

difficult to listen behind the words of the teacher into the will he is trying to express. If we study in this way, we shall have a wonderful series of study-classes and profit by them immensely, because we shall grow and be finer people, broader in our minds, our hidden faculties gradually disclosing themselves for the service of the Elder Brethren.

The Masters' fragrance

I can assure you this is the time for these study-classes. This is the time for more rapid growth. The atmosphere of the Masters is nearer to us now than it has been for a long time. The Masters are nearer. It is not so much the Masters as persons one thinks of now, though They are naturally there as persons, but They are so much occupied in drenching the world with that which will help it to adjust itself rightly to present conditions. That drenching is Their fragrance. If you open yourselves out to it without prejudices, without narrownesses, if you can just let yourselves rest in it, forgetting yourselves, you can do so much, you can grow so quickly. You must be willing, eager to do it.

You must have your silences, your periods of quiet, so possible here at Adyar. If you will take advantage of all the lines of least resistance available in the midst of the apparent turmoil and debacle of the world, you can take your Kingdom of Heaven by storm.

Cruelties Of Various Kinds— Torture of Animals

THE President (Dr. Arundale) has spoken of the "magnificent work for our younger brethren the animals" which Miss Lind-af-Hageby and the Duchess of Hamilton are doing in the Animal Defence and Anti-Vivisection Society (London and Geneva). Miss Lind writes on the matter of animal protection:

"I do not know if you think it advisable to form a special department or section of The Theosophical Society for humane education and animal protection work. I know that Theosophical principles can be, and have been, 'worked out' in practical humanitarian work of every kind, but we should greatly welcome something very definite in the way of practical animal protection work added to the activities of The Theosophical Society, and if this department, or section, or principle could in some way be associated with, or affiliated with, our Geneva Bureaus, we should be greatly encouraged.

"When I use the word 'practical,' I include in that term the awakening of the human mind to a sense of understanding of animals and of responsibility towards them. Many people appear to be unaware of the existence of animals, and amongst those who are unaware we find occasionally the very good, the very intellectual, the very religious, the very learned! Hence the great importance of lectures and publica-

tions which show the place of animals in the scheme of Nature and which emphasize the beauty of natural law (not only 'Nature red in tooth and claw,' of which we hear far too much), mutual aid amongst animals, evidence of intelligence and purpose in wild animals, etc. Humane education is needed not only by every child, but by the vast majority of adults.

"So many people come to our Humane Exhibitions, expressing the belief that interest in animal welfare is all very well for those who are concerned with animals; they (meaning themselves) are not concerned. We then ask whether they partake of meat, milk, butter, cheese—all animal products which they incorporate in their bodies. Then we look at their feet and ask what they are wearing, and finally we glance at their clothes, made of wool and animal substances, and thus convince them that they are very much concerned with animals. We are, of course, always protesting against the cruelties of the fur trade and asking women to give up wearing fur.

"By helping people to realize how much human life is 'mixed up' with the animals in the way of exploiting them and ingesting them, we rouse their interest in what is generally called *practical* animal protection, i.e. in slaughter reform, reform of stables where cows, goats

and horses are kept, reform in transport by rail and ship, suppression of steel traps in which fur-bearing animals are caught, and so on.

"Then you generally come by easy stages of argument to the questions of blood sports, circuses, menageries, bullfights, etc.; and we often find that, after a little enlightenment, people are apt to condemn certain forms of cruelty, whilst they excuse or condone others. One form of cruelty which is usually condoned is that which is called 'scientific' vivisection and all its abominations.

"We always point out that that which is morally wrong, cannot be scientifically right, and that no benefits or blessings to humanity can come out of a system of research based on torture and ill-treatment of helpless creatures.

"Now in every country there are national cruelties, or cruelties preferred, or cruelties arising out of some alleged commercial need or some religious point of view. We have found in our international work in Geneva that there is always this obstacle to a general acceptance of our principle that no cruelty is useful and that no cruelty can or will in the long run benefit humanity. As examples I mention bullfights in Spain and the South of France, the killing of seals in Norway and the U.S.A., the making of *pâté de foie gras* in France, the use of dogs as draught animals in Holland and Belgium, France and parts of Germany (this use of dogs is forbidden in Britain because the feet of dogs are unsuited to this kind of work), the Jewish method of slaughter (forbidden in Switzerland, Germany, Norway on account of its cruelty, but tolerated else-

where), and religious sacrifices of animals in India, which are in many cases terrible (of those I have published many descriptions).

"There is, I think, no need for me to tell you that the manner of working for animal protection would have to be different in India from that used in Europe, America, Australia, Africa, etc. In India there is the suffering caused to animals through not killing and neglecting to care adequately for the not-killed; in Europe and America we have all the horrors of the slaughterhouses with attendant cruelties. I know, of course, that animals are slaughtered in India, too, for food, by the Muhammadan method, which is akin to the Jewish, but for the moment I am generalizing.

"Religious' cruelties, such as the Jewish method of slaughter, such as animal sacrifices, are very difficult to overcome, but they must be tackled.

"We are in touch in India with Mr. H. W. Hogg, O.B.E., Chief Commissioner for Boy Scout Training, of Walton P.O., Lahore District, who is an honorary member of our Society."

Miss Schartau (secretary of the Animal Defence Society) supplies the following note regarding Mr. Hogg and his work: "He has made it a definite task of every Boy Scout in India to look out for cases of ill-treatment of animals, to protect animals whenever an opportunity offers itself, to stop drivers or drovers using goads or cruel bits, confiscate the instruments of torture, and, in cases of animals showing injury from such cruel treatment, or otherwise sick or having sores or wounds, conduct the

victim and its owner to their Scout Headquarters where the case can be properly dealt with. The Scouts received officially the right to take action in cases of cruelty to animals. Every day quantities of cruel bits and goads are confiscated by Indian Scouts and brought to their various Headquarters.

"Mr. Hogg tells us that the Scouts take their duties towards the animals very seriously, and they are exercising considerable influence within their own families and among their neighbours, thus carrying on, in their own way, a work

of education which is bound, in time, to make for improvement in the general treatment of animals in India."

[Editorial Note.—The matter of cooperation with the Animal Defence Society is being dealt with by Mr. D. Jeffrey Williams, international director of the Theosophical Order of Service. It is the Theosophist's dharma to cooperate to the most practicable extent in minimizing cruelty in all kingdoms. That is the most obvious, and perhaps the most difficult, duty of all who work for brotherhood.]

Notes And Comments

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

MR. J. H. HENDERSON, F.T.S. writes to the Editor from Vancouver, B.C.:

You have invited expressions of opinion from members on the question of the neutrality of The Theosophical Society. Briefly, I understand your view, as given in the December issue of THE THEOSOPHIST, to be that "there are times when The Society must openly and officially stand against obvious and grave infractions of the Spirit of its First Object." A pronouncement as made by its General Council would become the official view of The Theosophical Society.

As one member of The Theosophical Society, I wish to thank the

President for proposing this question to the readers of THE THEOSOPHIST. It gives an excellent opportunity for the employment of our powers of thought in a field of wide interest.

The immediate occasion which has given rise to the proposed reconsideration of The Society's long-established policy of neutrality has been that of the atrocities against the Jews. In the face of such horrors, we are asked, "Can our Theosophical Society afford any longer to maintain its neutrality?" Now it is important to recognize very clearly that there need be no connection whatever, unless we make it so, between our natural abhorrence of the atrocities against the Jews and a proposed change in the policy of The Theosophical Society.

We have not to consider a single incident: we have to consider the very large question of the possible consequences involved in a proposed change of The Society's policy which would empower the President and the General Council to make published pronouncements, by which their personal views would become officially the views of The Theosophical Society.

"But," it may be asked, "what is to be done to put an end to the atrocities? What is to be done to stem the tide of the return into barbarism?" Let the members of The Theosophical Society rise as one man, and, with no uncertain voice, demand an end to the outrages. If no better plan can be devised to this end, a manifesto for signature may be circulated among the members. Let it be published to the world that we demand and will have an end to war; and that the peoples of the world want, and must have, a Federation of the Nations of the World. In this spirit, every member of The Society is, I am sure, in complete accord with the high purpose of our President. However, this is a matter entirely separate from the question of a proposed change in the policy of The Theosophical Society.

Let us return to the matter of the proposed change in The Society's established policy of official neutrality. Of The Society, I say, for, be it noted, the policy of neutrality is not binding now upon actions of the members either individually or *en masse*. And do we want to be bound in any way? Or is it wise in any way to bind the President or the General Council of our Society? Do we want a change of policy which

would empower the President and the General Council to make published pronouncements, by which their personal views would become officially the views of The Theosophical Society? For, while an official pronouncement condemning the Jewish persecutions might, in itself, be a good thing, other equally official pronouncements, in other directions, might be productive of unfortunate consequences. For example, it is conceivable, I think, that, given the authority to do so, the General Council might publish a demand calling upon the British Government to go to war in defence of the Jews, or of Abyssinia, or of Spain. Such a proclamation, if influential enough to arouse public opinion to force the Government into ill-advised action, could easily result in disastrous consequences. It would, no doubt, be a splendid thing to drive a people into heroic action even, if necessary, by force, "in order to seize the glorious opportunity of defying force, yet of rendering justice." And yet the millions of defenceless children and also other older victims could not know that they were dying for the sake of a high ideal. They could know only that they were suffering untold misery; and they would not know where to turn for an explanation, or where to find a single ray of light to pierce the darkness of their despair.

If, as you say, The Theosophical Society is to "intervene when the danger is of the gravest nature and the world is 'in extremis'," such intervention ought to take form in a way that will be effective. If an official pronouncement by The Society will "stem the tide of return

into barbarism," by all means let us have the pronouncement. But we must face at least the possibility that the effect of any such pronouncement might be misdirected because inadequate. And if, as might be possible, the General Council should err in its judgment, the opposite to the desired service might result.

As you clearly point out, The Society has not, in the past, invariably followed a policy of neutrality, and you quote from Dr. Besant's Presidential Address of 1915 to illustrate that fact. But if in the past The Society has often eagerly abandoned its neutrality, it has, I think, always done so unofficially. And where good results followed they were in consequence of the effective action of a President and a General Council left free to adapt their means to meet the conditions of the hour.

For the reasons stated, I am not in favour of any declared change of policy which would make it "necessary to provide very special safeguards, including provision for a very substantial majority of the General Council before a resolution can become official." Instead, I am very much in favour of the present "stream-lined" constitution of The Theosophical Society, which is not hampered by extraneous complexities. I think, also, that it is not needed for the President or the General Council to publish any "official resolution"—beyond what is already contained in the Declared Objects of The Theosophical Society. Finally, however, when and wherever The Society can work in support of the government of the coun-

try, as during the Great War, on the side of the Allies, let there be a *de facto* abandonment of The Society's neutrality. For this we need no change in the policy of The Theosophical Society—we need no change in order to allow its President on all occasions to act with the greatest required strength and freedom.

SUGGESTIONS FOR INTERNATIONAL ARBITRATION

From Mr. L. Furze-Morrish, F.T.S., Melbourne, Australia:

Practically everybody, in democratic as well as totalitarian countries, seems to be agreed that war is disastrous all round. It is not only inhumane, but economically destructive and burdensome. Everyone wishes to avoid war, and yet the world is under a war-psychology and seems unable to prevent the drift towards that which no one desires.

The following suggestions, inspired only by reason and goodwill, may commend themselves:

As British people, we will agree that peace in these days can only be maintained with justice. This applies in democratic countries, to individuals, and it must logically apply also to communities. Whatever traditional and historic loyalties or animosities may have developed in course of time, it may be fairly said that these have been paid for many times over. A clean page may reasonably be turned now in the book of international relationships, and in it should be written that which has to do with human requirements as a whole, without reference to

traditional loyalties or hostilities. Two obvious facts stand out:

1. Where there is alleged injustice, the tendency to fight against it is always present.

2. In such cases the reasonable as well as the ultimately most convenient thing to do is not to use campaigns of abuse, but meet and discuss the issues on their merits, in the clear understanding that, popular opinion to the contrary or not, international scarcity can only be maintained amid international plenty by armed force; and this is expensive to both parties, as well as ruinous in the event of actual war. This policy of appeasement is being carried out by the British Prime Minister (Mr. Chamberlain) in the face of truculent demands and insinuations that Britain is yielding to superior force.

An extension of this system of international visits of adjustment is called for; and the following are concrete suggestions:

A. That the possibility be considered of establishing, or reviving, an International Commission to go into the questions of colonies, raw materials, national expansion and markets, in order to make any necessary adjustments on a basis of reason and goodwill instead of armed threats. That the question of German recovery in Eastern Europe be considered in conjunction with Pan-American unity between the Atlantic and Pacific oceans, north and south; and with British interests in the Near East, together with Franco-Italian adjustments in Africa. It is suggested that this Commission should be a

rational instrument by which concessions may be made where necessary, and national aims advanced, in an atmosphere of judicial consideration instead of popular hysteria and mutual suspicion. It is pointed out that such a Commission might provide equality of sacrifice between British-American trade interest and German-Italian military prestige, *both of which will have to accept modifications if peace with justice is to be preserved.*

B. Because attempts at international adjustment are always liable to be negated by injudicious press comments calculated to inflame mob-passions, in which reason is almost entirely lacking, it is suggested that, in addition to the above, Press Conferences be simultaneously held in all the countries concerned, and that the above countries agree to establish a Press Council for the more accurate and unbiassed distribution of international news, and for collaboration in adjusting differences, instead of magnifying them as at present. Such Council to sit in some neutral country, like Switzerland. Whether a Press Council be formed or not, it is at least desirable that a combined Press Conference be held at once, to discuss the question of indiscriminate propaganda and its destructive effect, with the object of its modification in view.

(Copies of this letter have been distributed to members of the Australian Federal Parliament, the British Prime Minister and Leader of the Opposition, consuls in Melbourne, leading daily newspapers in England, certain altruistic bodies, and religious and semi-religious organizations.)

THE AWAKENING OF THE MASSES

Mlle. Serge Brisys, General Secretary at Brussels, has received the following letter from M. Henri Lafontaine, the great Belgian pacifist, who in 1913 won the Nobel Peace Prize. The letter was prompted by a copy of the *Action Théosophique*, the Section newspaper, which Mlle. Brisys sent him:

"I have just read the last number of your *Action Théosophique*. I absolutely agree with the statement of G. S. Arundale concerning the actual problems of the time. For us who have deeply thought about them, it is possible, if not always easy, to submit ourselves to voluntary disciplines. But as to those multitudes of men who ignore everything real in life, who cannot even imagine what life really is, except as a difficult research always hampered by inhibitory circumstances of which they are incapable of understanding the inner nature, because they cannot conceive mental, intellectual and disinterested activity, how can we lift them up to the human stage?

"All this is admirably expressed in your publication. It speaks of the awakening of the masses, but that is a tremendous task. There

are more than two thousand millions of them on our poor earth. And we are invited, only a thousand of us, to produce the awakening. Yet in the very small realm of world justice we are only about twenty all over the world to stand up, without success, for a thesis of childlike simplicity; a universal legislation as well as a universal magistrature and universal executive power to guarantee to the people the same security that the States guarantee to individuals and groups through codes, courts of justice and policemen. . . . We find it impossible to interest diplomats, political men, scientists, teachers and students in such a splendid cause as that of universal peace. . . . What, then, about the man in the street? . . ."

Miss Brisys adds a note that M. Lafontaine is a subscriber to her newspaper, though he is not a member of The Theosophical Society. He is well known in pacifist associations, not only in Belgium but in most other countries. For nearly forty years he was a member of the Belgian Senate, and for some time its Vice-President, retiring from the senate six years ago. He is now in his eighty-fifth year, a venerable figure, dear to the hearts of all his countrymen.

DISRAELI'S RELIGION

It is related that Lord Beaconsfield was asked once by a lady what his religion was. His Lordship answered that all wise men have the same religion. "And what is that?" asked the lady. "Wise men never tell," came the answer from Lord Beaconsfield.

Book Reviews

EXPLORING THE INNER WORLDS

Man's Latent Powers, by Phoebe Payne, with a preface by E. Graham Howe. London: Faber and Faber Limited.

The world has made great advance in the last sixty years.

In 1874 H. P. Blavatsky wrote: "The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first that there are beings in an invisible world . . . and that there are *hidden powers in man*, which are capable of making a God of him on earth." Since that time so much research has been done in the field of psychism that the world is now prepared seriously to study the subject of "Man's Latent Powers," especially when, as in such a book as this, the research has been conducted according to scientific methods of observation, investigation and correlation with a genuine desire to discover the truth.

Miss Payne, who has been clairvoyant from birth, and accustomed all her life to the natural use of what is still regarded as an abnormal faculty, writes in the Introduction: "The problem of the psychic investigator and of the scientist remains the same—that of patiently observing the happenings on the one hand, and on the other, of learning to read with ever greater precision his own personal recording instruments which are those on which he must rely." This method she has conscientiously employed, and for this reason *Man's Latent Powers* should be welcomed by the scientifically-minded.

Cooperation with a number of London psychologists has led the author to the conclusion that psychologists will very soon find themselves "compelled to study the psychic possibilities of man's constitution with the same care that has hitherto been devoted to his mental and emotional capacities, as they will find themselves confronted with an ever-increasing number of patients in whom the psychic faculties have to some extent already been developed."

In the diagnosis of disease by clairvoyance she points out that its greatest value lies in the possibility of forestalling to some extent the physical disease by discovering the indications of its onset in the subtler bodies and by thus enabling the patient to clear up the psychological difficulties which are frequently the precursors of disease in the physical body.

The chapters on "Mediumship" and "The Séance Room" give many accounts of personal experiences and throw much light on the production of supernormal phenomena and of communication with the inhabitants of the invisible worlds.

The necessity for distinguishing between negative and positive psychism is stressed as important in the judgment of psychic experiences. While pointing out the dangers which from observation she knows to exist in forcing the development of psychic faculties, the author yet describes clearly and concisely the conditions and methods by which positive psychic faculty may be safely developed and trained for use in the service of science, medicine, psychology and education.

The Theosophical worker should at least read this book. It is the most valuable contribution that has been made in recent years on the Third Object of the Theosophical Society, and, as Dr. C. Graham Howe writes in the Preface, in this book "the scientific method penetrates the formidable darkness of the unknown, with courage, faith and a quiet persistency."—I. M. PREST.

TRUE EDUCATION

Education for Happiness, by George S. Arundale. Theosophical Publishing House, Adyar.

There is not enough known about *Education for Happiness*, a booklet which collects the President's recent talks and writings on education, with special reference to India. There is a mine of ideas

on education in this small book, the mature fruit of his deep thought and experience. One chapter is an interview given to an Indian weekly, another a radio talk, most are articles written for the Indian press. But every page stresses the real end of education, which is to orient the individual to the highest ends of citizenship. Dr. Arundale not only shows how the existing education system needs to be reconditioned, and the people who administer it, specially the teachers, but he enunciates the principles which should underlie national education, indicating to the new Congress Ministers how to plan an All-India system of education—how to build an Indian education on Indian foundations.

In "The Citizen and the State" the President plans a series of ceremonies marking the individual's life of association with the State—ceremonies of remembrance, "in which the citizen might participate at what may be called strategic points in his life": his adoption into the State at birth, his entry into citizenship, into matrimony, etc., with a farewell sacrament at death. In several countries Dr. Arundale has emphasized these links with the State, bringing a deeper sense of dignity and responsibility in the life of the citizen; and though the book as a whole has a particular bearing on India, for the very reason that it is reared on fundamentals it fundamentally affects education not only in India but in every other country also.

It would serve a great purpose if this book were published as a library volume, with an index, and a table of contents, and the title printed on the spine of the book, none of which this modest booklet possesses, yet it is too precious a book to stand any-

mously on a shelf, without a mark to identify it. Perhaps it was meant to lie on the desk so as to be forever under notice, a perpetual reminder that "Education for Happiness" really is the way to Heaven! —J.L.D.

GRAPHIC THEOSOPHY

First Principles of Theosophy, by C. Jinarajadasa. Theosophical Publishing House, Adyar.

The new edition of this Theosophical classic is truly worthy of the wisdom it contains. It is delightful to handle both as regards format and binding. Most of the diagrams have been printed from entirely new blocks, and there are some new photographs. All these are altogether clearer and more delicate than in the older editions.

Every chapter has been revised by Mr. Jinarajadasa in order that a perfection of clarity and precision might be attained, and a new and entrancing chapter entitled "Nature's Message of Beauty" has been added, the mere reading of which is an exquisite joy.

The comprehensiveness and magnificence of the Science contained in this book are already known from earlier editions, but everyone will want to see this still more comprehensive new edition—and to see it is to want to possess a copy for oneself.

The entirely new and complete Index prepared by Mr. Pavri adds yet more to this book for which we are so deeply grateful to the author, and to the publishers and printers who have produced it in such an attractive form.—E.F.P.

SUCCESS FORMULA

Professor Albert Einstein gave recently what he considered the best formula for success in life. "If A is success in life, I should say the formula is A equals X plus Y plus Z—X being work and Y being play."

"And what is Z?" inquired the interviewer.

"That," he answered, "is keeping your mouth shut."

From *Parade*, Oct. 1933.

Who's Who In This Issue

Dr. Annie BESANT: Great Theosophist, statesman, orator; for 26 years President of The Theosophical Society.

Dr. Corona TREW: Lecturer in chemistry, London University, and member of the Science Group of the Theosophical Research Centre, London.

Hirendra Nath DATTA: Vice-President of The Theosophical Society, and member of the General Council since 1909. Learned in law and literature.

Henry HOTCHENER: Was secretary to Bishop Leadbeater, National Lecturer in America, International Treasurer at Adyar, 1936-7; now resident at Hollywood.

Mary K. NEFF: International worker; spent some years at Adyar, then in Sydney, again at Adyar in the Archives department, now lecturing in U.S.A.

Ruby Lorraine RADFORD: Writer of correspondence studies, sponsored by the State University, Oklahoma, U.S.A.;

teaches national loyalty, right principles of living and the value of high ideals.

Dr. F. Milton WILLIS, Brooklyn, New York; Theosophical lecturer and writer; is interested in the field of mental therapeutics.

Dr. J. D. van KETWICH VERSCHUUR, translated in 1911 *Isis Unveiled* into Dutch, represented Queen Wilhelmina in the capacity of Minister Plenipotentiary in several countries.

Georges Roger TRIPET: General Secretary for Switzerland; promotes youth movements; verbatim reporter, League of Nations, Geneva; joint organizer, Geneva World Congress, 1936.

Alice BANKS: Assistant General Secretary for Wales.

A. RANGASWAMY AIYER: influential worker in Theosophy and benefactor in education; by profession, lawyer, Madura, South India.

COMING FEATURES IN THE THEOSOPHIST

INTEGRATION: THE WORLD'S NEED. Adelaide Gardner.

THE ARTS IN EAST AND WEST. George S. Arundale.

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WHY THEY LOVE DON QUIXOTE. C. Jinarajadasa.

ACTORS FOR THE NEW AGE. F. Kay Poulton.

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AN URGENT CALL FROM THE PRESIDENT.

ANNIE BESANT'S FAMOUS REVIEW OF "THE SECRET DOCTRINE"

THE ETERNAL SYMBOLIZED: A STUDY IN YOGA. George S. Arundale.

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HAS H. P. BLAVATSKY REINCARNATED? HOLLAND IN THE GREAT PLAN. Dr. Ket-

wich Verschuur.

NATIONAL SURVEY OF ENGLAND. A RARE MANUSCRIPT IN THE ADYAR LIBRARY. O. C. Gangoly.

THE OTHER MAN'S POINT OF VIEW. N. Sri Ram.

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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(Incorporating "Lucifer")

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky, 1879. Edited by Annie Besant, 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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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

BE COURAGEOUS!

Do not forget that the earth is the refining furnace of the Ego, that the limitations of the physical, the inequalities of evolution and, in consequence, the impossibility of the majority of people realizing, even for a moment, their unity with the Universal Self, is the reason for so much sorrow and so many personal grievances. . . .

The Scriptures of all Religions show us that it is only through suffering that we can attain perfection, so no matter if you do feel at times too weak to go on, be comforted; no matter if the whole world seems to forsake you, be courageous! Know that at such times your strength is being tested, and if you hold fast to your ideals and are true to your own Higher Nature, you are not alone, but sheltered by the Divine arms of Truth that will bring you all in good time to the joy and peace that passeth all understanding.

H. S. OLCOTT



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.]

VALE ATQUE AVE!

AS I have been expecting, the Italian Government has at last dissolved our Italian Section. I have received the following communication from one whom I must now call the late General Secretary of the Section, Signor Castellani:

SOCIETA TEOSOFICA ITALIANA

Milano,

January 24th, 1939

Dr. G. S. Arundale,
President of The Theosophical Society,
ADYAR—Madras (British India)

Dear President,

This is to inform you that by a decree dated January 14th, served on me but yesterday, the Italian Theosophical Society and all the Lodges existing at the date of the aforesaid decree, have been dissolved.

All the Society's assets (books, files, membership lists, book-keeping records, etc.) have been handed over to the Authorities.

Within the next few days I shall mail you a detailed report.

With kindest regards,
Secretary General
(resigning),

CASTELLANI

Russia, Germany, Austria, Italy—we have lost them all awhile, but only awhile, for I know that when the present miasma of darkness is blown away by the mighty winds of freedom our Society will once again be honoured by the membership of each one of these unhappy countries. We have only to wait, and while I feel a little sad that my Presidentship should have synchronized with some of these

distressing happenings, I am on the other hand thankful that I am thus given the opportunity of redoubling my energies in doing all I can to strengthen our beloved Society and to spread more intensively than ever the light of Theosophy.

I feel more than ever that our Society is becoming a stronger force in these days of the world's weakness. (I feel that we have behind us, as rarely before, a driving power which will enable us to triumph over all difficulties, even though, as is inevitable, the darkness without has here and there penetrated within. With such penetrations I shall be as ruthless and as uncompromising as I can, for at all costs The Society must be guarded against attacks which should only come from without. This I owe to the future and to the past, and I shall fulfil my obligation to the uttermost.

I thank most sincerely my Presidential Agent in Italy, Dr. Gasco, and his colleague Mr. Roberto Hack, for all they have done to try to save the Italian Section for Italy's service. They worked heroically, but in these days *force majeure* has its temporary victories, and they have been compelled to accept defeat, but with their flags flying bravely to the breeze of adversity. It was, of course, fatal for Signor Castellani to try to tamper with the integrity of our three Objects, to seek to confine the Italian Section exclusively within the Italian territory and the present Italian conceptions of government. As he was unable to do so, since a substantial proportion of the Italian membership was unwilling to render this disservice to Italy, the intervention of the Italian authorities was a foregone

conclusion, despite all Dr. Gasco and Mr. Hack could do to make clear the fact that the Objects of The Society are in no sense subversive of the true interests of the Italian people. So, for a short while we are without Italy. We are indeed losers, but Italy is a loser also. May we soon be united once more for the service of Universal Brotherhood and to the greater glory of Italy.

A MONTESSORI MESSAGE

I am very happy to give prominence in this month's Watch-Tower to a beautiful and remarkable utterance of Montessori in connection with the recent festival of Christmas. And I feel honoured that this great lady has accepted my invitation to visit India in October next and to stay six months. She will study Indian conditions and relate her educational system to the needs of the Indian child. We shall place at her disposal, of course, the Montessori department of the Besant Memorial School, and I hope she will direct a training class at Adyar, which will, of course, be open to as many as can be accommodated. While here in Madras she will stay at Adyar, but I am arranging for her to visit the most important educational centres throughout India and to give lectures in them and conduct training courses. I shall write more about this next month. In the meantime the spirit of her work could not be more appropriately expressed from the point of view of Indian education than in the great message that follows:

The social events of the year should unite us more closely this

Christmas than ever before. But it is not music or joy that is in our hearts; we are thinking of other things, of the massacre of the innocents, of the grief and tears of the mothers, of innocent blood spilled in a mad fury of barbarism. It is the flight into Egypt: the children are leaving their fatherland in search of a refuge.

But, were not such events once closely connected with the birth of the Child, the Saviour? This was the Child they had all been seeking, but no one had discovered Him; only some humble had seen Him. To find this Child even the most powerful in the world had to trust to a Star which guided them.

So it appears to be happening now. The Child is born and we must seek for him: a Saviour is living among us.

In our century, which has been heralded as the Century of the Child, the adult is swept away and engulfed in his petty or fiendish scheming. Our hope is in the Child! When it is realized that the fallen man must seek in the child the help for his salvation, human society will be rebuilt and redeemed.

MARIA MONTESSORI

That which follows is a record of actual service of those who, in various countries, are in the grip of hatred. On return into the outer waking consciousness, I found myself impressed with this record of my reaction to the conditions in which I had been moving during the sleep of the physical body:

TRANSMUTATION

Sometimes, oftentimes, I think I cannot bear it. For I go into the places of black desolation where cruelty reigns unchecked, where mercy is unknown, where the lust of savages seeks out its victims and covers them with fearful suffering and terrible dishonour.

Sometimes, oftentimes, I think I cannot bear it. For round about me, surging up to me in pathetic and pitiable clinging are those to whom naught is left but utter despair. Behold a friend! Is there, then, by chance, even the feeblest glimmer of hope?

Sometimes, oftentimes, I think I cannot bear it. Families, families, families—grandfathers and grandmothers, fathers and mothers, children, children, children, relatives, close friends, the joys of marriages about to be blessed, little ones about to be born, peace, prosperity, hard living, but thankfulness for the mercies of love and comradeship.

Into it all bursts gloatingly calculated savagery, and tragic ruin desolates into inconceivable agony. Unbearable agony? Sometimes, and then desperate suicide. Otherwise . . . it must be borne, and is.

Sometimes, oftentimes, I think I cannot bear it. I see all these things. They cannot be hidden from me. No muzzling of the press, no lying declarations, can conceal the truth from me, for I have the right, I have the duty, to know, and therefore to help as best I can.

In the radiance of my colour body and under the symbol of Him who is Lord of all, I move among the black clouds of desolate despair. And the little children cling

to me weeping for the love that is no longer theirs. Young men and women challenge me to justify my radiance, and to fulfil the Star. Young wives and young husbands hold up to me their new-born babes and passionately demand that I shall deliver them. The old look at me dumbly, dishevelled, eyes dimmed by the darkness within.

Barbarism Reborn

Sometimes, oftentimes, I think I cannot bear it. For the evil-doers laugh at me. They dare me to save their victims. They laugh and laugh and laugh.

Sometimes, oftentimes, I think I cannot bear it. All the horrors of the past—the horrors of the persecution of the Christians in ancient Rome, the “holy” inquisitions of the Middle Ages—all are reborn, the utter savagery of them all is reborn, in the power of the deeper iniquities which today are within the compass of man.

Sometimes, oftentimes, I think I cannot bear it. And so-called Christian countries throughout the world, and countries pretending to observe the precepts of mighty Members of the Company of Compassion, remain content to suffer those whom they have placed in authority over them, their rulers and governments, to remain silent, to take no action, to make no denunciation.

Sometimes, oftentimes, I think I cannot bear it. And while civilization is being feverishly, ruthlessly, in the crude manner of the ancient destroyers of the noble, and of the blood-befouled haters of the weak, broken into pieces, some nations there are which are afraid of being

hurt, and connive at any expedient, honourable or dishonourable, to keep them safe!

Sometimes, oftentimes, I think I cannot bear it. These nations suffer their governments to maintain cordial relations with those who work iniquity, for they have no courage to denounce it and make war upon it. When wrong is condoned, is protected from attack, its armies are advancing upon the right and are attacking it. There is war, but these nations choose to turn their backs upon it and say it is not there.

Governments Counting the Cost

Sometimes, oftentimes, I think I cannot bear it. There *is* war. There *is* degradation. There *is* dishonour. And out of these must come suffering. Where wrong is widespread, where the forces of barbarism are triumphing over the forces of civilization, where peace and brotherhood are in danger, there let there be the sternest denunciation at whatever cost, and let the spirit of war be solemnly invoked to halt the evil that threatens the whole world.

Some nations and their governments are counting and counting and counting the cost. And they go on counting while the cries of the helpless are sounding terribly in ears they would make deaf. They see their fellow-men, they see women and children, plunged in their thousands into ghastly misery. And they say they cannot afford to help them. It is too expensive. They must think of themselves first. So they go about seeking all manner of compromises, all kinds of adjustments. They rush hither and thither, and declare they are much pleased with the cordial

relationships they have maintained or have perhaps established. They sign documents. And the forces of barbarism laugh and laugh and laugh. They laugh because these things make not one jot or tittle of difference to them. They laugh because they see the selfishness of statesmen and of nations, which is ever being used to guard their peoples from discomfort, to preserve them from war, to keep them comfortable in the midst of others' agony.

Sometimes, oftentimes, I think I cannot bear it. Where are the countries, where are the peoples, where are the statesmen and leaders, who prize honour and justice above safety, who have the courage to run risks for the sake of delivering the weak and oppressed, who are willing to stake their very existence upon an offering of their all in the cause of freedom?

The peoples are willing, but the statesmen are weak. They are afraid, and rush hither and thither in vain attempts to ensure a peace which they are ready to buy at almost any price. And while the world is waiting for action, for the vindication of honour and justice, for the guarding of civilization from its undermining by barbarians, for men and women whose spirit is the spirit of greatness and courage and not the spirit of expediency and procrastination—while the world is waiting for these, cruelty goes on its way unchecked, mercy remains trodden underfoot, the lust of savages continues to have its fill, and thousands upon thousands of hapless victims are thrust down into bottomless hells.

Sometimes, oftentimes, I think I cannot bear it. But I must bear it, for they cannot. I must give them all I have to give, for all that they had, their very moral courage itself, has been torn away from them.

I must bear it, and I must seek out others who also will bear it.

What others are not doing, we must strive to urge them to do. But whatever others may or may not be doing, we at least must do our duty, even though almost alone.

We cannot do more than this, and more is not expected from us.

God's in His heaven, and if we will but strive to be gods on earth, all will yet be well.

Yes, I will bear it, and happily.

THE WORLD IS AT WAR FOR ITS SOUL

“For what is a man profited, if he shall gain the whole world, and lose his own soul?”¹

Today the world is once again at war for its soul. So was it from 1914 to 1918, and though its soul was made safe, the safety seems to have been only for a time, for today there are those in the world who seek to gain the world, but who do not seem to know that the world they expect to gain can be but the body, the form, the outer husk. Their gaining of the world would be at the cost of the world's soul and of their own souls no less.

The mighty Guardians of the world will not permit this. They will not allow the world to be gained at the expense of its soul. But the cost of the refusal and the pain of

¹ Matthew 16, 26.

it depend largely upon those who are the world's most civilized denizens—the higher reaches of humanity.

If such as these hesitate, are afraid, allow their own interests, the interests of their countries, the interests of their faiths, to weigh more heavily in the balances than the interests of the world as a whole, then the cost of the refusal must needs rise, and the pain of it must needs be intensified.

On the one hand there are those who seek to gain the whole world for their selfish and narrow interests, and whose weapons of seizure are hatred, ruthlessness, persecution, the callous indifference to honour and justice, the contempt for mercy.

On the other hand there are those who sincerely abhor such barbarism, but who are unequal to cope with forces which deem all means justified to attain the end in view, and who hesitate to involve their nations in the horrors of war in order to preserve to the world its soul.

Such good people who fearsomely hesitate, who seek to placate rather than to denounce, and who are prepared to buy peace at almost any price, are almost as much a menace to the world as those who deliberately and openly seek to enslave it.

Evil is abroad

The world is at war. There are the forces of darkness, which have no weakness or shame to declare their cause and to fight for it at all costs. There are the forces which seek some kind of compromise between darkness and light, willing that light shall compromise with her nature¹ so that darkness may

exalt hers. And there are the forces of the light, which know no compromise, which have no weakness or shame to declare *their* cause and to fight for it at all costs, knowing that great is the Light and it shall prevail, and knowing that no cost is too great in the service of the Light.

To which army do you being?

The answer is little in doubt.

Only a very small proportion of the world's humanity is consciously fighting against the world's soul, seeking to tear the world away from its soul. A very small proportion, but a proportion which cannot be ignored because it is highly organized and knows well how to use every artifice of might to crush Right underfoot.

A certain proportion of the world's humanity is helpless in the toils of those who constitute this band of enemies of the world. But the vast majority of the world's humanity does indeed belong to the army of the Light, its value and effectiveness largely depending upon the leadership it enjoys. In the world today there are few leaders. In the high places, in office and power are those of small vision, of small political stature, timid, hesitant, ever afraid to run a risk for the sake of seizing an opportunity. So is it that the army of darkness, actually small in numbers, triumphs on every front, for as it advances, the leaders on the other side recede; as it insists, the leaders on the other side concede.

The Price of Peace

Abyssinia? Let the people of Abyssinia pay the price of the peace we want.

The Jews? Let them pay the price of the peace we want.

China? Let her pay the price of the peace we need.

What kind of peace is it that is thus purchased? Can we get a peace, can we enjoy a peace, can we retain a peace, which is bought with the martyrdom of the weak and helpless, with the blood of their injuries and with the terrible grief of their desolations?

How dare we say: Peace in our time, O Lord!

Shall not this martyrdom, this blood, this grief, cry out for vengeance not only against those who directly caused it, but against us who lifted not a finger against it, only here and there a cry, for fear lest we become afflicted as these unfortunates in their hundreds of thousands are being afflicted every day?

Charity, it is said, begins at home. It is also said that it does not end there. Let it be further said that charity which stays at home and issues not abroad will soon wither and decay.

There is but one world. The world has but one soul. There is but one charity which, while issuing forth from the heart and encompassing the whole body, stops not there nor at the frontiers of any land or of any faith, but surges ever onwards and outwards until it reaches the rainbow's end: and then . . . ?

Uncharitableness erects customs frontiers and at least demands dues in conformity or in conversion, if in no other forms. Charitableness knows no distinction of frontiers, not by denying them, but by accepting them, and in accepting asks no conformity or conversion, but remains content to give.

Charity has demanded from us that we shall go forth to save the afflicted, the weak and the grief-stricken, for thus only shall we save life—the one Life, ours and that of all that lives.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."¹

We are very carefully saving our lives, yet if the Christ was crucified to save the world, can there not be some form of crucifixion for us to save the Abyssinians, the Jews, the Chinese?

I say that the Christ spirit is abroad in these days of darkness, seeking where it may abide in strength and holy purpose.

The Christ is abroad

The Christ spirit has come down to earth in answer to the cry of those throughout the world who have become afflicted by the cruelties of man.

The Christ Himself is abroad, for "Lo, I am with you alway, even unto the end of the world."²

Where is He? Where else could He be save where His children are afflicted, are desolate, are in despair. And as He comforts them, He looks upon the world and says: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."³

Who is taking up the sword? He needs today the soldier. He needs those who will take up their cross and follow after Him into the fight for love and justice.

¹ Mark 8, 35.

² Matthew 28, 10.

³ Matthew 10, 34.

Each country in the world is blessed by greatness and by the great ones who have embodied it for all to behold. Never more than now has that greatness been needed. Never more than now has the world needed the great.

Never more than now has the whole world needed to pool its greatness that the peoples of the world may arise therein to purge the world of its darkness lest it lose its soul.

And the greatness ~~it~~ needs is the greatness which made each nation chivalrous, noble, pure in sacrifice, strong in justice, rich in culture.

If such greatness is embodied by citizens in every land, then will the Saviours of the world lead them to victory.

In Europe let there be a Federation of northern lands. Let there be a Federation of the West. Let there be a Federation of the South. Let there be a Federation of the East. Let the United States of America help the world to save her soul, and let India, the Mother of the Aryan world, regain the freedom of her own soul in helping the whole world to fight for the world soul.

Let every country put on the mantle of its greatness. Let each gird about itself the sword of service. Let each assume the crown of its righteousness. Let there be a world dedication to universal brotherhood. Then will the war of the world for its soul have been won.

THE SOCIETY'S CAPITAL

It should be very clear to us all that Good Work is the capital The

Society requires for its maintenance. As The Society accumulates Good Work its financial resources may also increase. And even if they do not, The Society will be safe indeed with its Good Works. But if its financial resources outstrip its Good Work, then it is in danger. A Section rich in money is in danger. A Section that is rich in Good Work is indeed safe. How dangerous to have a regular and substantial income if those in charge of it do not really know what to do with it. How safe to have a regular and substantial output of Good Work, for not only will this give The Society the Life it needs, but it will also give The Society the money it needs.

A particular danger as regards money is that it represents a power which has been as much abused as rightly used, and in receiving the symbols or tokens of this power we do not always trace them to their source—have they been created nobly or ignobly?

It is a problem of no little difficulty as to whether we should accept for Good Work money that has been coined in the Mint of Wrong. If we do accept it, we must hasten to dedicate it to the highest purposes we know.

But Good Work is ever noble, and cannot but sanctify those whom it contacts. Where money is derived from ignoble sources it must needs tend to stain.

I feel that there is no danger to The Society so long as its Good Work is ever on the increase, even though its financial state may go so far as to be precarious. If its financial state be precarious, then is the time for us to stimulate in every

possible way its Good Work. We need then have no fear, for then it is true to say that the Lord will provide, and we must not deserve the epithet: "O ye of little faith."

On the other hand, if our financial state is what in the outer world we should call safe, let us be sure that our spiritual state is also safe, for money often comes in order that opportunities may be the better seized because of it.

The Reign of Brotherhood

If we become well endowed with money, let us challenge ourselves as to whether we are engaged in utilizing it as it is intended to be used, as the Masters would have it used for Their Society. Money is opportunity. With it we must seize opportunity. What is the opportunity we have to seize?

Unless The Society lives difficultly it is not achieving its purpose. The Society must have hard work to maintain itself. It must have hard work to do its work. It must ever be in advance of the world, in advance of crowds, of thinkers, of statesmen, of philosophers, of priests, of scientists, in that it knows otherwise, that it knows what has yet to be known. Not that it is greater, but that it is different. Not

that it is wiser, nor that it has finer intellectual power, nor that its emotions and feelings are more beautiful, but that it has other Truth which some day shall be precious to the world, Truth that it cherishes and guards lest it be not available to the world when the time comes for need of it.

Far more important than any approximation of Science or Religion or Philosophy to Theosophy is the approximation of man to Brotherhood, and while we may well recognize the value of Science, Religion and Philosophy in the understanding of Brotherhood, these are after all but means to the end of Brotherhood and of man's identification with Brotherhood. In Man himself dwells this Brotherhood. Brotherhood is his original and eternal birthright. He is an integral part of the Universal Brotherhood, and the work of religion, science, philosophy, and of all other expressions of life, is to arouse in him that which is there, and to help it to ascend its rightful throne and reign in him unchallengeable and for ever.

Therefore is it that the First Object of The Theosophical Society stands where it is—first and foremost. Therefore is it that the other two Objects come second and third, as servants of the first.

The Cycle Of The Will

JAI MANAVE JAI!

BY GEORGE S. ARUNDALE

Theosophists are called to the service of the Manu, Father of the Aryan Race, to apply His laws to the spiritualizing of our modern civilization, adapting them to the special needs of the nations.

A First Ray Call

AS we go back into the history of The Theosophical Society we perceive that at different stages different rays have been emphasized, and different types of work have been demanded from those members of The Society who have had the necessary vision.

In the beginning of The Society's history, the emphasis was obviously on the First Ray, because the First Ray is the building ray and established the rhythm required by The Society. We may call this a First Ray Society essentially, even though the Second Ray influence must inevitably be strong because of the influence of the Chohan K.H. And many years ago after the First Ray sent forth its dominance, the Second Ray became influential, and successive to that the Seventh Ray, and then again the Second Ray.

Now we have again a call from the First Ray. A period of the emphasis of the Will is coming over the whole world at the present time. Not that any other aspect of consciousness is lessened, but that from time to time one aspect becomes dominant and infiltrates into all the other aspects, and so one particular

group of the Hierarchy will, as it were, take charge, almost as one might think of a relay race.

It is will-power that for a short period (though I do not know its length) is surging through the world, and by strengthening the will, we can strengthen every other aspect of our consciousness. We can take advantage of every surge of power and use it to fructify the other aspects of our consciousness, and especially the aspect that is dominant in each of us individually. While you can certainly produce results along any line, there is quickening of productivity on the First Ray. We all belong to all rays, but by working along that line for the moment, we can do more on our own individual line, our individual ray. Each is on all rays, even though one may be dominant for the moment. Though I may say I am on a certain ray at the present, if anyone would ask, "Will you be eternally on that particular ray?" I would refuse to commit myself as to time. In terms of time I am this ray, but I am also all the others. In a modification of the phrase of Walt Whitman, "I am large. I contain multitudes of rays."

Renewal of Education

With the manifestation of the First Ray will come naturally as a second consequence that of the Second Ray, for there are two Founders of The Theosophical Society, and we never have a manifestation on the First Ray without also having a manifestation on the Second Ray.

So we have before us two essential objectives in this new year of 1939, on the various permutations and combinations of which we have to ring very wonderful changes if we can. The first is the essential reconstruction of the life of the world in terms of the First Ray, which is to say for us, in terms of the giving of the Law by the Lord Vaivasvata Manu; and the second objective is the renewal of education.

For those who are prepared to dedicate themselves to this great Law-Giver of the structure of the Aryan Race, and to express that dedication in whatever particular department of life they may be working, He becomes again their Commander-in-Chief, obviously working through His First Lieutenant, the Chohan Morya, and through His Second Lieutenant, Dr. Besant. And this keynote of the Besant Spirit is as near as we can reach down here to the work of the Lord Vaivasvata Manu. Dr. Besant herself never went out to work in the name of the Manu but she uttered the old war-cry: *Jai Manave Jai!* Victory to the Manu! Even in England and on the Continent, in America and elsewhere throughout the world, when she knew there was a call from the Lord Vaivasvata Manu for some of His children to go out and try to fight for Him, she has

with flashing eyes uttered that stirring mantram. This great Call must be uttered in the West no less than in the East, and I am perfectly clear that if we will try to dedicate ourselves in concentration and meditation, constantly thinking about Him, the Lord of our Race, through the magic of Dr. Besant herself we shall be able to be very much more effective in our work and contribution to the success of His work for 1939.

Fortunately we shall have Dr. Besant at our disposal, and her very eminent colleague, Dr. Bhagavan Das, who is convinced that for the good of his country and the world the Manu's spirit must pervade the world. If only we can meditate on Him, we shall have little difficulty in finding out what He wants. Only we must approach Him with the utmost impersonality so that we may be able to be impressed clearly with His intentions. The difficulty for most of us is that we think we know what ought to be done. I can assure you we do not. In any case, if you come into remote touch through Dr. Besant and the Master Morya, you see how very much more He is eternal, and how very much more we by contrast are time people, trying to fit eternal things into the requirements and dominations of Time.

In the Name of the Manu

It is in India that we have especially to be active. In India the best results ought to be obtained, because this is the great home of the Aryan Race. We shall have to run counter to innumerable prejudices, thoughts, and opinions, political and otherwise. What does that matter

to us if we think or dare hope that we are in even the smallest measure fulfilling His desire? Though this is in the nature of a presumption, still if we are free from enslavement to our smaller selves, perhaps the Higher Self will be able to reign.

Enter into the spirit of the Lord Vaivasvata Manu. Know as much as is possible about Him. Ponder upon such of His declarations as may be available to you. I want you to feel your strength in this matter. It is not a question of position, learning, influence. It is He who matters, and the humblest, the poorest, the simplest, the least efficient amongst us, can draw near to Him through the tremendous potency of dedication, and that very potency which will draw us near to Him will help us to do His work.

I am urging those who are going back to western lands, to take His spirit with them and challenge what is going on in the light of such revelation as may have come to them here in Adyar. This very vivification of Adyar in the 1939 plan¹ is evidently intended for this very purpose of harnessing the power of every resident to whatever work he feels disposed to undertake. It is all part of the scheme of making more fire under the pot which has to boil. I earnestly trust that every single member of The Theosophical Society will regard it as part of his duty in dedication to the Lord Vaivasvata Manu to fit himself into every congenial scheme for the re-energizing of the Work. For as the immediate forces are released which are so intimately Aryan, so will the

¹ See January *Theosophical World*.

essential forces flow through the awakened channels.

What is very important is to realize that our appeal is not merely through words or through schemes with which we seem to be exclusively concerned. We must awaken everywhere we can every aspect of Aryan life. It is part of Shrimati Rukmini Devi's dedication to the Lord Vaivasvata Manu Himself that she hopes to be able through dancing to help in the delivery of His message. Dancing is an immensely potent factor in adjusting everyone in rhythm to the Real, and so making them infinitely more receptive to the Manu's scheme of life.

If only there were someone who could release through singing His message, it would make an enormous difference. Words are all very well; schemes are all very well. But you want the rhythm in everybody. The most potent way the rhythm can be manifested is through sound, form, colour, movement, gesture. The dancing with which we are concerned comes straight from First Ray sources, as one has reason to know when one goes to Chidambaram. If only there were a great singer who could sing the glories of the Manu, if we had a band of beautiful chanters, if only we had a great flutist who had in him such a sense of dedication, our path would be infinitely smoother on our coming Indian tour.

Again, we can be a band of soldiers going out in His Name, as we have read the goings forth in times of old, in those beautiful descriptions given us by our two great leaders.

We need outposts of workers throughout India who will attempt

to discern the spirit of the Manu as applied to the problems of India. We need no less such workers in Britain, Europe, America. The deeper I go into this new programme that the Manu is making in the persons of some of those who remember Him, the more clearly I see that a selection is again taking place within our Theosophical Society, and I am very much hoping that there will be a very adequate and substantial response.

Manu for the West

So far as the West is concerned, we must not think merely of what people will receive, what they will stand, but also of what they need and how that need may be supplied, even through forms at first uncongenial. My mind goes back to the establishment of the Victorian era when that great band—Shelley, Byron, Keats, Dickens—stood up against the civilization of the time and challenged it. There are magnificent passages in the poetry and prose of that era that show forth the spirit of challenge and loneliness, of challenge and triumph. We want people who can so stir the world. In both the East and the West we want people who are prepared to stand alone, and to give each what it needs irrespective of circumstances and the lines of least resistance. There could be nothing more glorious, let us say, for our great Sections of Britain, Europe, the Americas, than to come together in a spirit of dedication to the service of the Lord Vaivasvata Manu and in all humility but in all sincerity to say: This is what the West needs in this, that, or the other department.

I can conceive how that could be wonderfully done not only for Britain, for Britain has a special place in connection with the Indo-British Commonwealth of Nations, but no less in the United States of America. I think of so many things that must be done challengingly and loneliness, so that one person begins and begins and begins against the whole stream of both eastern and western civilization. It is not a question of what the people will receive either in India or anywhere else. It is a question of telling the truth as unveiled as we can tell it so that by its very nakedness it carries conviction.

Think of the Manu, of His relation to the Aryan Race, of His giving the great Laws which are as true today as ever they were. There may be adaptations necessary, but in the midst of the adaptations we must see His reality and divest ourselves of all those clouds which sometimes seem to surround us, because we feel that we must temper the wind to the shorn lamb. There are times when the shorn lamb needs a full blast, or at least a very strong blast indeed. This is such a time. I am convinced that the world can stand a great deal more of the naked truth. I believe that if we venture upon reality here and now throughout the world, we shall find, to use a common expression, that it pays in the long run. We must try to speak the truth and not bolster up the higher with the lower. There must be those who will teach Theosophy who are in touch with the needs of the time, but there must be some of us who are messengers, reformers, saviours on a small scale.

A Light in the Darkness

I would that the flame of the Manu could burn through India. The iron of the First Ray is red-hot in the furnace at the moment. If we take it out of the fire, we can do tremendous things with it provided we have humility, impersonality, and submit ourselves wholly without reserve to the Will of the Elder Brethren. Personal strength, determined submission to Their will, combined with humility with regard to oneself, and a sense of deep impersonality, all these will make us very potent servants of the Masters in these time of the world's difficulty.

How fortunate it is that the world has its difficulties here and now, when you and I are so magnificently equipped to help to cope with these difficulties, each along his own line! How privileged we are! It may be a long time before we may again contact a world with such difficulties, that we with our light may help a world in its darkness. Let us make the best use

we can of this particular incarnation, for it is not so easy for the concourse of beneficent circumstances to be as great as the concourse is today.

And you, young people of the world, are almost as privileged as are we older people. You see, we older people have gone through many of our difficulties and troubles and have come out on the other side. You young people have still to go through your experiences. And yet we are without distinction all equally blessed. We are face to face with difficulties and are so finely equipped.

Let us look over our armoury and brighten all the pieces that have become dimmed through lack of use. Let us have an armoury so bright that it almost makes light even more than it reflects it. Let every faculty be shining with power, with activity, within us. Let us go forth, some as troubadours, some as knights of old.

Let us go forth in the spirit of the Manu. It is His year.

THE FATHER OF THE ARYAN RACE

Our Manu is living in the Himalayas, not far from the house of the Lord Maitreya, and He comes sometimes to His great Brother's house. He is a magnificent-looking man, with a great beard rolling down over his chest in glowing waves of brown, and masses of glorious hair, mane-like, a lion-head of unsurpassable force and power. Tall is He, and of King-like majesty, with eyes piercing as an eagle's, tawny and brilliant with golden lights.—A.B.

Integration, The World's Need

BY ADELAIDE GARDNER¹

What the world needs is the right integration of the individual to society in terms of the emerging sense of a truly inclusive unity of all mankind, in fact a recognition of universal brotherhood. Some nation must lead the world into the new social order. Will it be India?

A Critical Point

THE Theosophical teachings hold a key to the whole problem of world tension, for according to these teachings the evolutionary process has reached one of its critical points, and at such times the strain between old and new ways of living is acute. The critical point at this period is the shifting of human consciousness from its deep embedment in the analytical and separative mental consciousness to a focus in subtler mental material, where the life that stimulates to thought is that of buddhi, sometimes called the Christ consciousness. There is very much involved in such a shift of focus, for the life of the separative mind is the personal emotional nature, rightly recognized in western psychology as the power-house of personal activity. Emotional values are almost always self-interested, centre on personal advantage and desire. Buddhi, on the other hand, the life of the higher nature, is focussed in unity, and the advance guard of the human family is beginning to touch the sense of human solidarity and even to use this with some freedom. It brings with it a clear sense of underlying

oneness, and the ability to sacrifice personal advantage for the sake of the good of larger units, such as a State, or a race, or even the world as a whole. Between these two habits of mind there lies a no-man's-land of conflict and uncertainty, in which many adventurers, many countries, find themselves at the moment.

A very fine symbol can be used to illustrate this transition condition of chaos, or formlessness. This is the symbol of the chrysalis, for just as the grub weaves round himself a hard cocoon within which to change his shape, and when ready nibbles away the crust and emerges in a new form into a wider field of activity, so the human being, using the fabric of the lower mental world to gain experience, builds about himself a rather hard and resistant lower mental body, within which he shelters himself for many lives. At last wisdom begins to dawn, and often after a period of darkness and even withdrawal, when all spiritual life seems dead, the new form takes shape, has the courage to eat away the encrusting shell, and gradually emerges, a new creature, with the wings of the higher mind clinging to his new and more beautiful form. This is an ancient symbol, but one

¹ A precis of the Convention lecture given at Benares, 29th December 1938.

of great meaning, and very perfectly illustrates the process occurring in the vanguard of the race at the moment.

Conflicting Ideals

In such a period conflicts are everywhere in evidence. Idealism is growing, as one can see in the increasing awareness in many countries as to the wastefulness and stupidity of war, but on the other hand there is also widespread fear and doubt in regard to the possibility of realizing these new ideals. The world is half-hearted, unable or unwilling to trust the new consciousness, and inclined to fall back at critical moments upon old and more familiar habits of bargaining and compromise, in which some immediate good secured seems more important than the larger ideal. This was evident in Munich in 1938; it is evident in India, where the building of the new Constitution is being attempted on rather hit-or-miss lines, without sustained idealistic vision. India is dazzled by western science, tending to ape the western modes of dealing with politics and town-planning, taking a bit here and there and patching it upon the older civilization in a casual fashion, instead of going back to the magnificent standards of the ancient Indian cultures, and building the new State on the grander lines of its eternal ideals.

Now imitation is dangerous, because the imitator is a different being from the original creator, and in this case the imitation of the West by the East is peculiarly unsatisfactory because the life of the two hemispheres has developed on fundamentally different principles.

Hindu culture is a harmonious growth based on an organic conception of the relation of the individual, his religion, his family, his business, to the State as a whole. Christianity has accepted a fundamental dualism between State and Church, between secular and religious affairs.

In pre-Christian Europe the early Greek States accepted the Hindu conception of an organic relation of the individual to society. A famous dialogue of Socrates in Plato's *Republic* shows clearly the difference between two ideals of the State in relation to the individual. On the one hand there is the theory that man makes a sort of agreement of convenience with his fellows, bartering his freedom to do exactly as he likes for the sake of greater security and the safety that comes from living in a group.

In later centuries this theory was developed under the term "the social contract," and was the basis of a great amount of comment by western philosophers. In the *Republic* Socrates shows its fallacy, for man being at root a spiritual entity is inherently related to all his fellows by the common spiritual life. Man is by nature, according to Socrates, a social creature, expressing his best qualities only when he is in close social relationship with his fellows.

The two theories are important to consider in the changing world today, for while the first has only a utilitarian meaning, the Socratic idea gives to human association all the importance of a sacrament, an outward and visible sign of an inward and spiritual condition.

Socrates also recognized that just as the individual has his physical,

psychic and spiritual levels of experience, so also the State, being an expression of the whole race, must also have its existence at all these levels, and a function in relation to the members of the community upon each of them. This view might have built a vast empire, but slavery was admitted in the Socratic scheme, and the vigour of Greece was undermined by the suffering of its slaves. It went the way of other empires, the way of Carthage, Rome, and other great social units, the philosophy and practice in each of which had some great flaw that corroded the social structure.

Dualism in the West

Christianity declared the spiritual equality of all, and has always stood for universal brotherhood. Its vitality probably depends upon this as much as if not more than upon any one other factor. For it suffers from a profound philosophic disability, in that its teachings very early came under the dualistic influence of the Nestorians, who put God and the devil in strong opposition, divided life up into lay and clerical, and generally imposed a duality of view upon the faith which has been reflected in all European history and in the civilizations influenced by Christian ethic. Individual mystics of course always transcended this dualism, but the average person accepted the attitude that man was divided into a body and a soul, and while the State had control over his body, the Church was the natural guardian of his soul. Such a splitness in thought naturally worked out into the conflicts between the vari-

ous Empires and the Papacy. The Holy Roman Empire attempted to solve the difficulty, but ended in corruption, religious wars of persecution, and final disintegration.

Yet the emphasis upon dualism has been useful to the West, for it is often only in periods of acute conflict that the greatest spiritual strength is evoked. So during wars of religion and of conquest, there was always the monastery to which men turned to escape the perpetual pillage and misery of feudalism, and later, during the great religious wars of the Middle Ages, men and women found the strength to think for themselves in the midst of the conflict between ruler and people, between Church and State. It may be that the split mind developed by the Christian teachings was necessary in order to bring to flower the intense individuality and keen sense of responsibility that is so characteristic of many western peoples.

But western nations grew up haphazard in the midst of this antagonism between the secular and the spiritual, owing allegiance to different masters in the affairs of the world and in those of the spirit. Hence industry and even politics, the conduct of the social welfare of the whole group, was often left to the materialist, and looked upon as apart from culture, and not integral to the life of the spirit.

In the sixteenth and seventeenth centuries and during the Industrial Revolution there was an active return to philosophic thought about the relation between the State and the people who composed it, but in the end the utilitarian philosophy held the field. This philosophy accepts the fact of an underlying

universal law, but that law is not seen in its deeper aspects. Supply and demand were supposed to adjust themselves if left alone to fight it out, and most of modern industrialism grew up under the resultant *laissez-faire* policy, as it was termed. The deeper law of human brotherhood, which demands that the strong shall not exploit the weak, was ignored, until the humanitarian movement grew up, in opposition to the utilitarian policy. All that we know today as social reform, the extension of the franchise, the organization of the workers, and the development of cooperative societies was fostered by the humanitarian influence.

Yet in spite of the humanitarians the materialism of the world increased, and so impulse after impulse was sent out by the Elder Brethren to maintain and support the spiritual factors in the race. The religious revivals of Swedenborg, Wesley, and the Oxford Movement were balanced by the discovery of ancient manuscripts, the study of comparative religion, and the attack upon the infallibility of the Bible. In the early nineteenth century Emerson and the Transcendentalists brought great sympathy into their study of the Vedanta, and then in 1875 The Theosophical Society was launched to restore to the West the long lost ideals of the East and to demonstrate the possibility of founding an organization based on the spiritual unity of all mankind. From this experiment the older concept of the State may again return to the West, a concept in which the integration of the individual to the State rests upon the recognition of his spiritual nature, and the civil responsibility of the State is that of

supplying the best conditions under which the spiritual nature of its members may develop.

The True Foundation

In this very brief review it is evident that western political and social conditions have grown up without a sound philosophy behind them. The Christian ethic, when followed, supplied the sense of brotherhood, but the absence of a basic philosophy of unity underlying the dualism of matter and spirit left society without a sound foundation for relating the individual to the whole. So today much of the current bewilderment and inadequacy of our methods in the face of critical situations is due to the fact that we are trying to make wholes out of parts, seeing the liberty of the individual as a thing in itself, apart from his social obligations; seeing a single State as a unit which can determine its policy apart from other States. In fact the League of Nations may be said to have failed in its larger mission because it was used to support the interests of a part of humanity, and was not an effective expression of the principle of human brotherhood. On the other hand, the International Labour Office, which under the auspices of the League has done such magnificent work for human betterment, irrespective of race or creed, has prospered.

What is needed today, then, is a right integration of the individual to society in terms of the new consciousness, in terms of the emerging sense of a truly inclusive unity of all mankind. To this end the State must be seen as threefold in its function, just as the individual

is threefold in his nature. There are many ways of analysing the constitution of man, but for the moment let us be content with the simple one of body, soul and spirit. Man and the State being essentially built of the same living tissues, the State also has its physical organization, its psychic life and its spiritual aspect. To meet the needs of man, the State must fulfil its functions at all these levels.

In his spiritual life man must recognize his unity with all his fellows. The unitary philosophy of the East necessarily is tolerant, for if all men are to be integrated to an organic State, and yet be free to pursue the spiritual life as the greatest of all activities, it is perfectly inevitable that there should be divergence of religious methods, and even of teachings about fundamental things. Yet all being part of one State, all must have their place. Hence in any community where recognition of spiritual unity is a basic factor in the philosophy, the religious forms are bound to be varied, and tolerance for divergence of belief is inevitable. The six systems of Hindu philosophy, varying from a very materialistic conception of the universe, to the monism and mysticism of the Vedanta, is exactly what one would expect from a culture which accepts both reincarnation and the solidarity of the human race at the spiritual level.

The Self and the State

Something of this wide understanding of the need in man for various ways of finding God is necessary in the State of the future if the spiritual life of the individual is

to develop on vigorous and wholesome lines.

At the psychological level the individual needs the widest possible experience and many opportunities for developing latent capacities of thought and feeling, and these must be provided by an adequate educational system. Such an educational system, seeing man as spirit in his essence, leaves him free to find his own form of spiritual expression, but inculcates reverence for the methods used by others. Religious tolerance, together with a sense of adventure in the search for his own enlightenment, should be the basis of education, and personal disciplines used would be based on the science of the SELF, and taught only as a means of SELF-discovery. So also the mind must be trained, not only the hands, for clarified and impartial thought is need by the community. There should also be self-expression in art, and in easy social contacts, for the gift of capacity to make real and simple relationships with one's fellowmen is one of the rarest gifts cultivated in our schools today. The training of the hands is part of such a system, its purpose being not merely to enable the child to earn his living, but to give him a more complete preparation for life. Through all this there should run on the part of the student a quiet growth of recognition of his real relation to the State, and of his obligations to society, inculcated directly, perhaps, through voluntary social work in the higher classes of the schools. A child thus educated might indeed develop as a personally integrated individual, and so be relieved of the pitiable sense of anxiety which is characteristic of

many adolescents and young people today.

At the physical level it is essential that the community sees to it that the physical needs of each individual are supplied, as a matter of course. There is no economic barrier to the ability of the State to do this. There is sufficient control of material forces, sufficient knowledge and machinery, even with a very much shortened working day, sufficient production of the necessities of life throughout the world, to supply the needs of all. It is not knowledge, it is not capacity for organization, it is not material goods that are wanting today. What is wanting is vision, the vision that brings a convinced sense of the unity of each man with all his fellows. Such vision would see the world as one, and insist upon dealing with social situations in terms of the good of the whole. But we lack enthusiasm for human betterment, and for the service of each part given freely to the whole. We are still too self-interested, wanting something for ourselves, afraid that a readjustment would leave us less well off than we are at present.

We imagine we must sacrifice personal liberty, personal wealth, personal security, in order to found the new order, and we are not willing to make that sacrifice. As a matter of fact, what is demanded of us is not a lessening of personal happiness but a completely new idea of that of which it consists. When from a background built upon a sound philosophy the good of the whole is sought, the result is an increase of personal freedom, sufficient wealth, and above all the attainment of psychological security,

for if the spiritual freedom of the part is acknowledged and revered by the larger unit, the whole fulfils the part and in no sense destroys it.

The New Order

So that again it comes down to the need for individuals to change the habit of their minds, if the new order of human life is to come into being in our times. Sooner or later this new order must come, because the course of human evolution cannot be stopped, but if it is to come in our times a certain number of individuals need to make the effort to integrate themselves upon the eternal basis of unity with all that lives. They must commit themselves afresh to living according to the old philosophy, old because so often revealed in the past, but now new, because many human beings today are at last able to reach up to the world where its basic facts can be known at first hand.¹

As an increasing number of individuals cross the mental frontiers between personal and impersonal thinking, between the lower and the higher mind, it will become possible for them to convey to the general public a greater confidence in the principles upon which the spiritual laws operate. Once these principles are understood or even accepted as probably sound, the wasteful folly of competitive systems of industry and of hostility between nations will be obvious. The conflicts created by a dualistic philosophy in the individual, by self-centred

¹ At this point in the lecture there was a consideration at some length of the process of personal integration. This will later appear in book form.

and separative living in society, and by self-interest and bigotry in religious and national life have had their use—but today they are out of date. The new civilization must be based on the recognition of brotherhood, without distinction, and a willingness to admit all brothers to be members of one socially integrated whole, or it serves no useful purpose today and cannot endure.

Who Will Lead?

Is there no nation in the world today ready to give a lead to the others in beginning this vast experiment? Could India do this?

India stands today in a unique and very special position, for not only is her natural culture based upon the concept of a truly integral relationship between the individual and the State, but her Constitution is in a formative condition, and the next few years will see a new India arising, as she steps out into the world of international life as a free unit within the British Empire. Is it not possible for members of The Theosophical Society in India to seize this opportunity, and to make of India a wonderful experiment which will convince the western world of the value of polarizing national life to its national spiritual centre? There are many in India who are deeply familiar with the technique of personal integration, with what is called yoga, the orientation of the personal nature towards the light of the spirit. There is a magnificent tradition of indigenous culture, based upon dharma, the just contribution of each person in the community to the life of the community in which he lives, each giving according to his

capacities. Why should India look to the West for extraneous political slogans, for concepts of the State which are built haphazard upon the basis of a blind materialism, a materialism already discredited and admitted by great western thinkers and writers to be incapable of producing human happiness?

In several recent books, such as Joad's *Guide to Philosophy of Morals and Politics*, Aldous Huxley's *Ends and Means*, or Gerald Heard's *Third Morality*, the situation in the West is fairly faced, and the poverty of the cultures based upon utilitarianism, and upon a dualistic conception of body and soul as at war with each other, is seen clearly. A life lived for sensation ends in satiety and boredom. A life which seeks wealth only ends in defeat, or in bareness of spirit. Even those who live and work for fame find in the end that the opinion of others cannot satisfy the hunger of the soul. Only by some conquest of the lesser self and its direction towards the knowledge of the real can anything like lasting happiness be achieved.

India is familiar with all these teachings, and can add to them the further wisdom of the past when the Laws of the Manu outlined the relation of the ruler to his people, of the worker to his work, of the woman to her home, of the child to its parent. The dharma of each is based upon his spiritual relationship to his fellows, upon a real relationship, and not upon the momentary reactions of a limited personality. . . .

Cannot Indians today accept afresh these old traditions, renew their allegiance to them as the basis

of their daily lives, and in a liberal and enlightened manner adapt them to the needs of India today? Is it not just possible that if a few dedicated and devoted workers set themselves the task of rebuilding the Motherland in terms of her old greatness, revising and adapting her tradition to meet modern needs, here in India there might spring up that civilization for which our world is crying out? A civilization based on tolerance and brotherhood, in which the spiritual need of all is given first importance, and the materials of common life are shared to meet the physical needs of all? Here there could be an education such as the world is waiting for, where reverence for the past and knowledge of the meaning underlying the hereditary teachings walk hand in hand with the best of modern science and skill. The two are not

incompatible as some think, but complementary. In such a State these could develop a civic spirit such as Greece knew in her prime, when the selfless service of the State was the highest duty both of the intelligent and also of the illumined.

All this is possible. Other experiments have been made, from time to time, and India is ripe for such an adventure. Such an India could do much for the world today. We need to see a nation dedicated to the things of the spirit, applying the ideals of the spirit in a practical way to the affairs of everyday life. And is it not also possible that such an India could prove to be a fit vessel into which ever increasing life from the Elder Brethren might pour down from the sacred centres of the Himalayas, and flow out thence for the regeneration of the world?

SHELLEY SAYS

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor flatter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.

Social And Technological Trends

IN RELATION TO

National And World Conditions

THERE has been formulated in New York by Mr. William Knight, a highly experienced engineer and Theosophist, a plan for advancing world peace and progress which it seems quite apropos to present to the far-flung body of readers of THE THEOSOPHIST in the hope that it will everywhere be brought to the attention of scientists, engineers and technologists who may be willing to cooperate with the National Advisory Committees and the International Advisory Board which Mr. Knight proposes.

It seems hardly necessary to say it to the readers of THE THEOSOPHIST, but this strange period in Earth's history is, on the one hand, so fraught with confusion, cruelty and misdirection, and on the other so imbued with altruism and desire to be of service, that any intimation of a way out toward better and happier conditions should be welcomed

by all men and women of goodwill, and taken up and acted upon by those who can do so.

Mr. Knight believes that the truth of the matters concerned should be found out by a body of scientists, technologists and engineers who are not prejudiced in favour of or against any set of preconceived ideas or programmes. Such a survey as he proposes would be a most excellent test of the soundness of the teachings of Technocracy, a simple statement of which appeared in the October and November issues of THE THEOSOPHIST, and should be made in view of the rapid and remarkable growth of the technocratic movement. The proposed cooperation of scientists, engineers and technologists of all lands in this world-wide survey seems a matter of considerable spiritual import, and I gladly pass on the programme in the words of its author.—F. MILTON WILLIS.

MR. KNIGHT'S PLAN

A New Social Mechanism

It is proposed to organize a National Advisory Committee on Social and Technological Trends, composed of American scientists, engineers and technologists who are competent and willing to undertake the work outlined below. This work shall be undertaken only if it appeals to a sufficiently large number

of men and women who believe in its timeliness and are willing and able to contribute to its success with their work or their money or both.

It is further proposed that once this committee has been organized, it shall take the initiative in bringing about the organization of similar committees outside of the United States, each composed of

outstanding scientists, engineers and technologists of the great nations of the world.

The object of all these National Advisory Committees shall be to cooperate in research work undertaken by an International Advisory Board on Social and Technological Trends, composed of the membership of all National Advisory Committees, the programme to be briefly as follows :

1. Make a study of the magnitude and rate of scientific discovery and technological progression achieved during the past one hundred and fifty years and find out, with particular reference to each continental area of the world, whether or not the corresponding evolution of the social mechanism of production and distribution of all goods and services on each has progressed at the maximum possible rate compatible with the physical set-up of climatic conditions, mineral resources and population existing on that area. If not, specify the causes of such a lag.

2. Find out whether or not, and to what extent, the ever-increasing use of energy other than that of human beings and animals, which has taken place during the past one hundred and fifty years, dictates today the mode of operation of a social mechanism. If so, define its basic operating laws.

3. Define to what extent and within what limits of energy conversion rates, and the rate of depletion of non-replaceable natural resources, the basic laws mentioned can be partially or totally ignored, for a time, by one or all political divisions of a continental area, without impairing the continuity of the

operation of the social mechanism of that area and the stability of the social institutions of all continental areas of the world.

4. Broadly define, on the basis of the physical set-up of climatic conditions, mineral resources, the number of energy conversion devices already built, the technically trained personnel, and the technological knowledge available today, also the rate of energy conversion prevailing, on any particular continental area, the form of social controls best adapted to such area for the production of the largest possible flow of goods and services to the largest population that the area can support on its own natural resources, with the most efficient balanced load operation of its present technological equipment and the least possible waste of irreplaceable natural resources and human effort.

5. Determine the natural resources in excess of local consumption and the excess of goods and services which could most efficiently be originated on any particular continental area with its present technological equipment and could be exported to, or should be imported from, other continental areas, in such a manner as to establish the nearest approach to a continuous balanced operation of the production and distribution mechanism of all continental areas ; this without attempting to interfere with the natural inequalities inherent in the unequal distribution of natural resources on the continents of the world.

6. Find out whether or not the present economic system, based upon the use of a currency measured in terms of a commodity (gold,

silver, copper, nickel, paper) entirely unrelated to the physical process of production and distribution, and endowed with an arbitrary and variable exchange value, can be so amended as to provide, at any time and place, an accurate and uniform measurement of the physical cost of production and distribution of all goods and services, a cost exclusively based on the exact measurement of the energy degraded in the technological process of production and distribution used. If not, design an economic system and a currency that will do so. This currency should provide an accurate measurement of production and distribution costs of any and all goods produced and services rendered on any particular continental area. It should also provide a means of predetermining the social usefulness of technological changes, and the reaction of such changes upon the internal economy of the continental area and its foreign trade.

7. Originate any type of research work bearing upon the physical operation of the social mechanism (both national and international) that, in the estimation of the Committees, is conducive to the collection and to the widest possible dissemination of pertinent data and information leading to a better popular understanding of the operating laws of a modern social mechanism and a clear vision of what science and engineering can do toward eliminating, in so far as this is humanly possible, the sense of fear of present and future economic insecurity, *which is the paramount motivating cause of misery and crime,*

racial antagonism, hate for certain minorities, revolutions, and wars.

A Survey of Modern Society

It is fully realized that this programme emphasizes the urgency of a detailed study of the physical operating characteristics of modern society, and that the human phase has been almost entirely disregarded. The reason for this is that, if it is conceded that since about the beginning of the last century the evolution of our social institutions has lagged behind that of our scientific and technological progression, and if it is further conceded that the present world unrest is mostly, if not wholly, due to this lag, it becomes imperative for us, before we reach the limit of social intolerance—when the very foundations of our civilization would be endangered—that we first specify the limit of this lag behind which we cannot go, and also the optimum reorganization of our social institutions needed to harmonize the operation of our social controls with our ever-expanding scientific discovery and technological changes. Between these limits lies the solution of our present troubles.

As there are technological trends responsible to a large extent for the moulding of the social environment of national entities and the behaviour of individuals, we cannot continue to ignore the fact that our type of modern civilization cannot be made to function much longer according to our wishes and beliefs only. For instance, on the North American Continent the rate of degradation of energy is rapidly approaching 200,000 kilogram-calories per capita per diem. There must be some physical limiting

conditions preventing us from indulging forever in a wish-fulfilment regulation of national policies and international relations which now clash daily with modern technological trends.

The Scientific Method

As we have developed an entirely new type of civilization, in which the work of the world is increasingly being done with physical forces which no previous generation of men knew how to use, if this civilization is to endure we must primarily concern ourselves, at the present time, with a thorough study of the social effects of large-scale energy conversion in a modern highly industrialized social mechanism—which is the province of scientists and engineers—before moral and intellectual forces equally responsible for the moulding of modern society can be studied in their true perspective—which is not the province of scientists and engineers. This being the case, we must first approach the operating problems of modern society with the same methodology that we employ in the study of all scientific and engineering problems. In order to do so, we must state our problems and their suggested solutions in physical terms only.

It is with this in view that an attempt has been made to outline the present programme in such a manner that the conclusions arrived at could be coloured the least with the feelings, beliefs and philosophi-

cal preconceptions of scientists and engineers as to what an ideal social mechanism should be, and how it should be made to function. A basic assumption had to be made when outlining the programme, and this was that the people living on each continental area of the world where far-reaching social changes are impending, such as America, Europe, Asia and Africa, if they are going to plan at all a new social order, must base their plan upon the natural resources of their area, and the plan must be peculiar to the scientific and technological knowledge they have been able to master and apply.

Science, which concerns itself with the determination of the next most probable state in any field of knowledge, be it chemistry, engineering or social phenomena, may well be able to answer some of the most perplexing questions on the future immediately ahead of us. The object of this programme is to obtain a timely answer to these questions by those who are most competent to give it, and to point out the general directions that we must follow from now on in the pursuit of national and international policies, if a destructive clash of these policies with modern technological trends is to be avoided. The people of the North American Continent have the right to expect their scientists, technologists and engineers to lead the world in this study and to report to them their conclusions.

Those who are interested in participating in this survey should address Mr. William Knight at The Engineers' Club, 32 West 40th Street, New York, U.S.A.

An Approach To "THE SECRET DOCTRINE"

BY FRITZ KUNZ

Mr. Fritz Kunz raises a realistic philosophic background both to the Ancient Wisdom and to H. P. Blavatsky's presentation of it in *The Secret Doctrine*. In consonance with the republication of *The Secret Doctrine* at Adyar, he is preparing a book which he calls *A Guide to The Secret Doctrine*, and the following vivid and well-informed article is the preface.

Arcane Lore

The Secret Doctrine was published by H. P. Blavatsky in London in 1888. It has run through many editions, and constant demand has kept it in print steadily. There were several hundred errors of page references and the like in the first edition, owing to the peculiar manner in which the book was composed. In the edition of 1893, these were with great labour set right by the well known scholar G. R. S. Mead (who assisted in the original work), and the no less celebrated Annie Besant, Madame Blavatsky's loved hostess during her last days. The author, however, has become in these fifty years a fabulous character to some of her admirers. They have printed a facsimile of the first edition, in which the errors are fondly perpetuated for the puzzlement of posterity. Thus *The Secret Doctrine* is, in print, like the Causeless Cause which it discusses, both eternal and non-eternal.

The published work consisted originally of two volumes, one devoted to cosmology and cosmogonic

symbology, and the other to man as hero, race and type. In the preface Madame Blavatsky declared that more volumes would be issued dealing with theories of microcosm and related topics, provided the work were well received. "... A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of Occult Philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety." She died, however, on May 8, 1891, leaving a certain amount of new manuscript, and much left over from the first parts. These were collated to the published portions, and after deletion of repetitions, principally by Annie Besant, were issued as a third volume in 1897. It is fortunately possible to judge from this, and from the general tenor of volumes one and two, that the portions planned were to be along striking

lines, bearing upon such fascinating themes as biogenesis or recapitulation and other principles, as well as personages, in occultism.

Also, most fortunately, about 1917 there came to light at the world headquarters of The Theosophical Society at Adyar, Madras, India, a holograph copy of an original draft of Vol. I, done in 1885. It turned up among old papers which were rescued from oblivion by a train of events which the present writer had the fortune to set in motion. This manuscript . . . contains also three sections of the first draft of the third volume. The copying was done by Countess Wachtmeister, who was ignorant of Greek and Hebrew, and words in these languages are represented by mere squiggles. The Editor, C. Jinarajadasa, was faced by a dilemma. If he published it facsimile style by planograph printing, he would start the wildest surmises as to what the words are. If he and his colleagues interpreted the scrawls, they would be responsible for their decisions before the growing body of the orthodox. It may be best once more to follow Nature, and issue the work in an intelligible form for those to whom the ideas are living and moral issues, and in hieroglyphic for those who prefer to rest in the eternal.

Nature Facts

We, for our purposes, are at ease in both attitudes, and in the present *Guide*¹ do not hesitate to expand and document incompletes theses of the original, only distinguishing sharply our words from those of the original. We are not only restating,

¹ *A Guide to the Secret Doctrine*, by Fritz Kunz. (To be published later).

but also pursuing the train of thought in *The Secret Doctrine*. That work is regarded by some as book knowledge, because it refers to documentary sources. But this is not wholly correct. The doctrine is natural, not academic. And Nature may be interrogated afresh at any time. She has been questioned incessantly since 1889, by a multitude of inquirers: physicists, biologists and psychologists, artists, religionists and philosophers, speculatives, mystics and occultists. Certain elements in the doctrine have been more fully explained by subsequent writers. An expert in supermaterialism, C. W. Leadbeater, with his wonted pellucid clarity, has dealt with such aspects as the course of the Great Breath (*The Secret Doctrine* being concerned with its origin and nature), the appearance and function of the psychic atmosphere of man, and the geography and habitants of the superphysical worlds about us. Annie Besant has attacked such problems as the nature of consciousness, and the character and purposes of monads, with a peculiar insight and superbly suited diction. Scholars such as G.R.S. Mead and W. Y. Evans-Wentz have documented weak points admirably. Even those who have loved H. P. Blavatsky, not wisely but too well to appreciate others who are devoted differently to her—these too have added to our store of available wealth. We do ourselves no good by ignoring all this. It must succumb to the royal solvent, nature's esoteric matrix-fluid. It is the purpose of this book, therefore, to serve as a guide both to *The Secret Doctrine* as arcane lore, and the secret doctrine as nature fact, without

prejudice as to the source so long as they be facts and not fancies.

Science in the Eighties

An example of the state of affairs time has corrected will be useful. Bain's *Logic* is quoted¹ to show that (in the 1880's) Newton's corpuscular theory was not yet established. The passage, in discussing the Ether, says: "Some hypotheses (which support the existence of the Ether) consist of assumptions as to the minute structure and operation of bodies." Bain calls these minute bodies "representative fictions." But today, in the middling nineteen hundreds, the minute structures—protons, electrons, deuterons, neutrons—are not in that sense fictions to anyone, not even to morons. Now *The Secret Doctrine* was, even in 1889, on the side of the angels and of the Ether—in fact, several Ethers. Since then Ether has come in and gone out, for science, and at this writing is stuck in the door between the two jambs of quantum and celestial mechanics, we believe. But we, in this *Guide*, waste no polemics as H. P. Blavatsky was obliged to do. For in the current war in the Ether, there are those who see matter as it is, the privation of Reality: Schrodinger, for example, to whom atoms are holes surrounded by an aura. Our business is to give the reader a hint where to look. By this means what is positive and useful is briefly stated. What is obsolete may be forgotten.

In the eighteen-eighties the available science was of course much more limited than our own, faulty as that is. And the number of im-

¹ *The Secret Doctrine*, I, 347, 1893 Edn.; II. 39 Adyar Edn.

portant elements in the Philosophy which is advocated in *The Secret Doctrine* which were alien to the ideas of that time is considerable. The intervening years have seen nearly every salient position which Madame Blavatsky defended conceded by science, the descent of apes from man being today the only important matter in dispute. Hence the work contains what is for our generation a certain amount of useless lumber of refutation, arising from outmoded science. Nor is that all. The need to argue resulted in a great deal of repetition and unnecessary confusion, added to a somewhat disorderly state of mind in any case natural to the author. All of this antiquated science and the disputation it prompted are, in this *Guide*, abandoned, and the theme of the work stated simply, in its own language as well as that of our day, with the knowledge of our own contemporary science brought into position to illuminate by illustration.

H. P. Blavatsky's Method

The Secret Doctrine frankly purports to be the partial revelation of the structure of the cosmos to a society not fit to know the whole. That is, the true doctrine is secret, and its full statement forbidden. Why this should be so we shall indicate briefly in the next paragraph but one. Granted, it follows that a confused style, with a multitude of references to the same topic scattered over the whole, is an excellent defence. It reveals to the diligent worthy what is hidden from the indolent and unworthy. It is difficult for minds which consider themselves wholly logical to conceive of

anything important being done in so haphazard a manner. But it is of the very nature of the case that it should be so. The whole work is intended to be not too orderly lest it reveal too much. Madame Blavatsky, loyal, industrious, impulsive, generous, was wonderfully equipped for just this. Her indifference to personal appreciation reminds one of Joan of Arc, concerned only with her duty. Anyone possessed of a generous nature and a sense of humour will surely appreciate: "To my judges, past and future, therefore—whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal bacilli on the weakest points of the body—I have nothing to say."

Nor have we. We have only tried to do our bit to fortify those weakest points of the body of *The Secret Doctrine*, not only by modern documentation, but by gathering together the diffusion of the knowledge from all three volumes into a concentrate, without further concern with the causes of the original scattering. For it is academic now to try to estimate what part is deliberate and what temperamental. Our business is clear statement, in the author's own words, of that which (since a secret stated is a secret no longer) she had then to disguise sufficiently to keep it in print for those who could and should profit after her day.

We feel it necessary to say, however, that no one is making needless mysteries. The secrecy element which is implicit in anything esoteric

is due to a very simple state of affairs. First: there are some matters which, if explained to those who cannot or will not lead the required kind of life, inevitably are misconceived. What an adult means by reference to sexual psychology is not what a child of five will understand by the words, though he may think he understands. Similarly, words used in reference to some new mystical experience by a person of simple, pure and selfless life cannot possibly be comprehended by another whose life is sustained inwardly by the emotional and mental equivalent of beer and beefsteak. The words do not mean the same to both parties. Walt Whitman, as R. M. Bucke realized, is a celebrated illustration of experience not appreciated, if an example is wanted. If this be conceded, then it follows that premature revelation to the unprepared may be dangerous for them. There are psychological poisons more evil than the poison gases of military men.

The World Process

The world process described in *The Secret Doctrine* resembles most closely the views offered by the philosophy (*darsanas*) and the religions (*agamas*) of India—especially the primitive Vedanta. But it is unique in the attempt it makes to give some information on those stages of world unfoldment which the extant Indian six systems of philosophy, including the Vedanta, regard as beyond thought. Being by worldly man unthinkable, they are also unspeakable mysteries—hence attempts to discuss them would be misleading. Such is the attitude even in the Vedanta, on

the whole. Hence, as Buddha did, the Hindu prescribes first a new mode of life, whereupon words about the veiled stages of cosmos will have sense. Kant, marching about solitary with his umbrella, must have been moved vaguely by a like impulse. But in India this is a conscious doctrine, and the discipline is fully worked out in addition.

The Secret Doctrine shows a full appreciation of this state of affairs. But Madame Blavatsky maintains that the previously extant descriptions of the higher stages of cosmology are lost, or so garbled that a new effort must be made, an effort in any case being necessary at least to establish in English the concepts now available in the Sanskrit. Moreover, the intent is to give in outline a really complete list, and some description, of the principal or universal powers, cosmic elements, and other Entities which (or who) dominate and embody the world process in its transcendental stages. It is agreed that these Entities are described in one way or another in myths, religious parables, early art, and generally are the gems encrusted in folk knowledge. And these pregnant images are evoked from a diversity of sources besides the Indian. But it is something quite new in our day to have the whole tale pieced together, with missing portions supplied. It brings both East and Antiquity close to us Western philosophical orphans.

Cultural Lines

Naturally the language is strange. It may seem even senseless on first acquaintance. But this is just what one must expect. If that which is beyond thought is to be described,

poetry must enter the scene: song would be better. For the heart must be opened at the same time that thought is quickened. In this particular the work is more successful than in any other except perhaps versatility of attack and eclecticism of sources. Let no reader, however, be deceived by the rich tapestry of language in which the design is woven. It is the strange victory of *The Secret Doctrine* that it succeeds in being grand and poetic yet precise and scientific at the same time, in all its essential portions. In short, the language has as strict a terminology as the vastness of the concepts will allow. After all, English is not, at bottom, a metaphysical tongue. And this is, for the English-speaking peoples, their first Purana, their early Upanishad.

The wide acquaintance of Madame Blavatsky with the several important traditions of philosophy and religion in their living forms is not shared by the multitude of her readers, especially moderns. Hence what is to her casual reference to Hindu, Hebraic or Hellenist sources is, to such, the sudden and baffling introduction of novel and obscure topics. In her day, the growth of bigotry and intolerance left such knowledge in the hands of a few, either racial inheritors of a particular culture, or antiquarians. Today active bigotry has been replaced by an appalling blank ignorance, where intolerance has not grown worse. How many gentiles can enumerate even the principal departments (Talmud, Torah, Kabbala, etc.) of Jewish lore? A list of the great categories of India's wisdom—

Dharma, Artha, Kâma—is meaningless to most, and further subdivisions (Kavyas, Natyas, Kathas, Purânas, Tantras, Itihasas, Darsanas and the rest) are just gibberish. We therefore supply not only identification of the foregoing and other important sources of confirmation for *The Secret Doctrine*, but also a digest of the principal features pertinent to the philosophy under scrutiny. Thus it becomes possible to have at hand the book-source material upon which *The Secret Doctrine* is in fact established. It is obvious that the doctrine, being highly realistic, must cut across these cultural lines repeatedly. Equally obviously, the reader will feel hopelessly lost without a map of the terrain traversed.

To assist in overcoming this latter difficulty in particular, we have made¹ a novel addition of illustrations, possible now that photography and printing have been perfected. Where cultural monuments, such as Bamian statues and Easter Island remains, are mentioned, we insert the appropriate photograph. Where correspondences from one culture to another are indicated, we tabulate them. The risk thereby involved of over-materializing the subject will be compensated by a gain in precision of thought. For *The Secret Doctrine* is a defence and description of the superphysical (not supernatural, nor non-material) processes in nature. This is paramount. But because any one level in the cosmogonic realm is a cross-section of the whole, it follows that the physical, correctly interpreted, is a guide to the rest. This macrocosm-microcosm principle, properly

¹ In *A Guide to The Secret Doctrine*.

used, has clear advantages. It is the so-called Hermetic method.

The Tradition of the Elect

This subtle, hyperphysical source of physical appearance must be emphasized because the really peculiar feature of this remarkable work, and at the same time the most important of all, is the attribution of the truth it contains to the Adepts, the Rishis, Mahatmas, or Masters of Wisdom. Our times are, perhaps, a little less hostile to such an idea than were the contemporaries of H. P. Blavatsky. But only speculatively, if at all. Since she wrote we have had the exploration of the unconscious, the complete justification of telepathy as a fact, and other gains made by strictly orthodox university and laboratory methods. The idea of possible *rapprochement* with persons of the highest order is no longer repugnant to the intelligence of our day. But the idea that such people in fact exist is in another case. It may be argued at a later stage, for most of the concepts which follow can stand now upon the basis of a widely accepted body of contemporary fact, and immediate conclusions from that factual field. Even the interpretation offered will be found agreeable, thanks in part to the great increase in respect, in this century, for the outlook of India, which, as we have said, closely resembles the philosophy of *The Secret Doctrine*. As the reader may be haunted by doubts as to the existence of real and available personages who can and do know more than our professors and laboratory technicians, we shall expound their rationale in due course.

It is desirable, however, to make some observations here as to the relation of this philosophy to the state of mind of cultured antiquity. For as to this there has been a loss of ground commensurate to the area gained by science since 1889. Widespread classical knowledge is meagre, in contrast with a general acquaintance with science that even the layman displays in our time; and the idea that a good working knowledge of nature as Nature (and not her material vesture alone) really was the possession of certain classes in pre-Christian days and for some centuries later, comes with a shock to minds convinced that science is sense, and unaware that our science is incredibly limited in scope. But this proposal must, nevertheless, be bluntly put forward in all fairness. It is, that by observation of, and experiment with, that which can be known without the instruments of our day, certain classes of society in the ancient past found out and passed on those truths of nature which we pass by. They are, furthermore, the truths which are the salvation of the individual and the race. They pertain more to the harmonic, the living, order, even though they do not lead to the devising of fruit scale (and poison) gas, passenger automobiles and armoured tanks, mail and bombing airplanes. They lead to self-control first, and of nature second, in contrast with our science, which permits of some control of nature and encourages very little in ourselves. That, say, Pythagoras and Plato knew *more* than we do of this is perfectly and easily demonstrated. Contrast, for instance, the seven modes of their music

with the two-and-a-fraction known to us. Consider the fact that Plato understood more of the properties of space *in itself* than do our relativists. Contemplate the significance of the fact that the location of the principal vascular and key psycho-endocrine organs were clearly marked out in Indian psychology centuries ago, and their true psychological function described. All this is unknown to most people, and even many professors of philosophy in our universities have no lively appreciation of it. Therefore, to a generation to whom the classics are only classics, it is important to convey a fair warning of the state of mind about India, Egypt, Chaldea, old Greece and the ancient Levant generally, found in *The Secret Doctrine*.

It is there maintained that in varying terms as language rose and fell in use, but with always the same ethical technique, there were wrested from nature her deeper secrets of life and of consciousness; that this information was prized and possessed by a few in privacy in every age; that this doctrine, being secret, was only in a general way reflected, much distorted, in the exoteric literature of ancient times.

The people who knew are, many of them, recognized as geniuses by subsequent ages. Plato is an example. It must be made clear that he is looked upon not as a rare speculative genius, but one initiated into the secrets of nature by experience and in the company of others. Nor does he report and claim in his writings all that he knows, but ascribes it to "certain peculiar people." Not only did the general difficulties of verbal expression

trouble him too, as we see in passages such as that on the nuptial number in the *Timaeus*, but there were the added political perils of his age. Besides people like Plato, there were places of wisdom. Eleusis was such. Here the wise and the seeking men and women came to sanctuary for experience and guidance. Greece was not alone, nor do India, Egypt and Chaldea comprise all the lands where the golden thread of wisdom wound its bright strong way.

Some comprehension of the tenacity and antiquity of this tradition of the elect is offered in *The Secret Doctrine*. A list of these places and personages will be included in the *Guide*—both those identified by H. P. Blavatsky and others worthy of the regard of those who seek insight. Those to whom the idea of men beyond mankind is novel or noxious might do well to read the appropriate section of the *Guide* first.

Archaic Sources

The culture of India is the principal Aryan inheritor, and only living Aryan contemporary, of the state of mind of antiquity. It is not too much to say that comprehension of this is one of the two essential keys. We supply the necessary Indian philosophic outline. The second living source is the Mahayana (Greater Vehicle) or Northern Buddhist tradition, especially as found in Tibet. In 1889, the wisdom of the Mongolian ethnic group was unknown to the leaders of European scientific thought. There was no psychological science worth the name, and that China should possess a treasure of this sort was inconceivable. How could such prim-

itive people, not having produced a Descartes or a Napoleon, have anything except a quaint art? Today the chief classical psychological minds, Jung in the lead, have discovered with delight and wonder that vast world. Tibet is its high homeland.

Madame Blavatsky, herself not merely a transient visitor to Tibet, but at one time a resident, was aware of what was important there, now more or less known, and had access to materials in the Tibet-Mongolia-China area so crucial to knowledge of the world-process, even as yet scarcely known, that she based the whole argument of *The Secret Doctrine* thereupon. These sources are as follows:

1. An archaic folio in ideograph, which may be, and is by her, called in English *The Book of the Secret Wisdom of the World*. This is the treated palm-leaf MS. of *The Secret Doctrine*, I, 31; also III, 405, and *Isis*, I, 1.¹

2. The first volume of commentaries, upon seven other manuscript folios called Kiu-te. This volume is *The Book of Dzryan*.

3. Generally, the other thirteen commentaries of that same series.

4. The thirty-five more popular volumes of Kiu-te, in general public circulation in Tibetan libraries and homes.

5. And finally, the literature of every important human culture, such as India, Egypt, Chaldea, Greece and China.

Some of the sources, especially for sequence, are not books as yet available in Europe. To such works the lay reader is only now getting indirect access, thanks to W. Y.

¹ Adyar edn., I, 69; V, 389.

Evans-Wentz and others. The first of the sources upon which *The Secret Doctrine* is based is quite inaccessible. Its existence is acknowledged by known Tibetan lamas of true erudition, such as the late Lama Kaza Svandrup. This too is a gain which fifty years have brought us. Nevertheless, what is really in such sources Western-known lamas either do not know or will not divulge. We quote [in the *Guide*] every word, therefore, of reference to such matter.

The plan of our work is comprehensive, and involves more than extracting and rearranging. We set ourselves these tasks:

1. To offer H. P. Blavatsky's credentials to the reader.

2. A digest of the principal philosophical views advocated in *The Secret Doctrine*, with special reference to the mental, vital and conscious operations of nature.

3. A complete statement in outline of the principles in Euclidean thought and facts in nature which display the operations of the so-called Divine Mind.

4. A modern discussion of the problems of the psyche (both in the Freudian, and in the *Ganzheit Psy-*

chologie or Hellenic or holistic sense), of the nature of the free psyche, and the structure of the subtle worlds or macrocosm.

5. An analysis of man as the microcosmic, *focussed* image of the macrocosm, and of physical nature as the *mirrored* image thereof.

6. A description of the time process, which (unlike the vague notions in the philosophy of physical science in our times) in the occult doctrine is cyclic and closed. This is a critical landmark, since the relativists have not made it clear to the multitude that the finite but boundless world they have perceived involves more than one concept of time—time without beginning and without end, and time that returns on itself, both being aspects of circular or cyclic time.

7. A guide to the philosophers of the sanctuaries in the Levant in ancient times.

8. A special analysis of India's wisdom.

9. A compendium of principal concepts in the philosophies of Egypt, Chaldea, Judea.

10. A biographic bibliography of the great figures in the history of occultism.

Immortality And The Fourth Dimension

BY A. C. HANLON

A glimpse of Reality. We think we are mortal because we identify ourselves with a limited universe, instead of living in the Inner Self, that timeless Centre which is our real existence.¹

The mark of the Eternal

IT may seem paradoxical to bring together in the onetitletwoideas that in some ways appear mutually exclusive. The very word Immortality exhales the atmosphere of the infinite, while the Fourth Dimension suggests the finite. But while the four-dimensional state, regarded only as a world of larger consciousness and activity than the physical world, may not have the absolute significance we attach to the idea of immortality, in another sense it bears the mark of the eternal. For, since most of us, in the waking consciousness, are limited to the physical dimensions of space, the fourth dimension is symbolical for us of that mysterious unknown region of consciousness which lies, which always lies, just beyond the boundaries of our normal experience. Besides the particular meanings it carries in the Relativity Theory and in Occult Science, it also has this universal character—the fourth dimension, as the next expansion of consciousness to be experienced by

humanity, symbolizes for us the undiscovered regions of the human spirit, the strange country that lies over the next hill.

But it symbolizes not only the next step for us in space: the fourth dimension, by the virtue of its character of being so different from anything we know of here on earth, is the symbol of that which is also utterly different from this physical universe of relativity, that timeless and spaceless Reality which we call the Absolute. The experience of this Absolute is the only genuine attainment of immortality, and my intention is to develop the idea that we are here and now essentially immortal, and that the realization of our immortal condition is possible, here and now, if we but face the most elementary facts of our being.

The key to immortality

What is it, then, that appears the most fundamental thing in our consciousness? Or, if we prefer the formulation, what is the most wonderful thing in the world about us? If we were limited to one word, should we not say Separateness? And if we were limited to two words, Time

and Space? All objects occupy space and move in time; or, to put it in another way, space and time are of the very nature of the relative consciousness, and therefore all that appears in that consciousness takes on the qualities of form and change.

Here, then, is the key to Immortality. We must understand the real nature of space and time, and discover their eternal significance. We must conquer the world of relativity to experience the Absolute. Immortality is freedom from all the limitations of that which we call the material world; it is the attainment of the state of changelessness where, the consciousness being universal, no sense of past and future, near and far, arises in it because consciousness touches time and space at every point. This is the ultimate mystical experience in which the mystic finds his heart to be the universe.

Regarded from the philosophical viewpoint, there is only one space—Absolute Space, any relative space, such as the field of our physical activities, being but a creation of the limited individual consciousness. Each creation, or realization in time and space of Eternal Reality is unique, for no two individuals can occupy the same position in time and space with regard to a particular event. It seems obvious that two persons cannot occupy precisely the same position in space, but it may be argued that they can occupy the same position in time with regard to a particular event. It can be demonstrated, however, that time is but a dimension of space experienced in a certain way, and that the general conception of the past as

being eternally lost and the future yet to have existence is due to an illusion. Relative space is a creation of the limited consciousness, and gives the impression of being infinite, because of what might be called the "pressure" of the Absolute on the separated consciousness; the sense of infinity is due to the mind giving to the finite universe it creates the nature of the uncreated universe.

The relative universe

This world of the senses, of the mind, is definitely finite, and though we press further and further into the depths of space we only establish more than ever the fact of the finiteness of the visible universe, the universe of relativity; we pass from one finiteness to a relatively greater finiteness. There is no limit to this passing on to larger and still larger horizons by the mind, for the relative universe can never exhaust the possibilities of the Absolute. We must, however, draw a distinction between the universe as it really is, and as we know it through the senses and the mind. The real universe is without spatial limitation, the universe of science, of the senses, and the mind is always limited in extent. There is also another limitation determining events in a relative universe, the number of its dimensions.

A term sometimes used in describing Eternal or Absolute Existence is the Immeasurable, because all measurements, largeness and smallness, are entirely relative and can have no meaning in that mystery to the finite mind, Absolute Space. But we could not conceive a physical universe, a material, a

¹ On other lines this fascinating conception is discussed by J. W. Dunne in *The New Immortality* and by J. B. Priestley in *Time and the Conways*.

measurable universe, but for that property of relative space which we define as its dimensions. Our physical space has dimensions to the number of three, disregarding for present purposes the dimension of time; our physical consciousness is three-dimensional. This geometrically stated means that three straight lines at right angles to each other completely define space relationships in the whole physical universe. The dimensions or co-ordinates of a cube are the reference lines of this universe, a universe which, though telescopic power be increased a millionfold, can never be plumbed. Can this universe then, seeing there is no end to its expansion from finiteness to greater finiteness, be the scene of Immortal Life, which also has no end?

The Infinite

No! For even though we were to grant the endlessness of space in the usual sense, we see it is finite in another sense. It has only three dimensions. The immortal state is unlimited, therefore it must be infinitely-dimensioned, or undimensioned; convertible terms, just as when we say a universe is infinite in size we mean it has no size since it is immeasurable. Size is entirely relative, and any object considered in itself is neither large nor small. Eternal Existence can be thought of somewhat in this way, but with a difference. The Absolute is without size, not because it is isolated from everything else, but because nothing else exists to isolate it from. What in the relative consciousness appears as measurable, in the Absolute has actually no size, since the Absolute, of its very nature, contains, or

rather is, no standard of comparison. Our experience of this physical universe is a realization in three dimensions of that undimensioned or infinitely-dimensioned Reality, Absolute Space.

Dimensions

What, then has the fourth dimension, seeing it also is finite, to do with Immortality? Its supreme value is that, because of its nature of being geometrically greater than, and what is more important, spatially different from, the physical world, it awakens the intuition of space, of the real nature of space, leading the human spirit on to a final realization of its immortal condition. When the mind is aware of only one kind of space, has experienced form in only one set of dimensions, that of physical space, it accepts that limitation without questioning it, without even realizing it exists; but when another dimension is added to consciousness, when a higher space is experienced, then the mind wonders whether this extra dimension, conferring though it does greater powers on the mind, is not also a limitation of consciousness. Whereas before the intuition of space was awakened the dimensions of space were *unconscious* limitations, they now become *conscious* limitations.

They are tangibly felt as restrictions on consciousness, on the mind at first, later on as determining the fields in which still higher faculties manifest. So it is that into the mind just awakening to the real nature of space there flashes an intuition that dimension means limitation, that in the attainment of immortality man transcends all

limitations and enters into an experience of space as pure consciousness, having no limitations whatsoever. The value, then, of an inquiry into the nature of the fourth dimension is that it brings under critical examination a limitation that has so gently oppressed human consciousness as to have passed practically unnoticed and unfelt by mankind in general.

By presenting the fourth dimension purely as a speculation in geometry without insisting on any other kind of reality, mathematicians save themselves from the charge of heresy. But I would insist on the reality of the fourth dimension in consciousness, and as a world or universe having the same validity as the world of our physical experience. The idea that the objects about us are completely solid, in the geometrical sense, and final in the number of their dimensions, is an absurdity. If it were not for the backing of higher dimensions the physical universe would be flimsier than the frailest of tissue paper. The very existence of this universe is dependent on the fact that it is a facet of a great Existence infinitely-dimensioned.

In a recently published book¹ the author says, "A three-dimensional world of form is indeed the only one conceivable, for a line is a boundary of a surface, and has no existence apart from a surface, a surface is the boundary of a solid and has no existence apart from a solid." A deeper insight, however, shows that what we call a solid can have no existence apart from the fourth dimension. It is the three-dimen-

¹ E. L. Gardner, *The Web of the Universe*, p. 53.

sional consciousness, unable to transcend even intuitively its limitations, that gives to those limitations the finality the quoted writer insists on.

A two-dimensional world is often imagined as a vast superficies like the surface of a calm ocean, with flat creatures of exceeding thinness, moving on but never away from it. They would be completely oblivious of the sky above and the watery depths below. This is a consistent illustration of the nature of a two-dimensional world, for it shows how these creatures, though unconscious of anything beyond life on a surface, are nevertheless surrounded in directions beyond their possibility of understanding (as two-dimensional beings) by a universe immeasurably greater. Indeed the very existence of their world is dependent on the existence of ocean and sky. The picture of surface beings oblivious of the space above and below their plane of experience brings to mind the opening sentence of Bishop Leadbeater's book, *The Astral Plane*: "Though for the most part entirely unconscious of it, man passes the whole of his life in the midst of a vast and populous unseen world."

Infinite dimensions

All this preamble to my main contention that immortality is ours here and now, and that we can realize that immortality, is but an emphasis of the fact that the absolute universe is a homogeneous Existence of infinite dimensions, that we exist in this absolute universe but persist in looking at only a facet of it, a three-dimensional section of Eternal Being, and finally, that by

understanding the nature of space limitations we can transcend them, we can experience space as pure consciousness.

If from the centre of our consciousness we extended indefinitely two lines at right angles, like a cross, and all the events we were aware of could be completely determined by reference to these two lines, or co-ordinates, our consciousness would be two-dimensional. If our experience of events in space were determined by reference to three lines at right angles crossing each other at the centre of our consciousness, that consciousness would be three-dimensional. But if four lines at right angles completely defined our objective experience, then should we be conscious of a world in comparison with which the physical universe is but a shadow world. Physical death would have another meaning, since it requires four-space co-ordinates for its determination as an event in the relative world.

Changelessness

However, the changing from one state of consciousness to another, in other words, human survival, does not meet the requirements of the definition of Immortal Life, for the essence of that condition, or rather, unconditioned state, is changelessness. It is true that we have a seeming immortality in the fact of the continuity of consciousness, but the continuity is of a limited consciousness. To realize our immortality we must experience a state of consciousness untouched by any limitation, we must "enter" into a universe of pure consciousness, undimensioned because infinitely-dimensioned. How are we to experi-

ence this Immortal State? How are we to become one with the Absolute?

We have seen that two lines meeting in a point are the reference lines of a two-dimensional consciousness, three lines meeting in a point the reference lines of physical consciousness, and four lines the co-ordinates of a four-dimensional consciousness. Although these co-ordinates vary in number for each state of consciousness, there is one thing all sets of co-ordinates have in common, the point or meeting-place of the lines. If this point is expanded in two dimensions it is seen as a circle, if in three dimensions as a sphere, and if expanded in four dimensions it becomes a four-dimensional globe, a form only superficially describable to physical consciousness. What I wish to stress, however, is that the point is the meeting place of the dimensions, not only of two, three or four, but of infinite dimensions, and that every point in space is the meeting-place of infinite dimensions. The Absolute then is something to be experienced at and in every point of the universe. The dimensions of infinity meet in a point, and that point for the individual is the centre of his consciousness. That point is the Absolute. The point has no magnitude, but to have no magnitude does not mean non-existence any more than Nirvana means annihilation. The point is Immeasurable Being. We thus find that this definition of a point is precisely the same as that of Eternal Existence, the state of Immortality, which means they are identical. The mind, in its time-and-space arrogance, may object: "But the point is infinitely small and

the Absolute immeasurably large." The mind cannot understand the paradox of that which is without dimension being equal to the infinitely-dimensioned, since it is inherently incapable of knowing Ultimate Truth or Reality.

Sublimation—the Absolute

The nature of Consciousness is such that no division can take place in it; it is a unity, the division into relative states of dimensioned consciousness being an illusion we are not inexorably compelled to accept. There is only one consciousness, and its centre, which is, relatively speaking, everywhere, is the heart of each individual consciousness.

The individual consciousness is a point of infinite dimensions, pure space, the Immeasurable. It is because we are this universal consciousness that immortality is for us. In all of us there is at least a dim apprehension of this fact. What we have to do is to make this faint realization of our immortality blossom into what appears to be the relative universe, when occurs that which crowns our conscious immortality. The perception of the universe as a field of relativity dissolves into a realization of it as Absolute Being. Life, consciousness, matter, are merged in one Unconditioned Existence. These three aspects of the Absolute appear in the Christian religion as Father, Son and Holy Ghost. The Father is Life, the Son Universal Consciousness or Pure Space, and the Holy Ghost dimensions or relative space.

Our special consideration now is the Second Person of the Trinity. This is Divine Love crucified, as we say, in matter, and appearing in the

human spirit as universal love, the Christ-consciousness. Is not this aspect similar to Pure Space or Pure Consciousness, in contact at every point with the whole universe; and the cross on which this universal consciousness is crucified is the cross of finite dimensions passing through every point of the relative universe. The Christ Love of the Christian and the Pure Space of metaphysics are identical, and the philosopher who has passed from speculation to experience of Reality finds his whole being merged with that of the mystic, who has found his Peace, in that ineffable Existence variously called the Supreme, God, and the Immortal State.

This, then, is how the experience of the Fourth Dimension sheds light on the nature of Immortality, how the enlargement of the relative consciousness can mean the experience of Absolute consciousness. We discover that one thing remains constant in our experience of three and four-dimensional states of consciousness, the centre of consciousness, that inner integrity which at different levels of manifestation is called soul, ego, Monad, Logos. From birth to death our bodies grow, mature, and decay, but we, the Immortal Centre of our bodies, our environment, our universe, grow not; neither are we subject to birth and death. Such events are partial glimpses of Reality framed on some of the infinite dimensions of our being, events measured along three co-ordinates instead of being "related" to Eternal Space. We are mortal, or think we are mortal, because we identify ourselves with a limited universe instead of living

in that point, sometimes called the Inner Self, but which is neither inner nor outer since we are that Self, the Immortal Centre of life, timeless and without position save when related by the mind to its self-created universe. And when we live in that timeless Centre, which is our real existence, we know that for us has been no age-long pilgrimage, for us there has not been, in the words of Longfellow,

All the aching of heart, the restless
unsatisfied longing,
All the dull deep pain, and constant
anguish of patience,

for the dimensions of space and time restrict alone the body born in time. The soul, though seemingly immersed in mortal things, remains where neither sin nor interdict of man can darken its bright aureole, nor space and time enmesh its mighty wings.

From The Sea-Shore

BY PEGGY STREET

THIS sublime solitude, this freedom of wandering, must cease soon, until another year has gone by. In the freedom of wandering in the body, one's own master, free to choose where one will stay, where move on, one tastes a drop of freedom eternal; a reflexion from the Heights of All-Peace and Liberation is seen here below in an hour of peaceful solitude. It is an illusion to seek happiness—happiness comes when one ceases to seek. I am learning the value of "emptiness," of supreme quietness of being—not to acquire, but to cease to acquire, to eliminate—not to assert, but to leave tranquilly alone. Then something seems to float out from within one; in ceasing to strive to become something one becomes more than one ever dreamed of. I know that should I cease to become anything, cease to assert myself as an individual, cease to mind what-ever happened to me in the world,

I should enter the fulness of life. At this moment a very strange and wonderful peace enwraps me; it is not like any other peace I have known, because I have come upon it in a different way, in some indefinable manner through loosening my hold on everything. It is holding on to the things of life that makes confusion and sorrow; to detach oneself, to renounce them, is not a painful or a noble procedure, but simply seeing something inevitable and essential to living, and loosening one's hold on the unessential, gladly, quietly "letting go."

It is the ego that holds; when it lets go, everything feels different. "I" remain, I suppose, but I disappear too, in a sense. I am dealing with something too mysterious and too alien to speech ever to be expressed in words. It is the most extraordinary feeling from the angle of the "I" experience. The opposite of all one imagined from the

"I" point of view is true, yet I know that even now what is called the "I" is waiting to jump back into place at the slightest provocation, at the slightest appeal to it as an individual—or at a jarring sound—it will once more cover the truth. I realize only now what a firm grip the "I" has upon things; one is not always conscious of holding anything, and yet one is holding all the time. For when one ceases to hold, one ceases to be: the determination to live, or the desire for life as we individuals know it, constitutes the essential nature of the "I", what makes it "hold" so tenaciously, and by that holding "exist." When it so happens that the individual "gives" up the desire for anything whatsoever, even the desire not to be anything,—an experience that cannot be conveyed or even hinted at in words—then there is an immense peace and plenitude of being, something that can never pass away, that is there always, but hidden by the "holding" of the "I".

... Even now the door is closing. One hardly knows how it happens, but the moment-out-of-time vanishes, something asserts itself, and the brief realization is lost—one wonders what one felt—it has already become "that which is never remembered." Like a love that has faded, the light is gone; one only remembers that there was light. I am I once more. I feel very bound and hedged in by my surroundings—a moment ago there seemed to be nothing that was not fluid—there were no boundaries, but now there are time and space. It seemed that the Peace must continue forever, it was so easy to rest within its arms, and the renunciation of

what I now hold seemed the only possible thing. Still a breath lingers, the door is not quite shut yet. Still I wish to express "It" more fully, and cannot . . .

... "It" is the denial of everything to do with ordinary human endeavour; it is like becoming nothing. "It" is ten million times more than anything human endeavour can ever achieve; it is like becoming everything. It is like knowing there is but One Thing, and becoming that. It can never be come at by striving, by mental questioning, but by ceasing to strive, to question, to argue or puzzle it out—by giving everything up. It is only through a greatness and an intensity of striving and questioning that one may arrive at a level sufficiently high to be able to give up striving and questioning. "It" can only be indicated *in words* by a paradox. . . .

The door has closed. But one thing I know from this experience. We have the "outer" and the "inner," and on the outside we have people at various different stages of development, but on the inside there is no such thing as difference. It is not even that there is One Life containing individual centres of life, some greater and some lesser than others; there are no individuals, just One Life. This was the final and supreme certainty before "I" jumped back into place. Of course it does not make sense in words—reason would have nothing to do with such an assertion—but in truth, in that inner realization, one sees that different stages of development are in themselves an illusion, an immense illusion.

And then the illusion itself closes down on one once more. . . .

The Arts In East And West

BY GEORGE S. ARUNDALE

The Arts in India

I HAVE often been thinking about the arts in India, and of the difference of conception with regard to the arts between the East generally and the West.

Essentially, the arts in the East live upon a high plane of consciousness, and the craftsman, the artist, worships them with his voice, with his brush, with his chisel, with whatever instrument may be appropriate to his particular art. His conceptions, his creations are sought from God rather than conceived within himself. And he seeks to portray the melody of truth in colour, form, sound, movement, poise.

He knows that every art is a science of Dharma, of the spiritual relationship between all living things, of essential righteousness. And he knows, too, often and often he must seek to disclose through his voice or through any other instrument which may be appropriate to the particular art in which he is engaged, those higher significances, those deeper truths, which it may be impossible to express save through what would ordinarily be regarded as exaggeration and unreality because the ordinary form world is too limited to contain within itself the freer regions of consciousness.

The eastern artist knows that through the arts heaven is calling to earth, and he does not hesitate to seek by every means in his power to depict the call, even though the picture may in its expression run counter to the experience of man. He knows that Art is the Eternal swinging between Benediction from Above and Aspiration from Below. He knows that he is consecrated and dedicated to be a channel for such swinging, or shall I say to become a magnetic arc whence earth aspires to heaven and heaven descends to earth.

He perceives that Art is language, the veritable language of the Gods, sometimes in sound, sometimes in colour, sometimes in pure form, though sound and colour are indeed form no less than that to which we give the name.

In the West, for the most part, one is conscious of the arts as belonging largely to earth. They seem to seek. In the East the arts most obviously belong to heaven. They reveal and unveil, and the very apparent incongruity of their expression, so far as regards human experience, should cause the seeing man to know that his experience is narrower than it should be. The very sight of many arms and many heads, and other expansions from

our normal, should awaken in each individual the sense that there is more to see than he sees, more to hear than he hears, more to touch than he touches, more to know than he knows.

The Arts in the West

In the West the arts mostly grope, for they are trying to remember that which they have forgotten. In the East they declare, for their memory has remained intact. In the East the arts remember, even though the dangerous contact between the West and East has been the cause of an infiltration of forgetfulness so far as man is concerned.

In the West people will speak enthralled of a beautiful piece of music, or of a marvellous dance, or a wonderful painting or statue. In the East for the most part people gaze and are silent. In the West the form matters immensely. Indeed the intensity of the life is largely judged by the perfection of the form. In the East the form is almost irrelevant. It will be brushed aside so that the life it veils may be the more directly known. In the West art is now permeated by man, by man thinking, working, and creating in his own image, even though in the centuries gone by the artist was much more eastern in his work,

was worshipper, striving to create in the image of God.

In the East, Art remains the Voice of God, the Image of God, God calling upon man to know his immortality. In the West, Art has largely become the servant of man, at its best the approach of man to his higher Self. In the East, Art is still one of the Guardian Angels of man.

In India, Art has remained the same for centuries, and no ignorance or craftlessness of man has ever dimmed the truths unveiled through Art which so often have had to force their way into man's consciousness through the crude limitations of material form. Fortunately, in the East man has never been the slave of form, and has gladly welcomed forms which man has never seen because he knows that these are in fact intimations of a Real which he needs to know and which through Art he can at least dimly sense.

To those who have the eyes to see, no crudity of form, no abnormality of form can ever conceal the meaning of the Life. Nor can any inadequacy or dullness of man, as his craftsmanship must needs fail him in these regions of the Real, ever weaken in the eyes of the worshipper of Art the vibrant message God entrusts to Art for the heartening of the world.

Harindranath Chattopadhyaya

The Genius of Poetry writes through Harindranath Chattopadhyaya, who came to Adyar one evening in January and gave a recital of his verses, and some Indian folk-songs with his own musical accompaniment. It was an hour of delight and rapture. Among the poems which he read was this, typical of his lyric quality and aspirational philosophy.

SHAPER SHAPED

In days gone by I used to be
A potter who would feel
His fingers mould the yielding clay
To patterns on his wheel;
But now, through wisdom lately won,
That pride has died away,
I have ceased to be the potter,
And have learned to be the clay.

In other days I used to be
A poet through whose pen
Innumerable songs would come
To win the hearts of men;
But now through new-got knowledge
Which I hadn't had so long
I have ceased to be the poet
And have learned to be the song.

I was a fashioner of swords
In days that now are gone,
Which in a hundred battlefields
Glittered and gleamed and shone,
But now that I am brimming with
The silence of the Lord,
I have ceased to be sword-maker
And have learned to be the sword.

In bygone days I used to be
A dreamer who would hurl
On every side an insolence
Of emerald and pearl—
But now that I am kneeling at
The feet of the Supreme,
I have ceased to be the dreamer
And have learned to be the dream.

HARINDRANATH CHATTOPADHYAYA

"Butterfly Mountain"—Pilgrimage to ADAM'S PEAK

BY J.A.P.

THE Mightiest Footprint in the
Buddhist world!

From February to May every year in the Island of Ceylon there is a great pilgrimage, very meritorious, more difficult, and far more popular than any other. This is the pilgrimage to the most Sacred Footprint in all the world, at the Peak of one of the steepest and highest of Ceylon's mountains.

The custom of making pilgrimages is very powerful. In every part of the Island you meet holy wanderers, clad in white, often with stick in hand, chanting their weary way from one temple to another, keeping their eyes fixed on the loftiest of a long ridge of mountains, conspicuous for its bell shape. At last they come to the foot of this mighty mountain, this grand Cathedral of Nature, "Adam's Peak."

Thousands are toiling up its steep incline, one behind the other, men and women of different religions, daily and nightly, in the pelting rain, in the red-hot sun, and in the green moonlight with lighted lanterns.

To some Christians this is the Footprint of St. Anthony.

To the Muslim it is where Father Adam first planted his foot on being thrown out of Paradise.

To the ash-marked Hindu it is Shiva's Footprint.

To the travel-stained Confucian it is the relic of Foo or Pwan-Koo, the first-created man.

To the Buddhist it is the Great Teacher's footprint.

To the myriads of butterflies who storm this mountain it marks their journey's end—it is their grand burial-ground. And to these is due the name of the Peak, *Samanala Kande*—"Butterfly Mountain"—a mountain whose name belongs to poetry and ancient religion.

There is nothing in the world which stirs one's imagination more than a great mountain or a great forest. A mountain clothed with giant trees! You see the trees towering in the distance. Have not trees been always regarded as sacred things? Have not all religions been glad to give their fanes the glory and majesty of great trees? Is it not one of the commands to the monks of Gautama that they should live in the shade of lofty trees?

When first the foot-weary and travel-worn pilgrim sights the mighty Peak, a glow of warmth rushes through his body and his zealous heart drums louder. And for him all the way is peopled with legendary spirits more potent than

the living, more real than the aching muscles—such for instance as the spirit of Lenni Akka. She, as in days gone by, comes with her sister on the Pilgrimage. Having climbed high, the two sisters, tired out, decide to cook a meal. Lenni Akka goes in search of firewood, while the other is busy with the rice. She delays considerably, and the younger girl, becoming impatient, goes to look for her. Not far away she comes across a steep precipice. Then the horrible truth dawns upon her, and when she anxiously calls into the valley below, "Lenni Akke," she hears the spirit of her sister reply "Innewa" ("I am here"). And even now, when the credulous pilgrim cries "Lenni Akke" at this spot he seems to hear the echo, "Innewa."

And there are many spirits like that.

Certainly let us believe in fairies and goblins and spirits. Who that has lived alone with nature, who that has watched the blue hills clothe themselves in shadow, who that has heard the sigh of the wind across the canoe drifting in the river, who that has seen the flash and laugh of the waterfall in the sunlight will not believe in the life all round us? With understanding, these things of nature will come and talk to you. If you woo them aright, you will discover a quivering sympathy. Give them names, yes, if you wish—the reeds, Pipes of Pan; or the echo, the Spirit of Lenni Akka. What matter! Throw your intellect on the mists of imagination and life will hold the more for you, it will expand and deepen in a truly wonderful way.

As you climb the Peak, there are abysses whose depths the eye can-

not fathom. Towards the top especially, the ascent is most dangerous, and iron chains are fixed to the sides of the rocks. Woe unto him who comes not with pure heart or becomes nervous or takes the slightest false step—he will undoubtedly be crashed into pieces far below.

Encouragement is necessary indeed. It is no easy journey though so many undertake it. We must scale and climb, "by slow degrees, by more and more."

Looking right overhead, we see the steps, jagged in black rock. An old woman misses her footing. She slips! She stumbles! Ready hands hold her. Willing hearts assist her:

*Ape Buddhun, api wandinta
Saman-deviyo pibitewanta.*

(Our Buddha, to adore,

O God Saman, help us on our way.)

They chant in chorus. They cross little streams, they pass over swinging bridges. Even a blind man is going up! What faith! He too sings:

*Ape Buddhun
Api wandinewa,
Karaki, karaki,
Miriki, miriki.*

(We worship the Buddha

As we go,

Climbing, thronging, toiling on.)

And as the returning devotees meet those climbing, with smile and word they urge them on;

*Udde sapesai
Karunavai,
Karunavai,
Bohoome karunavai.
Sadhu! Sadhu! Sadadhu!*

(There is comfort and rest up there,
May you have Piety, Piety,
Great Piety,

Sadhu! Sadhu! Sadadhu!)

And here and there a Hindu recites his litany in loud incantation, while his *nade* sing the refrain, "Haro Hara, Haro Hara, Haro Hara."

And so they come and go.

White torrents dash down in cataracts of frothy foam. At one of these every pilgrim bathes and clothes himself in new or perfectly clean apparel.

At last, exultant, we gain the summit of Samanala Kande. Deep, deep the bell booms, reverberating in triumph, announcing the advent of another devotee, come to pour all the awe, reverence and worship of which he is capable upon the mountain-top. For every pilgrim rings the bell—so many times, so many strokes—and by the number of times he strikes he proclaims to the world the number of visits he has paid to the sylvan shrine.

Here is the "SRI-PADA," the Sacred Footprint. We see outside only the replica on the rock, placed, for safety, by the God Saman over the actual gem, a gem of inestimable worth on which is the real Footprint. Women are in ecstasy. Men are on their knees. Some burst into tears. Pent-up emotions break out. Then takes place the "Salutation of Peace and Goodwill"—husbands and wives embrace, children lowly salaam their parents and elders, friends salute and express kindly sentiments towards each other. Souls are laid bare. Voices rise in prayer. A sympathy comes to you from the circle of believers and you believe too. An influence and an understanding breathes from the atmosphere around. Belief, a strand in the cord of life, twisted at the beginning, runs on till life itself shall

end. The soul assumes the qualities of the Deity it worships. The powers of the Deity possess it and transform it into its own likeness. It is almost impossible to escape the beatific look on the face of Gautama Buddha.

When the top of the Peak is reached, it is not the pilgrim only who is rewarded. The adventurer too is well repaid for his toil—in every direction as far as the eye can reach stretches sublime, magnificent scenery, virgin wood-covered mountains revelling in the most brilliant hues of red, green, yellow and brown, which gladden the eye and make the heart rejoice, verdant valleys replete with luxuriant vegetation, dashing and sparkling cascades, and ravines filled with rills and rushing torrents, all glorying in an atmosphere in which clouds and mists float like wreaths of exquisitely tinted snow.

With the morning the sun rises, the colour of fire, the colour of blood, the colour of betel-juice. When the miracle of dawn breaks through the mists, eastwards all faces glow to hail the deathless God of Light, who rises above the mountains in his might. All scan the horizon, as I have seen the Hindu bathers in the River Ganges do, as they wait to worship Suriya-Bhagavan, Father-Sun. But here we look not in adoration but in admiration and welcome, for lo! the Sun too bows in worship of the Teacher as is clearly indicated by its dipping movements. And then is heard the cry:

"Sadhu! Sadhu! Sadadhu! Behold the Sun-god worships. Let us worship too."

And after a last look at the shrine we come away.

There is a new feeling in the wind, a laughter in the sunshine, a flush of blossom on the way like the awakening of a new joy. Lower down we hear a drum. A huge rock overhangs the path. It is from here that the sound issues. Under the rock in a little shelter, kneeling before an altar is a Japanese monk beating his fan-drum rhythmically, and singing in a strange tongue over and over again the same words. It sets you thinking. Voices come to you from the Peak, Cathedral of Nature, from the trees, the streams, the forests, and the silence of its denizens more prayerful than the breath of a multitude.

Then at last you see deep down in your own Soul what you have been searching for the world over. It is there! However much you follow strange lights, vague glimmerings, all the time it is there . . . Truth, Peace . . . darkened perhaps or covered over, but ever there when you care to seek for it.

Who Is Saman Deviyo?

BY C. W. LEADBEATER

It is interesting to place in juxtaposition with the preceding narrative by J.A.P., who is a Colombo journalist, the account of a pilgrimage by Bishop Leadbeater which he gives in *The Hidden Side of Things*, I, 206-8, and to note the change of temperament, the one an enthusiastic devotee, the other the restrained scientific observer. After describing the sacred mountains of Ireland, Bishop Leadbeater proceeds:

I have several times visited a sacred mountain of a different type—Adam's Peak in Ceylon. The remarkable thing about this peak is that it is held as a sacred spot by

And you see that what you should seek for is not Life, not Change and Hurry and Death, but Peace . . . the Great Peace that passeth all understanding.

South of Adam's Peak you pass another even more mysterious mountain, the top of which is called *Deiya-Guhawa*, the Cave of God. This is a jealous God, jealous of his secrets, secrets which no one dare penetrate, for the God would visit his wrath with no delay. His vengeance is terrific—legend bears that out. One monk, it is said, trusting to his sacred calling, began to ascend the mountain. Late at night the fire which he kindled at the summit was clearly seen by his followers who were waiting below. Morning dawned. They came upon the priest at the foot of the mountain, seated on a stone—a drivelling, gibbering idiot, continually exclaiming, "Hide me, hide me, hide me from his terrible gaze!"

people of all the various religions of the Island. The Buddhists give to the temple on its summit the name of the shrine of the Sripada or holy footprint, and their story is that

when the Lord Buddha visited Ceylon in His astral body (He was never there in the physical) He paid a visit to the tutelary genius of that mountain, who is called by the people Saman Deviyo. Just as He was about to depart, Saman Deviyo asked Him as a favour to leave on that spot some permanent memory of His visit, and the Buddha in response is alleged to have pressed His foot upon the solid rock, utilizing some force which made upon it a definite imprint or indentation.

The story goes on to say that Saman Deviyo, in order that this holy footprint should never be defiled by the touch of man, and that the magnetism radiating from it should be preserved, covered it with a huge cone of rock which makes the present summit of the mountain. On the top of this cone a hollow has been made which roughly resembles a huge foot, and it seems probable that some of the more ignorant worshippers believe that to be the actual mark made by the Lord Buddha; but all the monks who know emphatically deny that, and point to the fact that this is not only enormously too large to be a human footprint, but that it is also quite obviously artificial.

They explain that it is made there simply to indicate the exact spot under which the true footprint lies, and they point to the fact that there is unquestionably a crack running all round the rock at some distance below the summit. The idea of a sacred footprint on that summit seems to be common to the various religions, but while the Buddhists hold it to be that of the Lord Bud-

dha, the Tamil inhabitants of the island suppose it to be one of the numerous footprints of Vishnu, and the Christians and the Muhammadans attribute it to Adam—whence the name Adam's Peak.

But it is said that long before any of these religions had penetrated to the island, long before the time of the Lord Buddha Himself, this peak was already sacred to Saman Deviyo, to whom the deepest reverence is still paid by the inhabitants—as indeed it well may be, since He belongs to one of the great orders of the angels who rank near to the highest among the Adepts. Although His work is of a nature entirely different from ours, He also obeys the Head of the Great Occult Hierarchy; He also is one of the Great White Brotherhood which exists only for the purpose of forwarding the evolution of the world.

The presence of so great a being naturally sheds a powerful influence over the mountain and its neighbourhood, and most of all over its summit, so that there is emphatically a reality behind to account for the joyous enthusiasm so freely manifested by the pilgrims. Here also, as at other shrines, we have in addition to this the effect of the feeling of devotion with which successive generations of pilgrims have impregnated the place, but though that cannot but be powerful, it is yet in this case completely overshadowed by the original and ever-present influence of the mighty entity who has done His work and kept His guard there for so many thousands of years.

Karma

FROM A ROOF TALK BY THE PRESIDENT

IF only people would look at karma from a more real standpoint. Karma reflects in from the future no less than from the past. People do not understand that they are in the present between two fires—the fire of the past and the fire of the future, and in the mind of God the future is just as real as the past. It is only in our little feeble reflection of that Intelligence that we divide things up into quite unnecessary divisions. If only we would not bother more about our past karma than our future karma, we should be infinitely happier.

There is certainty before us—no doubt about the matter. We wonder, shall I ever become a God, am I not going backwards. It is certain that if we go on living, we are bound to attain, and we cannot help going on living. The man in the beginning becomes the God at the end. I like to make it clear that there are nothing but men in the world in every kingdom of nature, nothing but Gods also in any kingdom of nature. In every kingdom there is a man, or more accurately a man-woman to be, whether it be flower, tree, shrub, weed, insect, animal. All are man-woman-Gods, though the emphasis up to now has been on the man-woman idea. Eventually it will change over to the idea of the Godhead. There is just as much in you of Godhood as Manhood. The Man-God is eternal. If you think yourself very much of a mere man or woman, re-

member you are infinitely more, and that the karma of the more is playing upon you no less than the karma of the less.

H. G. Wells divides men into the past-dominated, among whom he includes the lawyers, and the future-dominated, among whom he includes the artists, and among whom he should include the Theosophists. We ought to be future-dominated as well as past-influenced.

We are Gods in the becoming and all the splendours of Godhood must be, cannot help in fact being ours. If we realize that, we are able to take life very much more lightly.

But this lightness of living does not mean that you can play about, feeling, "I am bound to achieve sooner or later," though even that is true. God is not a spendthrift. God economizes—as true a fact as the one so often quoted—God geometrizes. We, in our functions as Gods, must economize. Time has been given us so lavishly, it is only decent to economize it. There is such a wealth of time given us by our Father-God that we have the honour, the obligation to be a little careful how we spend it. The more we spend time carefully, the more there is for others.

Unfortunately we Theosophists tend to be orthodox. Our leaders' books have become to us Bibles, which is the very last thing they would wish. They ought rather to be helpers to suggest ideas on

which we could use our imagination, that splendid power that enables us to make bridges to heaven, but also helps us to tumble over precipices into hell. We should use this splendid power and carry it onwards into the spirit of our own living.

The Spirit And Service Of Science

BY E. W. PRESTON

THE resignation of Sir Richard Gregory, F.R.S., from the Editorship of *Nature* will be regretted by scientists throughout the world. Sir Richard has been associated with *Nature* for forty-five years, first as Assistant Editor to Sir Norman Lockyer and later as Editor. During that period *Nature* has become the leading scientific periodical of its type in the world, not alone along purely mental and intellectual lines, but in the wider fields that are the special interest of Theosophists. As Sir Richard himself puts it in his last editorial, *Nature*, 7th January 1939: "The correspondence columns of *Nature* have become an international clearing house of contributions to natural knowledge; and in this field the standard of value is independent of race or nationality or any other measure than originality and scientific worth."

Not only has Sir Richard Gregory proclaimed the principle that liberty of thought and action are essential for creative scientific work, but he has never ceased to urge upon scientists that "it would be a betrayal of the scientific movement if those

who represent it failed to play an active part in solving the social problems which their contributions to natural knowledge have created."

"My particular mission," he says, "has been to make men of science conscious of their power and influence in shaping civilized life, and I am happy to know that my successors will continue to proclaim this message as an inspiring intellectual stimulus and a means of promoting the welfare and brotherhood of the human race."

In an article such as this the personal note may not be entirely out of place. Sir Richard Gregory's writings have always been a source of inspiration to me. As a young student of chemistry I found myself struggling to reconcile the Theosophic attitude to life and nature, as expressed by Mr. Jinarajadasa in *What We Shall Teach* and *First Principles of Theosophy*, with the somewhat matter-of-fact and detailed study of the phenomenal world upon which I was, of necessity, engaged. Sir Richard Gregory's book *Discovery: The Spirit and Service of Science*, was the first to

reveal to me that there were scientists who also had caught a glimpse of the flame of life within the form. That upon this path of knowledge, too, there were those who had discovered that "the Eternally True is also the Eternally Good and the Eternally Beautiful."

Those who have been interested in the recent reports¹ in these col-

¹"The World's Need for a Scientific Manifesto," Bhagavan Das, *Theosophist*, April 1938; "Science and Society," E. W. Preston, *Theosophist*, June 1938; "New Horizons in Science," C. G. Trew, *Theosophist*, November 1938.

umns of the decision to form a new Division for the Social and International Relations of Science of the British Association, and see in this a hopeful sign of the attitude of scientists to world problems, will be glad to know that Sir Richard Gregory is the first chairman of the Division. It is also significant that the subject of Sir Richard's Address, given last December to the American Association for the Advancement of Science and so to the leading scientists of America, was "Science and Religion."

Does Perfect Justice Rule The World?

(AN ANSWER TO A QUESTION)

"CAN you tell me," a friend of mine asked bitterly, "how this sentence as to perfect justice is reconcilable with the chaos around us?"

I ask you in turn: What has mankind hitherto done with the gift of its intellect? Let us, for a moment, not mention the good side of its efforts, only point out the wrong.

Man felt himself Lord of all Creation, free to use his supremacy over the lower Kingdoms, to exploit them as it listed him. What did he do with the Mineral Kingdom? Those priceless stones and minerals, grown in the depths of the earth, taking millions of years to become what they are—Man stole them out of their hiding places and, in many ways, made a wrong use of them.

All this exquisite, glittering beauty, surely destined to bring joy and refinement and usefulness, has been debased. Is it not debasing that stones and minerals made into temptingly beautiful jewels and tinkling coins should be coveted so intensely by men and women, that in order to procure them, these men and women become slaves of their vanity, greed, yea, even crime? Or, again, is it not a shame on our civilization to use minerals for the making of guns and cannon, of tanks and battleships, in order to bring death, despair and devastation? Or, to use them to mechanize almost everything, throwing thousands of labourers out of work, spreading poverty, discontent and revolution all over the world? Thus, and in

many other ways, mankind abuses the Mineral Kingdom.

What of the Vegetable Kingdom? Think of all the splendid forests, ravaged by the axes of lumbermen. All the stalwart centenarians, Kings of the Forests, must fall under the hands of vandals. For not even the venerable, old, sky-high Redwoods, nor the imposingly tall Kauris are respected and spared. Down with them all, for the use of their lord and master, Man!

And now as for the Animal Kingdom . . . Can you hear, in your imagination, the agonized howls, the piercing cries of innumerable animals, suffering in laboratories, in the name of Science? Or the moans of innumerable domestic animals, suffering in their cages, tugging at their chains, groaning under heavy loads, perishing of neglect and cruelty,—helpless, and yet (oh, shame to admit it!) faithful servants of their master, Man? Can you imagine the horror of the cattle, seized with a foreboding of death, while driven to the slaughter-house? Or do you realize the panic of the gentle forest-dwellers, when the huntsmen bring devastation in their peaceable ranks, merely for sport and amusement?

Nor is this the limit to mankind's misuse of the precious gift of intellect.

An animal seldom is cruel to his own kindred merely for lust, while Man, his master, often behaves himself more beastly than an animal. Do you protest against this statement? Please let us have the courage of self-analysis.

You and I are in fact still diligently working, in our daily lives, for the benefit of the evil which we

abhor in the world around us. As long as *you* and *I* are still able to hurt, to criticise, to distrust, to neglect, to slight, in deed or in thought, others, even those "near and dear" to us, as long as *you* and *I* think more of our own safety and comfort than of helping those who are in need or distress, *you* and *I* are feeding with our thoughts the "beasts of prey in human form," who at this moment are rending their fellowmen, morally or literally. We and thousands of others like us are like the roaring crowds in olden times inciting the brutes to rend the martyrs, or like the fanatic mob round the Saviour on this way to Golgotha. Only, we do it mentally, and not intentionally. We do, in fact, not realize what we are doing. Are you, or am I, such a hypocrite as to say that we wash our hands in innocence? . . . We see around us, incarnated in human form, the hidden vices in our own hearts:

Capitalists, sucking the very marrow out of their fellowmen: are they not mentally enticed by the millions of men who secretly hoard up their money and possessions for their own comfort, even in our ranks?

Tyrants, dictators, whose cruel deeds arouse the indignation of the world: are they not reflecting the injustice, the selfishness, the heartlessness of millions of so-called "Christians"?

Iconoclasts, endangering all human culture and religion: are they not embodying the materialistic unbelief, the irresponsible dissolutions of a great part of "Society"?

In the same manner as all spiritual forces developed by man are used by the White Brotherhood for

the hastening of Evolution, so likewise those ministers of God called the Black Forces take hold of all evil generated by mankind, and our President (Dr. Arundale) reminded us recently that it is their perfect right to use the evil to detain evolution, if mankind gives them their chance by its own conduct. Obviously this must be the case momentarily, hence War works havoc in so many lands, bringing death, despair and devastation in its wake. Incarnations of Evil, men with iron wills and hearts of stone, harnessed in cruelty, armed with aggressive tyranny—all these lieutenants of the Black Forces, whom we need not name here—are used to focus the evil influences.

Surely you and I must be conscious of our share in what is happening around us, I mean our men-

tal share. For if Theosophy had been for you, and for me, and for every one of us in The Theosophical Society, a real guide and inspiration in daily life, if many of us could have trusted and cooperated with those leaders appointed by the White Brotherhood to represent Them in the outer world, instead of criticizing and distrusting them, by now we should have been a band of servers of the White Brotherhood, so strong, so active, so radiant and irresistible, that (of this I am convinced) Europe could have been protected from coming so near to the brink of a catastrophe.

"Hast thou any right to complain, O Mankind? Lo! Behold thine own handiwork."

For *Perfect Justice* rules the World.

W.B.-L.

MUSIC AND COLOUR

Giulia Bustabo, pianist and true artist, finds that colour has had a definite influence in her art, and that music suggests colour. When she is playing Sibelius she wears an ultramarine bluereminiscent of the northern twilights. For Tchaikovsky she chooses a deep red frock in keeping with the composer's force, passionate energy and vivacity. Dvorak she associates with a striking red and touches of violet-blue. When

she gave her first performance, with Barbirolli in New York, playing the Dvorak Concerto, she wore a beautiful red velvet frock.

Bach, especially the E Major Concerto, always brings before her mind the colours of a cathedral. The lovely slow movement produces red, blue, green, sapphire, and gold. For Bach she likes to wear the spiritual colours—blue and gold.

Notes And Comments

THE PARAGURU OR MAHACHOHAN

(FROM A. J. HAMERSTER)

IN the January issue of THE THEOSOPHIST, p. 309, I raised a difficulty about accepting the Mahâchohan as the writer of the first (and only) "letter" ascribed to him, on the ground that H. P. Blavatsky called the author of that "letter" the "Paraguru, my Master's MASTER," whereas Master M.'s Master was the Rishi Agastya, not the Mahâchohan. In a letter of January 15th, C. Nelson Stewart, Aberdeen, Scotland, kindly points out to me that there ought to be no difficulty, if only I would not read the second MASTER as the Guru or Teacher of Master M., but rather as his Lord or Chief. And that seems indeed the most simple explanation. I am not a little ashamed of having overlooked so obvious a reading, fascinated as I was probably by the second half of the title Paraguru, or the Supreme Teacher. I further quote from his letter the following interesting observations:

"The Mahâchohan is Overlord to Master M. and to all other Masters. He is the Guardian of the Rules of the Hierarchy, and the Referee to whom the Masters must submit every question of doubt, especially where an expenditure of the Forces of the Hierarchy is concerned. See the story of how the face of the Mahâchohan appeared before the Master K. H. and reminded him of the 'rule' when he was contemplat-

ing ways and means of getting the contents of a letter, partially chewed up by an aged goat, restored.¹ Any Master who is for the time being manipulating a portion of the Forces of the Hierarchy is directly answerable to the Mahâchohan. It was in this capacity that the writer of the early book *Hints on Esoteric Theosophy* (reprint 1909, p. 89) referred to Him as 'another [Master], a far higher one, as grim and hard as any Calvin,' and that the Master K.H. also spoke of Him as 'the hitherto implacable [Mahâ] Chohan, my Master' (*The Mahatma Letters*, p. 64).

"The control exercised by the Mahâchohan over the Hierarchy from the Fifth Circle downwards was emphasised by H.P.B. as early as *Isis Unveiled* (II, 388): 'What Master [Mason] who has whispered this mystic "word" into the ears of supposititious Hiram Abiffs, while holding them on the five points of fellowship, has suspected the real meaning of even this substitute [of the real word], which they impart "at low breath"? . . . What do they know of that mystical personage known to some Adepts as the "venerable MAH," or of the mysterious Eastern Brothers who obey him, whose name is abbreviated in the first syllable of the three which compose the Masonic substitute—The MAH, who lives at this very day in a spot unknown to all but initiates, and the approaches to

¹ *The Mahatma Letters*, pp. 320-1.

which are through trackless wildernesses.'

"The spot is further indicated in *The Secret Doctrine* (V, 389-90, Adyar edn.; III, 405, 1893 edn.): 'To the west of the "snowy Mountain" 160 leagues (the cyphers being a blind) from a certain spot and by a direct road, is the Bhante Yul (the country or "Seat of the Brothers"), the residence of Mahâ-Chohan'."

My thanks are due to Mr. Nelson Stewart for the above recitation and further information.

A PROFESSOR'S EXPERIENCE

Many people are themselves undergoing, or are hearing of experiences, which prove the reality of survival. A Melbourne undergraduate and Theosophist writes of such an experience narrated by a University professor to a class of students: The experience actually happened to the professor himself. He said: "In 1917 I was in the trenches in Flanders. Although a university man I had no plans for the future, for the simple reason that I never expected to pull through. One afternoon I was leaning against the wall of the trench, rather worn and dispirited. My particular section had been having a very bad spin. Suddenly there dropped into the trench one of our men who said: 'Why all the gloom? There is nothing to be blue about.' I said: 'There is nothing to be specially hilarious about,' when he replied: 'Oh, you are all right, you have nothing to fear.' My rejoinder was that I did not think that there was much chance of ever getting out. 'Oh,

yes,' he said, 'you will pull through this all right, you have work to do after.' 'What do you know about it anyhow, and who do you think you are?' 'Oh, my name is D—G—. I was killed on the Somme nine months ago. You see I was a university man and very interested in philosophy and psychology. I want you to carry on my work. After this is over you will be sent to Germany, will go to—University there, after that you will go to England to a Midland University, from there to London and then to the Colonies. You can, through philosophy and psychology, do a great work in the world.' Then he suddenly disappeared.

"After the Armistice was signed, I was sent to Germany and went to the University mentioned by my visitor from the unseen. While there I became extremely interested in Spinoza, and started to write a book dealing with the God-intoxicated maker of lenses. On my return to England I called on the principal of my old college and showed him the manuscript. On his returning it to me he said: 'It is most extraordinary.' One of our most brilliant university men, D—G—, was a great student of Spinoza, but was killed in 1916. He, too, was writing a book on Spinoza. I have the unfinished manuscript, and really, one would think that you had copied his work.'

"'D—G—', I exclaimed, 'Why that was the name of the man who visited me in a trench in 1917, and told me he been killed nine months earlier and gave me an outline of my future life!'"

THE REINCARNATION OF H. P. BLAVATSKY

Mr. A. J. Hamerster writes: In the apparent conflict, to which the Editor's attention was drawn,¹ between a statement in a letter from the Master K.H. and one made by C. W. Leadbeater seventeen years later, regarding the reincarnation of H. P. Blavatsky, I tried (I do not say that I altogether succeeded) to sacrifice only a relatively unimportant time factor in C. W. Leadbeater's statement to the authority of the Master's letter. But in Mr. Rangaswami Aiyar's paper the opposite way is chosen, namely the sacrifice of the whole of the Master's statement to the integrity of Bishop Leadbeater's clairvoyance.

I myself am one of Bishop Leadbeater's devotees, as I have on occasion gladly avowed. To him I owe most, if not all of what I may be as a Theosophist. So that I can never be accused of partiality against him. But to me a higher, and a surer basis for humanity's welfare and happiness, than his clairvoyance is his spirituality.

And what about the Master? I need hardly say a word about His place in a Theosophist's life. His authority must stand unassailed. But, it is perhaps objected, the letters above his name are not really his, but the pupils' who wrote them. All the same, we cannot distinguish between the two, pupil and Master,

¹ Not by myself, as Mr. A. Rangaswami Aiyar in the opening sentence of his article asserts (*THE THEOSOPHIST*, Feb. 1939, p. 387), but by "a reader of *THE THEOSOPHIST*" (as I said in my paper *Ibid.*, Jan. 1939, p. 275) in England, from where the President on his last European tour had it forwarded to Adyar.

neither in written nor in oral messages. In both cases we have to accept them as from the Master.

In the present case then, we are confronted by a communication resting on the authority of the Master, and conflicting information based on the authority of C.W.L.'s own clairvoyance.

For me there is no other way than to weigh them equally against each other, and to sacrifice as little as possible from either statement to the truth of the other.

That A.R.A.'s explanation or reconciliation is indeed a wholesale sacrifice of the Master's letter is obvious. The Master wrote unequivocally that the time for H.P.B. to "*reincarnate*" had not yet come, that she had still work to do on "*higher*" planes. Yet A.R.A. keeps to H.P.B.'s immediate "*reincarnation*" in our "*physical*" plane world. This conclusion can only be reached of course by denying that "*reincarnation*" really means "*reincarnation*," and the "*higher planes*" mean the "*higher planes*." The first word—*reincarnation*—is explained by him as meaning "re-entering into the work of The Theosophical Society," but unfortunately "*reincarnation*" does not mean this. And thereby the Master is made out not to know the sense of words, indeed not to know English—He who in other letters has proved himself on the contrary a Past Master of English.

Besides, in this letter he further underlined the meaning of the word "*reincarnation*," by expressly contrasting it with her work on "*higher planes*," which work evidently prevented her from "coming again so soon," that is evidently from descending so soon to the lower plane

of our physical world. Here again A.R.A. explains the words "to come again" from the "higher planes," not as descending to the lower physical plane, but as to "come out" from her seclusion, somewhere in the unknown interior of India, into "the outer world" to take up again her old work for Theosophy.

A.R.A. tells us that "it is an accepted rule of interpretation that when it is possible to reconcile two statements seeming to be contradictory, all possible ways of *rationaly* reconciling them should be exhausted." I cordially agree, but I have not found the rationality of reading the word "reincarnation" as meaning "re-entering into the work of The Theosophical Society," and "coming again" from the "higher planes" as "coming out" into "the outer world." That is changing the accepted meaning of words.

THE THEATRE IN AMERICA

Miss Kay Poulton sends the following paragraph supplementing her article on "The New-Age Theatre" in the December THEOSOPHIST (p. 318):

In America there has been a vast amount of experiment in Little Theatres and laboratory theatres attached to Universities (many of whom grant degrees in drama), and a readiness to test new methods of presentation and the most skilful use of modern mechanical equipment. But it was mainly due to private effort and enterprise, not to the commercial theatre, nor until recently was there any State recognition of the value of the theatre to the community. Since 1935, how-

ever, the destitution among unemployed theatre professionals has forced the United States Government to make some special provision for them. The Federal Theatre therefore grew rather out of economic need than an aesthetic appreciation of the theatre's vital contribution to social health and happiness. Those who are interested will find in the November issue of *Drama* a heart-warming account of the magnificent achievements of this so recently unemployed army of artists, carrying (as Mrs. Hallie Flanagan expresses it) "in the pit of its stomach the remembrance of hunger." In two and a half years this large group of theatre experts have organized nation-wide administration, operated companies in 22 States, employed as many as 12,700 people at one time (over 8,700 now), played to an audience of over 25 million, and have a programme so varied that it includes: classical plays, done with fire and imagination; laughter-making circuses, marionettes, light opera; a Theatre of Youth for the younger generation; a Theatre of the Dance related to themes of American life; a special place for new American plays; a Living Newspaper (news reel of the living stage); a Negro Theatre; a Theatre of the Air; and one for research (experimenting with the theatre as a force in education, therapeutics, child, hospital, and prison welfare). It is significant that of the 25 million audience, 65 per cent indicated on questionnaires that they had never before seen a play with living actors, but having started, they intended to continue to go to plays.

A Turning Point In History

BY IRENE PREST

"The days of Constantine were the last turning-point in history, the period of the supreme struggle that ended in the western world throttling the old religions in favour of the new one built upon their bodies."—*The Secret Doctrine*, I, 27 (Adyar Ed., I, 65).

THAT the days of Constantine (272-337) were the "last turning-point in history" is due to two notable acts of the great Emperor himself; the first was that of making Christianity the official religion of the Roman Empire, and the second the building of the new capital, Constantinople, on the site of Byzantium on the Bosphorus. Constantine's ideal was a united Empire supported by a united Church.

The Church

In the third century the Christians were still a minority in the Empire, but they were beginning to command respect, for they had withstood severe persecution, they were well organized, and were attracting to their faith men of ability and energy. There was one fundamental difference between the followers of the older religions and the Christians. The pagans, so-called, were willing to give the God of the Christians a place in their pantheon, but the Christians were fiercely intolerant of any religion except their own. They did *not* deny the existence of the pagan deities, but they regarded them as demons, the enemies of Christ.

Christianity admitted of no compromise, but taught that all outside its fold were beyond salvation.

To the discerning mind of Constantine, the support of an organized minority with a definite creed must have seemed of greater value as a means towards the attainment of his ideal than the support of a larger number of unorganized and differing sects. But a Church divided against itself was useless to the Emperor, and he was drawn therefore by policy into presiding over several Great Councils of the Church, called to make decisions on points of doctrine. The most important of the Councils was that held at Nicaea in 325, at which the Arians¹ were defeated. These Councils formed the beginning of an association between the Roman Empire and the Church which had far-reaching effects in the history of Europe.

The Capital

For more than one hundred years the chief dangers to the security of the Roman Empire had come from

¹ The Arian "heresy" denied that Jesus Christ was consubstantial or of the same essence or substance as God the Father.

the barbarian tribes north of the Danube, and from the great oriental monarchies of Mesopotamia. Constantine realized that for strategic reasons the capital of the Empire should be near the frontier between Europe and Asia, therefore it was that he chose the older city of Byzantium for the site of his capital. Byzantium was naturally well protected, and could with little difficulty be strongly fortified to resist attack from land or sea. Constantinople took six years to build, and was inaugurated by Christian ecclesiastics on 11th May 330, being dedicated to the Blessed Virgin.

The Emperor intended that his new capital should be Latin and Christian. Christian it remained for eleven centuries, but it very soon ceased to be Latin. Constantine could have as little foreseen that Rome—the stronghold of paganism, where every temple and shrine offered a challenge to the new religion—would become the centre of the Christian Church in the West, as that the Greek language would become dominant in Constantinople.

With the foundation of Constantinople began the gradual separation of the Greek and Roman portions of the Empire. The form of Roman government lasted in the East until the thirteenth century, but in the West, after one hundred and fifty years of confused and precarious existence, the Roman State crumbled under the fierce attacks of the Germanic invaders, leaving to the Christian Church the task of preserving in a barbaric and disorganized world the remnants of the ancient culture.

A New Conception

These are the facts recorded by historians. The Theosophist will see in them the working of the Plan for the evolution of consciousness in the civilization of Europe during the new cycle.

As Christianity was to be the religion of the fifth subrace of the Aryan Race, it was essential that it should be firmly established before that subrace became dominant in western Europe.

Gradually the barbarians who attacked the Empire were converted to the new religion and baptized, sometimes against their will, by enthusiastic missionaries, and the civilization which slowly rose upon the ruins of the Empire was a Christian civilization in which for twelve hundred years the only centres of culture, of literature, art and science were the Christian monasteries.

The centre of Christian culture in the West was Rome, not Constantinople, and the Holy Roman Empire, which linked Church and State in a precarious partnership, had the centre of its spiritual life in Rome.

As H. P. Blavatsky wrote, the supreme struggle had indeed "ended in the western world throttling the old religions in favour of the new one built upon their bodies," for some of the doctrines and ceremonies of Christianity differed little from those of the religions which it had superseded, because with its emphasis on the importance of the individual soul it altered the entire scheme of values upon which the older civilizations had been built.

In Rome the highest virtue was devotion to the State. In the new

civilization the "State" at first did not exist, and the relative value of the individual consequently rose enormously. In the new scale of virtues, those which had hitherto been prescribed only for priests or holy men were now made applicable to every soul. Thus chastity held a high place, poverty was esteemed above wealth, and humility above pride. The natural or carnal man was seen as the enemy of the spiritual, and hostility between the secular life and the life of the spirit was more and more taken for granted.

It was not until the fourteenth century, when Greek culture, which had been guarded in Constantinople for one thousand years, emerged again in the Renaissance in Northern Italy, that the Christian monastic virtues began to be disregarded, as there came into incarnation again the Greeks who had previously lived in the Golden Age of Greece, the fifth century B.C.

With the emergence of the Greek spirit into the West, the "pagan" sense of the immanence of God in

all forms of life found expression in Christianity. The reaction of the Reformation period brought back to rebirth the attitude which split life into two parts, carnal and spiritual, mammon and God, but today with a further influx of life from the East, this time from India and the Sanskrit scriptures, the unity of life is once more being emphasized as the basis of religious doctrine.

We are witnessing today the revival or reincarnation of the Roman ideal of devotion to the State as the supreme virtue, but at a higher level. As Mussolini conceives it, Fascism regards the State as "a spiritual and moral fact in itself"—an organization which in "its origins and development must be a manifestation of the spirit."

Possibly when the influence of eastern mysticism has been more fully accepted, and universal brotherhood, the really basic teaching of Christianity, has again the support of philosophy and science, the concept of a Holy State may be enlarged to that of a Universal or World Organization.

SECURITY

I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in office, I shall proclaim this as the basis, the only basis and the palladium of the Society.—H. S. OLCOTT.

Behind Prison Bars

BY SERGE BRISY

Given by the General Secretary for Belgium to the Zagreb Congress in August, this talk is the efflorescence of all those articles on the treatment of the criminal which have lately gone before it in this journal.

FRIENDS,

I HAVE been asked to speak to you about prison work. Prison work, to me, above all is *human*. It is, obviously, a difficult work, but thrilling, absorbing.

Certainly, one must expect no reward or even prompt results in such work—though even that happens at times. . . The percentage of readaptation is very low. When a prisoner leaves the prison, most often he is drawn back by his surroundings, the numerous temptations, the difficulty to find work, prison relations. All men and women in prison are full of goodwill. They promise anything one asks. What would they not promise to be free? But they rarely carry on out of prison. Life is so difficult for them. We lack—at least in Belgium, and I believe in many other countries—organizations which take care of the prisoner *after* his imprisonment. In most prisons the men have lectures, lessons, visits, but more often than not, when they recover their freedom they are left to themselves . . . and to society.

Society is generally very cruel to ex-convicts. Society judges them severely when they are in prison, *because they are in prison*. But it has hardly any work for them *when*

they leave the prison. And if they rob again and fall back in their former ways of living—sometimes through lack of morality, sometimes through weakness of mind, sometimes through misery and despair—society judges them again and calls them incorrigible, refractory, ungovernable.

I

I have visited many prisons in many countries, some beautiful and human, some less beautiful and far less human, some that make one shudder. In England, I visited Holloway (London); in France, Haguenau and Neuhof (Alsace); in Switzerland, the prisons of Geneva, Rolle, Lausanne, Lenzbourg, Bâle, Lugano, and other places; in India, the prison of Madras; in Belgium, the prisons of Forest and St. Gilles (Brussels), the prison of Liège, and in Merxplas the three prisons for the deficient, the vagabonds and the tuberculous; in Hoogstraete, the prison for the young men. I have lectured in several. I could not help studying them all in the light of Theosophy, and it is in that light that I want to address you this morning.

* * *

1939

BEHIND PRISON BARS

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The population of the prison, specially amongst women, is formed of illiterate people, the numerous victims through birth or actual sin of alcoholism, of syphilis, of drugs (cocaine, morphine, etc.). There are many child-murderesses (infanticides), even more cases of theft, concealment of goods, and, of course, crimes, murders, often pretty ugly and cunning ones.

The majority of the prisoners are considered by doctors and judges as *degenerate*. But according to the Theosophical standpoint, are they *degenerated*, or not yet *re-generated*, i.e. unevolved, not far advanced on the path of evolution?

They are not degenerate. They are—the majority of them—*young souls*.

Experience shows that the most readaptable are the criminals (crimes due to passion), though it seems that they ought to be considered as the most dangerous. But uncontrolled passion leads to temporary madness or frenzy. And a penalty in a prison in which readaptation is really studied and intelligently applied, changes nearly always a man or a woman beyond recognition. I could give you many examples.

If the prison system is bad, the prisoner is broken for life, a wreck. Many examples could be given here too.

Thefts and robbery are more difficult to deal with. Thefts are often the result of illness (kelptomania), or are due to hunger, temptations, bad environments too strong for a weak mind to bear. In these cases, if the prison system is good, the period of the penalty is not long enough to permit a thorough read-

aptation of the individual. If it is bad, the prison sends back into society a rebel ready to revenge himself. So with thieves, we generally meet with recidivists, very rarely with criminals, except if he is doubled with a thief. A thief is nearly always dangerous when discovered in the act of robbing.

Let me assure you that whatever the penalty inflicted by the Law, the prison system is of first importance, and, even more, *the moral and spiritual standing of the Governor*; for he alone generally gives the impulse to the atmosphere of the House, creates in fact the atmosphere, and of a bad system can make a good one, just as of a good one—on paper—he can make a very bad one. But at any rate, if bad, the system makes of the prisoner a rebel or a broken and bruised man; if good, a human being again, a re-adapted member of society, or at least, when penalties are short, a creature who feels gratefulness awakening in his or her heart.

* * *

I do not believe that it is necessary before this audience to develop the theme of successive lives which, in this particular work, is so very important.

Earth is the melting-pot of all experiences. Any creature learns progressively, through innumerable lives, to submit the lower self to the higher. Any creature is on a certain rung of the ladder of evolution and must climb all the rungs, life after life and the one after the other, mastering the knowledge of all the rungs overstepped, aspiring to all the rungs that await his climbing.

As I told you, in prison the majority are unlettered people, young souls. So if they are at a stage we have transcended, *they need our help*, and our help must be friendship, understanding, love, kindness.

They are so very receptive to kindness and love. They long for friendship, all of them.

It always makes me sad and utterly astonished when people say: "Why do you go to them? There are so many other things more interesting. . . ."

Are they? Any rung of the evolutionary path is interesting, and no rung is more important than another. *They all belong to the same ladder. . . .*

Why do I go to them? Because they are my sisters or my brothers in the full meaning of the term. They need my love, my understanding, my friendship, not only in this life, but in many lives to come probably, as I need them. For I am not the only giver, and they the receivers. When love and friendship are shining, an exchange takes place. And who gives or receives more?

The world is miserable enough to claim any active help in innumerable directions, but why not "there"—where suffering people are learning their immediate lesson, just as we are learning ours elsewhere?

II

Try to evoke them with me at a lecture.

They enter the lecture room in their ugly and unbecoming uniforms.

Why surround them nearly always with ugliness? We, Theos-

ophists, who know a little of the action of beauty, of colour, of sound, shudder to think of the occult ignorance that surrounds a convict.

In the cells, bare walls, no pictures, no flowers, no light except through rough glass . . . no sky, no life. . . .

I remember in a certain prison, the walls were painted in *grey* and *brown* so as to be less soiling. Imagine a prisoner in a grey uniform surrounded by grey and brown: depression, ugliness, fear, silence; no joy, weariness, boredom. . . . *How can a creature be re-adapted through ugliness?*

When they enter, they are exactly like a flock. No initiative left, blind obedience. None would dare to sit down or to stand up without the jailer's consent or sign. They are utterly passive. If they were not, they would immediately be reprimanded or punished. In their eyes, no light. Something heavy, obliterate, sad, indifferent, dull, extremely dull.

The lecture starts. . . .

Let me try to explain to you the aim of our lectures.

Because of solitude, silence, some manual work, confinement, their intellectual faculties rapidly slacken down. After three years of confinement—any statistics prove it—a prisoner's mind is decidedly slackened, specially among women, where intellectual work is very rare.

The aim of the lectures is to enkindle their sleeping minds with reflection, observation, meditation, prayer; to give them ideas to work

upon; to rouse their own reasoning powers; to awake their interest.

Let me give you a few examples:

* * *

For instance, I speak to them of *thought*, the power of thought, how it works, its use, its life.

I tell them also that true freedom is not only behind the prison-bars but that it transcends the freedom of the street. I had asked them first, days before: "What is freedom to you? I will only speak about it after *you* have told me. I certainly have my idea about it. What is *yours*? Think about it in the silence of your cells. But please do not tell me that freedom is the release from prison, for it is not." So, when I started speaking, they were prepared, they had studied the problem according to their own understanding, and some of the answers were most interesting.

Once, one of them wrote to me: *Alas! I am only made of mud and sin.* And I told them that no creature upon earth was made only of mud and sin, that everyone was the bearer of a divine light, that there were no such things as "lost souls," but that all of us were the makers of our own salvation and that, because of our struggles, defeats, successes and strifes, we were all bound to reach one day the harbour of wisdom, peace and happiness.

* * *

We have only one desire when we go to the people: contact their souls imprisoned in crude material. But how can we contact them if we do not give them ours? And are not ours imprisoned also in crude material?

Mind you, we speak in a Roman Catholic prison—at least in a prison with a predominant Roman Catholic mind, so we must be very cautious. The women-jailers are nuns, but I must acknowledge that they themselves are rather fond of our lectures.

Once, during six or seven consecutive lectures—I am sure this will be of special interest to you—I gave them *a course upon meditation*, starting from observation, attention, concentration, meditation, contemplation, to silence, the power of true silence. All my notes were taken from Dr. Besant's and C. W. Leadbeater's books, also from Dr. Arundale's chapter on silence in *You*. I even published fragments of all this in their monthly bulletin, *Light*, of which I have the whole editorial production. It was most wonderful to observe the growing interest in some of them. One said: "I thought I knew what silence was, the dreadful silence of the prison. But now I realize that it is only 'noisy silence' and that true silence brings a wonderful peace. . . ." Yes! Peace that passeth understanding!

Once also, speaking to them about India, I brought a photograph of an Indian lady to show them how the women dressed in those far-away eastern countries, and the Indian lady was no other than Rukmini Devi. I am convinced that her influence worked in the prison through the photograph, for many of the prisoners came to me weeks afterwards to speak about "the beautiful Lady of India with the kind look."

* * *

So, you see, though we are not allowed to speak about Theosophy in the prison, we bring nevertheless Theosophy to the prisoners, and much more than you think. Their bulletin *Lumière*, is filled with Theosophical thoughts and the initials "A.B." and "G.S.A." can often be detected.

Prisoners say: "We love your lectures because when you leave us, *we have something to think about.*" Well, that is the aim of the lectures in the prison.

They call me: the lady that puts questions.

It is not permitted to put questions in a prison, because a prisoner is not allowed to answer them. But I always do, and as the nuns do not openly forbid it (regulations only do), I go on.

* * *

Let me here again take a few examples:

Observation: I ask them: "Close your eyes. Think of the objects and furniture of the lecture-room. Did you ever observe them? Can you remember some of them. . . Now, open your eyes again and tell me."

They laugh and look eagerly around them. Of course, they had never observed.

Music: "Listen attentively. (I bring my gramophone or play on my cello). What does the music bring to you? Something? Nothing? Which is the tune you prefer?" (Though I do not tell them the composer's name, their choice is generally sure).

Imagination: First, I made the description of the cell *as it is*: bare, impersonal, dull; and then, the de-

scription of the cell as their imagination could make it, and this we did together.

The audience that day was especially excited and happy: "No flowers? Why not? Have you not all the flowers that bloom in your memory? Think of those you love most. Put them mentally in your cells. Water them with the water of thought. Renew them when you are tired of them. Learn their symbolism: Rose, beauty; Snowdrop, friendship; Iris, happy news. . . ."

Their favourites were generally, for the young women: Heather, strength in solitude; for the older ones, Poppy, consolation.

We went on:

"And think of the pictures you can hang on the walls. A landscape? (description). A farm? (description). Many loved the farm.) A windmill? (they liked it too because there were lights behind the windows and I suggested what was going on behind the windows: supper-time. It was a such a treat to choose the menu. . . .)

"What about the sky? How do you like it best? Limpid and translucent as in spring? Of a deep blue as in summer? With little white clouds drawing evanescent faces? Stormy? No? Why not? Storm has its lesson and its value. And after the storm the freshness of the trees, of the plants and of the sky is filled with new life, and the perfume of the earth is glorious. . . You never see the sky from your cells because of the polished glass? True. But you see it during your daily walk in the courtyard of the prison. Do you look at it? Cannot you choose the sky you will bring back through memory in your cells and

remember it with its sunshine, colour, birds and light?

"Shall we hang on the wall the picture of a little girl with her doll in her arms, looking at you with the delightful confidence of children and addressing your loneliness: 'What are you doing here? Why don't you come with me in the sunshine? Have you a little girl like me? Why did you leave her? What is she doing without her mummy to take care of her? Has she little brothers and sisters. . . .?'"

They cry, fertilizing tears. Their weary souls fly away out of prison, in nature, in their homes. They listen, listen. . . No one can imagine how a prisoner listens when one has not seen the look of expectancy in his eyes, the trembling smile of gratitude on his lips, the absolute stillness of his body. It is no more passiveness now. It is a concentrated silence of attention. For each time the miracle takes place. In their eyes so dull and veiled, a gleam of expectancy, of joy, of hope is shining. Their whole attitude changes. They do no more appear as prisoners, as caged creatures, but simply *as human beings again*.

My conviction that we all are divine souls, evolving lives, comes to them as a certainty, as also the feeling that a bond of friendship links us all together, that, in fact, we are all children of the same loving Father and God, sisters, friends together, that nothing separates us, not even the prison-bars! They feel renewed, living creatures, and I can detect in all of them, wonderfully, beautifully, their true being, the forthcoming of what is really, utterly *themselves*.

* * *

I will give you here an instance of what the lectures can do concerning imagination and creative thought. The letter I am going to read to you is from a woman-prisoner sentenced fourteen years ago to twenty years imprisonment. Her crime was horrible: she dressed as a man and awaited her husband at the outskirts of the forest, trying to murder him with a hatchet. She injured him for life. His left arm and his right hand had to be amputated.

I know her since her entry into prison. In fact, I believe we entered the prison together, fourteen years ago. She was a stubborn, uneducated woman, with a savage and uncomprehensive mind.

She writes—I have translated her letter literally:

Some say: Oh! these horrible walls! The walls of my cell are familiar to me, so familiar that I nicknamed them. The 1st I call: Resignation. The 2nd: Happiness. The 3rd: Respect. The 4th: Gratitude. Why?

To the first wall a crucifix is suspended. If I am sad or if I suffer, if pain breaks my heart, I look at the Cross, I look at Jesus, the symbol of Innocence, and He seems to tell me: "Why are you troubled, my child? Is your pain without remedy or without merit?" and I find peace again. If good tidings, a surprise or a pleasure bring me happiness, I bless Jesus on the Cross because it is with Him and through Him that I found *resignation*.

The window is on the second wall. It does not open much, hardly at all. But the air and light come in the cell through the polished glass. I hear the bells of the neighbouring churches,

the twittering of the birds, the barking of a far-away dog, the laugh of playing children, the sounds of the street, and to me, it is *happiness*.

A calendar is fixed on the third wall, the image of our beloved little Queen Astrid enfolding upon her heart her little child. Another picture: the regulations. I must observe them. They are well done, and I submit to their orders. On the other side of the wall, I have a neighbour. Perhaps she prays, or cries, or suffers, or meditates, or is enjoying the silence. Let us be silent too and *respect* this side of the wall.

On the fourth is the door. It is through this door that I leave the cell to go to my daily work or for the daily walk. It is through this door also that my food is brought and that the lady visitors come in. In a corner I have my cupboard with a few provisions—not much—but the cupboard is never empty. On the other side the radiator heats my little room. When I think of all the sick and poor people, of the old persons shivering in the bitter cold, I wish I could share my warmth with them all. As it is impossible, I pray for them: *gratitude*.

* * *

A few weeks ago, because we wanted our work to be carried on in the prison (benevolent workers) two of us obtained an audience, at the Ministry of Justice, with the Director-General of all the Belgian prisons.

We declared our aim: to form a committee for the lectures and the prison bulletin composed of a President, a Vice-President, a Secretary and two members, a committee which would be official. The Director-General was very interested. He came the same week to

the prison, attended the lecture, had a thorough talk with the administrative body of the prison and with us two workers, and thanked us most graciously for the work accomplished over a period of years without much encouragement from outside the prison. He knew a little about our work, of course, but as in many administrations, he was not really aware of what was being done through it, and of the real receptiveness of the audience. He promised his most efficient help and asked us to write personally a letter to the Minister of Justice himself, and we hope this winter to obtain *the official consecration of a body of workers*, so that when we die, the work will live . . . It will interest you to know that in this committee, formed of five persons, three of us are Theosophists.

* * *

You will excuse me if I have spoken at length and through personal experience of the lectures in prison. But I wanted to show to you the importance of them, the way we work, the educative and re-educative aspect of them. We must keep the flame of intellect alive. We must save the prisoners' withering faculties because they will need them when they are thrown again amidst society on their release. We have the responsibility in a very deep and subtle way of their mental and emotional bodies—the prison takes care of the physical—because we know what they are and what they need. We lecturers are there to help in the unfoldment of their souls. Perhaps in a small way we can eradicate their hatreds, animosities, feelings of revenge through understanding. Perhaps we can even, in

however small measure, bring to them the influence and light of the Master through friendship and love. But surely we can alleviate and soothe their sorrows through kindness and have their imagination and thought working through interest and joy.

Theosophists never go to a prison as virtuous persons visiting the sinner or as moralists fighting immorality. It would not do. Time is never against a Theosophist. It works with him in all he does and feels. If someone says to us shrugging his shoulders: "But they forget your words; they fall again and again," we Theosophists also shrug our shoulders in a light way and answer: "Of course. They could not do otherwise at their stage . . . and don't we do just the same in our own realms of activity."

So there is no discouragement hampering our work, no feeling of "having done enough and being disgusted with the meagre results." The true results are stored up in the soul, and will manifest when the time is ripe for the harvest. No words, no exchange of thoughts or feelings is lost, and the hand extended to them cannot be withdrawn. Because one day we held it out, they have a right to it, whatever the slowness of their understanding or of their growth. They are weak. We are perhaps just a little stronger. So if we have the duty to help, *they have the right to lean*.

* * *

Mental images created by thought weave our karma.

Clear-cut thoughts constantly repeated are transmuted into *faculties*. What is in one life the will

to achieve becomes in another *the power to execute*.

Weaker thoughts constantly repeated become *tendencies of thought*.

The desire to achieve in one life becomes in another *an obligation*.

Remember, Theosophists, the Theosophical sayings:

"When the mass of mental images arrives at a point of saturation, the addition of just another image concretes the whole of them in the form of an act. And that act becomes inevitable. . . ."

Here comes in our solidarity in any current of thoughts and deeds. Solidarity is not a vain word or a child's play. It is a fact. Listen to those magnificent words of Khalil Gibran, the poet of the Liban:

".... When one of you falls down, he falls for those behind him, a caution against the stumbling stone.

Ay . . . and he falls for those ahead of him who, though faster and surer of foot, yet removed not the stumbling stone. . . ."

The judge is linked to the one he condemns. So is the prisoner to his judges and to his victim. So are constables, jailers, visitors, lecturers, society. . . The bond is unbreakable: it is the bond of the whole humanity.

We cannot judge or punish or help, and forget. We cannot turn a new leaf in the book of our lives and think it is white and empty. Any individual thought acts, reacts, and weaves our individual and collective karma.

So, when a prisoner looks at me with that moving gaze, a gaze that one meets only in prison, a gaze of hunger, of hope, of tremulous joy, a gaze that calls for sympathy, a gaze that takes, a gaze that gives,

a gaze so magnificently lighted by a small flicker of new life, I always think: We shall meet again, *over and over again*, my sister. . . .

* * *

You saw them, coming in the lecture-room, weary, passive, indifferent, dull.

Look at them now as they go out in a long file.

They stand up only at the sign of the jailer, one after the other, in silent ranks (passive obedience always). But there is not one of them who does not seek my glance, there

is not one of them who does not give me her smile. . . .

And during these few minutes of close contact from soul to soul, I feel full of confidence and joy because I know that the final success is not in our hands but in the hands of the gods, of all the Gods in the becoming that we are. . . I know that what they are unable to accomplish in *this* life, they will do *in the next*; that no mutual effort is lost; that the seed springs slowly from the soil. . . And that if time needs centuries to make an oak, life needs thousands and thousands of years to make a Sage.

A LYRIC

I walked in the path of the sun,
Gathering its beams;
I lifted my face to its warmth,
Catching its gleams;
I stored them apart in my heart,
And locked them away—
But now I am bringing them out—
It's raining today.

HELEN GUSTINE FULLER

THE WORLD'S CONSCIENCE

Some of us at Adyar, and I have reason to know elsewhere too, feel our consciences to be straining at the leash. Being Theosophists and members of The Theosophical Society, we react very strongly to the terrible karma by which the whole world lies afflicted, and we have the ardent desire at the very least to give as free a play as possible to our honest convictions—in the hope that we may thereby help towards the stronger awakening of a world-wide conscience which will cry "Halt!" to the evil machinations of those who would set back the clock of advancing evolution.

So we have joined together to establish a little fortnightly journal which for the time being we are content to call *Conscience*. The first issue will appear on February 17th, and thereafter fortnightly.

There will be, save exceptionally, no signing of contributions, for we are content to remain anonymous. But we shall survey, without fear or favour, the whole world's affairs, to our honest best and without prejudice of race, creed, nationality, caste or sex.

We invite regular annual subscribers, and these alone, to give expressions to their consciences, too, in *Conscience*, and we shall be happy to print those expressions if very brief, very sincere, very impersonal, very restrained, and altogether without an atom of animus towards the individual or individuals whose policies they may feel constrained to denounce.

In *Conscience* we shall have nothing to do with any particular societies, organizations or philosophies. For example, neither the name of The Theosophical Society nor the philosophy Theosophy will be mentioned. We are working as members of the Universal Brotherhood of Life, undenominationally, in no spirit of conversion, unlabelled. We are an international editorship, with English, American, Dutch, Australian, and other consciences, and we hope that we may soon have a completely international editorship, with letter-press in many languages. We begin with English, but we hope not to stop with English. And we shall be glad to receive advice and suggestions. The address of the Business Manager and of the Secretary of the Editorial Board is Adyar, Madras.

The following are the subscription rates:

"CONSCIENCE"—SUBSCRIPTION RATES, Post-free

	INDIA	FOREIGN		
Yearly	Rs.5	9sh.	or	\$2.25
Half-yearly	Rs.3	5sh.	or	\$1.25
Quarterly	Rs.2	3/6d.	or	\$0.85

G.S.A.,

JOINED TOGETHER

With the April issue The Theosophical World, now to be known as The Theosophical Worker, will be included in The Theosophist as a supplement designed particularly for the membership. This decision was reached by the Editorial Committee, composed of eight members and department heads, who, with the President, met together day after day to discuss, criticize and improve these two publications. Changes in form were recommended which will make The Theosophist more attractive to the eye and more easily read. Writers all over the world are being invited to contribute articles which will interest a wider range of the membership. The most attractive new feature in the supplement will be the department for Lodge workers, which will have the specific purpose of stimulating Lodge work, coordinating and disseminating ideas and plans originating in the Sections and at Adyar, and linking all Lodges closer to one another and to the World Centre.

The Committee agreed that since neither The Theosophist nor The Theosophical World is read by the public to any great extent, and efforts to place the former on public book-stalls met with small success, all attention should be centralized on the one journal for the members, and that they be encouraged to contribute to its pages and support it wholeheartedly as their means of inspiration and expression. This, it is believed, will create a solidarity of far greater value to The Society than the insufficient hearing thus far received from the public.

The subscription price of the enlarged journal will remain the same, 18/-. Non-subscribers, begin your subscription with the debut of The Theosophist in its new garb!

Who's Who In This Issue

Adelaide GARDNER (Mrs.): General Secretary for England; author of two books on healing.

F. Milton WILLIS: Exponent of Technology, New York, contributed a manifesto on this subject to our October-November issues.

William KNIGHT: Engineer and Theosophist, New York.

Fritz KUNZ: Head of the New York Theosophical Research Centre, and originator of its visual education service. Author of *Men Beyond Mankind*, etc.

A. C. HANLON: Theosophical writer, Auckland, New Zealand.

Irene M. PREST: Literary researcher, Adyar.

Elizabeth W. PRESTON: Theosophist-author; senior science mistress of the James Allen Girls' School, London.

Serge BRISY: General Secretary for Belgium; founder-editor of the *Bulletin of Light*, which circulates through the prisons of Belgium by order of the Crown.

Harindranath CHATTOPADHYAYA: Poet and musician, resident Bombay, author of several books of verse and drama; has several times visited Europe and America to study the theatre and to lecture; at Adyar recently gave a delightful recital of his poetry and music. Is a brother of Sarojini Naidu, who is politician as well as poet.

Peggy STREET: Young English Theosophist and verse writer.

J.A.P.: A Colombo journalist.

W.B.-L.: Mrs. Willy Blokzyl-Lembruggen, service worker, Huizen, Holland.

COMING FEATURES IN THE THEOSOPHIST

THE YOGA OF REMEMBRANCE. George S. Arundale.

THE MAKING OF A PRESIDENT: ANNIE BESANT. Adelta Henry Peterson.

THE PROBLEM OF NATIONALITY AND INTERNATIONALITY IN ART. James H. Cousins.

THE MECHANISM OF LIFE. Alexander Horne.

THE ESSENCE OF THE ARTS. Rukmini Devi.

THE ADYAR LIBRARY AND ITS CLASSICS. G. Srinivasa Murthi.

THE MYSTERY-TRADITION OF OUR RACE. Jean Delaire.

OUTSTANDING ARTICLES IN RECENT ISSUES

JANUARY

AN URGENT CALL FROM THE PRESIDENT.

ANNIE BESANT'S FAMOUS REVIEW OF "THE SECRET DOCTRINE"

THE ETERNAL SYMBOLIZED: A STUDY IN YOGA. George S. Arundale.

THE BOOK OF THE MONTH: MRS. RANSOM'S "SHORT HISTORY"

HAS H. P. BLAVATSKY REINCARNATED? HOLLAND IN THE GREAT PLAN. Dr. Ketwich Verschuur.

NATIONAL SURVEY OF ENGLAND.

A RARE MANUSCRIPT IN THE ADYAR LIBRARY. O. C. Gangoly.

THE OTHER MAN'S POINT OF VIEW. N. Sri Ram.

FEBRUARY

THE EVOLUTION OF THE UNIVERSE. Annie Besant's second review of *The Secret Doctrine*.

THEOSOPHY'S CONTRIBUTION IN THE FIELD OF ECONOMICS AND ETHICS. Corona G. Trew.

YOGA AND NIRVANA. Hirendranath Datta.

THE LAST WILL AND TESTAMENT OF H. P. BLAVATSKY. J.L.D.

AMERICA'S OCCULT DESTINY. A Convention Symposium.

HOLLAND IN THE GREAT PLAN. J. D. van Ketwich Verschuur.

SPAIN: THE MAGNIFICENT COURAGE OF A PEOPLE. Georges R. Tripet.

H. P. BLAVATSKY'S REINCARNATION: IS THERE CONTRADICTION? A Rangaswami Aiyar.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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