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THE THEOSOPHIST

ADYAR

JANUARY 1942

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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



THE PRESIDENT'S ADDRESS

TO THE 66TH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY, ADYAR

26 December 1941

BRETHREN THROUGHOUT THE
WORLD :

Once again I give you brotherly greeting as we enter a new cycle of Theosophical activity in the midst of the most terrible cataclysm the world has, perhaps, ever known, excepting disasters involving an actual reshaping of the physical earth itself : a reshaping which may indeed follow upon the present Armageddon.

PRICELESS OPPORTUNITIES ARE
OURS

And as I view the world and in it the Theosophical Movement and The Theosophical Society I feel humbly but inexpressibly thankful that a large group of us who call ourselves today members of The

Theosophical Society, but who have been known otherwise in the past, have been chosen to help the world in its death-throes and birth-throes with the elixir of Theosophy and the balm of The Theosophical Society.

Could there be any more stirring opportunity for anyone at any time than to find himself in the midst of a whole world infinitely stricken and with the power to help to heal the world to a new virility, to a new life, to a happiness it has never known before ?

Such opportunity is ours today. It is priceless, and we reject it at peril to ourselves and to the dedication to the world's service to which we have been called.

I say we must be ardent as never before in spreading the mighty Truths of Theosophy both through our lives and our exhortations. We cannot afford to allow a single moment to pass by which can in any way be used to illumine even a single heart with the conviction that Theosophy is Truth and therefore Happiness.

I say we must be ardent as never before in holding up before the eyes of all the splendour and perfect consolation of membership of The Theosophical Society. We must seek to use every suitable moment to show that The Theosophical Society and its members are the advance-guard for the post-war world—the world in which the spirit of Universal Brotherhood shall receive a homage it has never received before.

In the midst of this Armageddon our dedication as trustees of the Truths of Theosophy and knights of the Universal Brotherhood of The Theosophical Society must shine with fiery purpose. Our younger members are called in special measure to our common dedication, for they should be able to show us of the older generation what, in the present darkness, means the trusteeship of the Truths of Theosophy and the chivalry of membership of The Theosophical Society. Our youth is our advance-guard, while one of the greatest privileges of age is both to give to youth of its experience and to follow youth's leadership.

UNDER THE BANNER OF OUR ELDER BRETHERN

But while these two opportunities—duties—are ours, we have also the duty of ranging ourselves under the banner of our Elder Brethren in the terrific clash between Good and evil which once more afflicts the world. There have been many clashes before. There will be many in the future. But we are at one of the great turning-points in the evolution of the world, and every single individual who believes in brotherhood must be at his post guarding the Right against the onslaughts of wrong. Either the world will sink for many a century into a great darkness in which brute force shall rule and ruin, or the world will shake itself loose from envelopment in the soul-destroying fumes of evil. Which shall it be? Upon Theosophists and members of The Theosophical Society the answer in no small measure depends.

NO NEUTRALITY

I have not the slightest hesitation in saying that every Theosophist whose conscience is not in unfortunate opposition is in duty bound to help in all ways possible to him the prosecution of the great war to a triumphant victory, not in any spirit of hatred—hatred is impossible to a Theosophist—but in a spirit of justice and righteousness to free from return to barbarism all the peoples of the earth. No Theosophist, I hold,

can be indifferent to the war, neutral to the war, unaware that this is a Day of Judgment for us all during which we either stand actively for the Right or are against it—there is no middle way for any of us on such a momentous Day. Still less can a member of The Theosophical Society, charged as each is with the spread of Brotherhood and with the dissipation of hatred, be indifferent or neutral. He dare not be.

PLANNING THE NEW WORLD

But not only must we give all possible help to the forces of Light, we must also begin to prepare for the Peace of Victory which shall follow the war. We must begin the planning of the new world. We must have ready for a stricken humanity and for stricken creatures in every kingdom of nature a great world-wide Convalescent Home in which as far as may be to repair all injuries and to restore all health. And out of that Convalescent Home must slowly but surely emerge a world-wide Order of prosperity and peace, a World Order in which shall be recognized, as the *sine qua non* of an enduring Peace, the active and practical recognition of a Brotherhood of Nations, of Faiths, of human and sub-human Life.

Reconstruction for Peace must begin without delay while we are still in the midst of the innumerable experiences of the war. The more strenuously we work for a righteous

Peace even now, the more will be fortified the forces which work for Righteousness against the hordes of evil.

Thus should every Theosophist, howsoever he may be situated, plan and help to plan for a post-war Peace in which all peoples shall freely participate.

KNOW YOUR THEOSOPHY

I have said that every Theosophist must spread the Truths of Theosophy and the dynamism of membership of The Theosophical Society far and wide. Yes ; but he must know Theosophy. He must know that Theosophy is true. He must have had experience of the truth of Theosophy. Otherwise, how is he going to make Theosophy and his membership of The Theosophical Society a living reality in his planning and in his helping to plan for Peace ? A righteous Peace must needs be built upon experienced Truths of Theosophy and therefore needs the craftsmanship of Theosophists, be they or be they not members of The Society or knowers of Truth as some of us conceive we know it.

We must know our Theosophy in our own individual ways. We must try to know some of it at first hand : being content, of course, to know much of it at second hand.

We must spread it as we deem it can be most eagerly and thankfully received, both in its aspect of pure

science and in its aspect of pure service.

We must use its light to show us our undoubted way in the encircling gloom, so that we may tread the way with courage and with conviction, unfalteringly to its goal. We must know Theosophy as the forth-setting of the Great Plan of unfolding Life, and through such knowledge we must contribute the practical wisdom of Theosophy to Reconstruction for Peace.

MESSENGERS OF THE LIGHT

Some of us may employ our Theosophical craftsmanship in one way, some in another, some to help to reveal the very Plan itself, some to be busy with the foundations, some to be occupied with this, that, or the other

aspect of the superstructure. Some of us may give a very little help. Some of us may be able to give a little more help.

So long as each one of us is a soldier-craftsman and a priest-teacher, and thus a messenger of the Light of our Elder Brethren, he will have justified his selection to serve the Truth and the Brotherhood in these perilous times.

I look forward to my second term of office, to which you have so generously elected me, in this hope, for I am sure that if I can fulfil it I shall have justified your election and Their continued blessing—for myself perhaps in some measure, but infinitely more, with your own whole-hearted co-operation, for Their Society and for you.

George S. Arundale

Behind all Rulers is the One King ;
 Behind all Teachers is the One Teacher ;
 Encircling our passing loves, the Love Eternal ;
 And above our weakness shines the STAR.

ANNIE BESANT, 1920

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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

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

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

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

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

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

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

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



ON THE WATCH-TOWER

BY SIDNEY A. COOK

General Secretary, The Theosophical Society in America

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

ONE approaches the task of writing the Watch-Tower notes for THE THEOSOPHIST with a very considerable degree of awe, if not of trepidation, since it involves an effort to follow in the venerable foot-steps of the Founders, whose tremendous work truly brought light to the world; of Dr. Annie Besant, under whose Presidency The Theosophical Society rose to world-wide eminence; of Dr. George S. Arundale, under whose ægis and Presidency the principles of Theosophy are preserved within and without The Society in a world where rampant forces would tear down the beauties and benefits that

great leaders have established for man's enlightenment.

To follow such as these and those who have temporarily filled their places, is in truth but to follow, for emulation is impossible. But since through humble following, as well as through potent leadership, service may be rendered, I here make an offering of Watch-Tower notes.

Ad Astra per Aspera

"To the Stars through Trial" is an expression of the struggle of mankind toward the discovery of his destined Divinity. It expresses the fact of man's individual struggle, as it also states truly the fact

of the world struggle of the present day, for, knowing or unknowing, the effort to change is the effort to rise. To the Theosophist this is self-evident, since he knows that the struggle is for the release of his Divinity; that deeply planted within himself and intimately a part of his being is that which must presently reach the Stars; and therefore the trials, the hardships, the weariness, he accepts with patience and with fortitude as he lifts himself and takes others with him toward the Firmament of the Stars. He finds many personal encouragements and sees much to encourage him as to the progress of mankind in general, for, knowing the goal and the direction he is able to see the progress.

Not in Vain the Distant Beacons

Among the encouragements and the evidence of progress for all peoples is such a statement as that made by Sumner Welles, Acting Secretary of State of the United States: "I cannot believe that peoples of goodwill will not once more strive to realize the great ideal of an association of nations through which the freedom, the happiness and the security of all peoples may be achieved." Thinking people in the United States are not unaware that they have some measure of responsibility for the failure of the last great international effort toward a League of

Nations, but here is the promise, so far as promise may be made at this stage, that one who failed may try again. Mr. Welles made this statement after establishing two necessary preliminaries:

1. The abolition of offensive armaments and the reduction of defensive armaments and of their tools of construction, through some form of international supervision and control.

2. The natural right of all people to equal economic enjoyment, no one government to possess a monopoly over natural resources or raw materials needed by all peoples.

Such are the distant beacons lit by great men of goodwill, which lesser men may hopefully work to attain.

Obscure Members

Someone has written: "A genuine democracy is known by its concern for its most obscure members." It has often been my joy and satisfaction as General Secretary of The Theosophical Society in America to note the dependability and steadfastness of the so-called obscure member. We cannot value him too highly, for he is the backbone of The Theosophical Society. We are apt to forget him. We who are in office search for up-and-coming individuals to stand actively in the forefront of the movement in their respective spheres. We depend upon the active worker to conduct his Lodge, to lead his class, to

supervise this or the other event—and these are indispensable—but equally indispensable are the less shining, less conspicuous members, who, imbued with the sense of The Society's worth, stand by it with their presence and their membership. If such are obscure, that obscurity is of this world only. They are shining lights beyond.

To Smoke or Not to Smoke

From a source no less authoritative than Dr. Morris Fishbein, the President of the powerful American Medical Association, comes the startling admission that smoking is harmful—but only to vegetarians; that meat-eating in some way provides in the body substances that neutralize, at least in some degree, the deleterious effects of tobacco. Dr. Fishbein makes the announcement merely as a statement of scientific fact, not as a commentary upon the ethics involved. We have always understood that two wrongs do not make a right, nor two evils a good. Dr. Fishbein, of course, is not concerned with, or even cognizant of, the great moral principle involved. Scientist though he may be, the unity of life and Karma's reaction upon a humanity guilty of unending animal destruction are principles unknown to him and undiscoverable by his methods. But Theosophists, at least most of them, avoid both the evils—tobacco and flesh-eating—and whether

or not the effects neutralize each other in the smoker and eater does not concern him. He is concerned not with the scientific, physical fact (if such it be) but with "the lifting of the Karma. . ."

Your Money or Your Life

Under this caption, Dr. Harry Emerson Fosdick, pastor of the Riverside Church of New York City and leader of its valuable work, preached his annual budget sermon. Its purpose was to raise money for the support of the Church and its work, as every leader must. In it he quotes from a recent book by a scholarly Jew to his fellow-Jews:

No Jew today of even the most modest means has a right to feel that he is fulfilling his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow-Jews.

Dr. Fosdick considers this statement as presenting a challenge to all who have ideals; the challenge to support those ideals with the means by which they can be promulgated and made effective; a challenge to our personal sincerity, for which our use of our money is a test.

A man says he loves and trusts his wife, but few tests of that are more revealing than the way the family finances are budgeted and run. A man says he cares for his children, but if he makes

no financial provision for them, his professed care is shown up as shoddy and unreal. There is something radically wrong with a professed Christian's genuineness if he does not make gifts to a carefully selected list of Christian causes an indispensable part of his regular budget.

It comes as a challenge to every member of The Theosophical Society, not only as to the sincerity of his interest in The Society and its purpose, but at this time particularly as to the sincerity of his commitment to the principle of brotherhood. For these are days when our brethren (and they are all humanity) are suffering in lands torn by war, and whether we do our best through whatever channels are available to us (Theosophical funds or otherwise) is perhaps not so much a matter of our own lives, but, as Dr. Fosdick says, "it may often be a matter of our money or someone else's life."

More Beacons

A member who recently attended a Convention of educators at a city on the Pacific Coast recounted to my great interest the work recently done in Chile to raise the standards of the large illiterate section of the population of that country for whom education had hitherto not been provided. An appropriation of \$5,000 was made, and two lovers of humanity undertook to do the work. It was futile to teach read-

ing, writing and arithmetic to those so destitute that they "had nothing to read, no one to write to, and nothing to figure." So the preliminary work of education took the form of teaching the people how to live, to care for their sick, to preserve their food, simple training in making life more livable. From among the few who could read and who shared their reading with the others, thousands of letters were received, testifying to the value of the service and the eagerness for the reading, writing and arithmetic that it presaged. For these poor folk saw the value of knowledge and desired it for themselves. And so the vision of two idealists, in whose hearts the neglected had a place, has led to larger appropriations and a deeper interest creative of a real educational movement.

A newspaper man who has covered recent wars on many fronts, writing "Why Men Fight," recounts the exploits of the great warrior hordes in the past and admits that men then were probably actuated by love for fighting. Then he adds:

But a taste for fighting for its own sake has been pretty well left behind by civilized man. That is one reason why a civilized country, in the sense of being ethically developed, with its moral scruples and regard for justice, tends to "go soft," and can become the prey of less developed peoples, as has happened so many times in history and

is happening now. Some people consider that this going soft implied decadence, but I wonder if that is true. Is it not rather a shifting of values from primitive animalistic standards to the higher levels? This latter theory would seem to be justified, for civilized—or so-called “decadent men”—have again and again proved and are proving now that they can fight as fiercely as any Hun when the occasion demands . . . Love of his country and what she stands for, consciousness of his duty to play a man's part, a sense of faithfulness to those who have faith in him, obligation to his comrades to bear his full share in the fight, plain pride and that strange imponderable called honour will carry him through.

Such a vision as that which started the Chilean Educational Movement; such a conclusion as that which a fighting reporter comes to, are beacons indicating humanity's progress and man's recognition of that progress.

Impractical (?) but Ideal

A picture shows a very small beaver chiselling away with his beaver teeth at a very large tree, with two other beavers remarking: “He doesn't care if it is impractical; it's a challenge and he is an idealist.” The Theosophist will appreciate this. However, the Theosophist is not impractical in his idealism. He knows there is nothing more practical than a vision of the plan of the future. Work now toward even its distant achievement

is pioneer work, but certain of attaining the goal. It is on the bosom of the stream flowing toward the future—a stream that inevitably reaches the sea.

Lesser schemes, that for more immediate gain depart from the deep flowing channel of the stream, are cast after a time on mud flats and sand banks. The sea is never theirs.

Eye-Witnesses

It is a significant fact that practically all of the newspaper reporters who have been in Europe in recent years, covering the war for their papers, have come to the conclusion that whatever the cost, Hitler and Hitlerism must be stopped. Some were not at first of this opinion, but contact with the works of Hitler on the various war fronts, the Nazi treatment of the peoples of the countries overrun, the contempt for all that represented the culture of those nations, the methods of cowing defeated peoples, the disregard of human rights, have led these reporters one and practically all to the realization that Hitler's success would mean the demise of freedom, the lowering of human standards, retrogression towards the darkness. These writers from France, from Russia, from Spain, Finland and Poland, from Holland, from England, from Greece, Norway and Abyssinia, and from the China-Japanese front, are unanimous in

their decision that to save the world Hitler and all that he and his allies represent must be destroyed.

So shall it be.

Quoting Dr. Besant

Among the prominent columnists in American newspapers and one who has recently spent some time in England, is Miss Dorothy Thompson. In a recent column, after telling of the sounder and subtler values that are emerging from the war—the decentralization of industry, the deconcentration of population, the conjoining of the education of children with care and feeding, the improvement in dietary habits, the introduction of fresher and younger views into offices of state, the shattering of the tradition of a long established financial system, the revivification of deeper human culture, the readjustment of the relations between management and labour, the renewal of courtesy and friendliness, the humanizing of associations, the rediscovery of chivalry and heroism—after recounting these, she adds:

In short, this war that has scarred the face of every British city is releasing the British mind and soul and is bringing about the Anglo-Saxon revolution of humanism, socialism and freedom. Or, if you like, of fraternity, equality and liberty—but in this order, and not the other way around.

It is interesting to note the emphasis here upon fraternity,

equality and liberty—in the order in which Dr. Besant stated that they must be established—the recognition that the eternal Theosophical principles of fraternity, brotherhood, must lead.

The Svastika in our Seal

I had occasion recently to write to an inquirer who proposed to reject Theosophy because of the Svastika in our seal. Members may be interested in a quotation from my letter:

Before dealing with the matter of the symbol itself, I can perhaps present to you first a fact and then a conclusion from your suggestion related to that fact. The fact is that The Theosophical Society has used this symbol in its seal for sixty-six years. The conclusion from your suggestion that we discard it is that if Hitler had adopted as his symbol something similar to the American Eagle then the great Seal of the United States would need to be modified. I thus put it to you that there is no reason why we should permit Hitler to disrupt all our well-founded traditions.

But there are other and more important reasons for our continued use of the Svastika. The armed cross, or "fiery cross," is symbol of the whirling energy which creates a universe by creating vortices of power—"digging holes in space," to use the language of very early times, for this symbol is immemorably old and has deep occult meaning. It is the symbol of the evolution of the worlds from the great outbreathing of Divine Life that created action within space.

It is significant that Hitler's svastika does not follow the ancient form, but is a cross revolving in the opposite direction and is therefore symbolic not of evolving, creating and creative life, but of the return to darkness and chaos. To those who can read the occult symbols, Hitler's very adoption of the reverse of the true occult form is significant evidence of his certain defeat.

The United States and India

The United States is making great effort to help England and the Empire win the war. Her immense industrial resources and economy are being marshalled to that purpose. The sympathy of the people of the United States is with India in her effort to achieve her freedom. That sympathy arises from the natural feeling of a country that at one time was itself not free, for one yet to be free. There is much understanding in the United States of the tremendous problem involved in freeing India, though there is recognition that England will in good faith make possible India's freedom within the Empire when ways to achieve this end satisfactorily (principally to Indians) have been determined. The principle of freedom and India's right to self-government is intuitive in American minds. It is, however, merely something that ought to happen. But what vivid interest would be aroused in the United States if India through unity proved her readiness and her capacity

to be free! If India herself would but agree upon the constitutional form of India's freedom, the whole world would respond for India.

The Only Way

An interesting experiment has just been conducted in the United States to determine whether newspaper advertising could be used to arouse the interest of readers in the principles of Theosophy. About two thousand rupees were spent for a series of advertisements in small town newspapers and in one widely distributed weekly (Circulation 5,600,000). The advertising was designed to attract various types of people from the self-seeking to the idealistic. Relatively few responses were received, and although these were followed up with specially prepared letters and high-grade literature nothing whatever in the way of tangible results can be traced to the experiment.

While experiments along other lines (radio, etc.) are being continued, we have at least discovered that so far there is no substitute for the proven method of presenting Theosophy through the lives and works of members. More effective work by which the public may be drawn to our Lodges to make contacts with Theosophists in whom Theosophy is a living experience, is the clearly indicated way of progress.

SIDNEY A. COOK

KARMA AND THE BURNING UP OF KARMA

BY ADELTHA HENRY PETERSON

THE GENESIS OF KARMA

IF one thing more than another has given man back his faith in God, it is an understanding of the Great Law of Compensation—that Law of Balance which insures an exquisite order throughout the whole of the universe.

In the physical world we see its workings in the stars in their courses and in the structure of those tiny universes called "atoms." In the biological world we see this same almost miraculous harmonious adjustment and balance not only in the small lives which make up an organism, but also between the kingdoms of life itself—mineral, plant, animal, human. The plant takes up mineral matter, consumes the carbonic output of animal life, somehow synthesizes it all with sunshine, and produces a vital food that is used not only for itself but to nourish all life. The plant in sunshine gives out oxygen, also a gift needed by the animal kingdom.

Man has found to his sorrow that whenever he has disturbed the law of "biological balance" he has suffered thereby. When a bounty was given

to kill mountain lions in the American rockies, the deer, multiplying apace, not only came down and overran the farmer's gardens but went out in great herds to lonely fastnesses and died of starvation. Examples could be given *ad infinitum*, as, for instance, man's experiment in importing rabbits into Australia where there was nothing that would be to them a biological balance.

This marvellous balance we see in the physical world is only the outermost workings of the Law of Balance, Cause and Effect, Action and Reaction, Equilibrium, Divine Compensation—or, in short, the Law of Manifestation. For our very manifestation has its root in the interplay between the two opposite poles of natural forces, Positive and Negative, the expressions of God the Father, who, desiring to build a universe, poured forth His Life into matter, and so from being One knew Himself as Two, His Outpoured Life, His Negative Aspect, and Himself in His own True Nature, His Positive Aspect, and between these two poles a universe was spun.

So in every particle of matter, physical or superphysical in God's universe, sings this Law of Equilibrium or Balance.

THE KARMA OF MAN

This Law as applied to Man has been termed *Karma*, the Sanskrit word for "Action." Man, as a son of God, has the power to make of his oneness a duality and thereby

To act and react, or act and attract ;

To know himself as a Self and to project himself as a not-Self ;

Through love to attract to himself, and unite himself with, matter whereby he can build a form through which he can express his Divine Nature.

His power of projecting a shadow of himself and then reacting to that which he has projected is what might be called the not-Self or Negative Aspect. His power of withdrawing into his own true nature, *Ānanda*, or free from form, might be called the Self or Positive Aspect. Between these two poles are spun the triple threads of Karma.

Put differently, whenever a power leaves the Self, it creates behind it a vacuum, so to speak, that acts as an attractive force to draw back this or a similar power from the outside world. We literally pull out of the world around us that which will fill the attractive vacua which we have set up by our past actions. In brief, *we act—we attract*.

PROTECTORS OF HUMANITY

If this is so, what need is there for Great Beings or Lords who administer Karma? If Karma's action is automatic, what need for Lipika or Registrars, as They sometimes have been called, of past action? These Lords of Karma are the beneficent Protectors of Humanity who shield it from the tremendous attractive force for evil within itself that would draw to it such equally tremendous catastrophic evils that, were they to come in one avalanche, humanity would be completely overwhelmed. God's Plan for Man calls for no such thing as revenge, even Divine Vengeance. Man's attractive power for both good and evil must be so administered that it contributes to his next step in evolution. Even his very sins must become wings to lift him. So these Great Beings mercifully veil our powers to attract, leaving unveiled only that which will bring to us what we most need for our immediate growth. As we commence deliberately to co-operate with the forces for Righteousness, more and more do They withdraw Their protecting shields, leaving us to attract more to us of so-called "evil," as we are better able to meet and neutralize it.

PAST KARMA COMES THROUGH THE PRESENT

Where do the attractive karmic nuclei reside?

Dr. Besant raises a very interesting point in her most valuable manual, *Karma*. Sometimes we are apt to think of a terrible piece of Karma as belonging only to the past, but she puts forth the idea of the "Mental Image" or "primary thought-form" or what might be called the Master Thought or attractive nucleus or mould for any given type of Karma. Could we call it an "attitude" within the Self, an "unsolved problem"? Dr. Besant says :

This "Mental Image" forms part of the content of the consciousness of its creator, part of his inalienable property; it cannot be separated from him; he carries it with him during his earthly life, carries it with him through the gateway of death . . . on his return to the grosser region the matter of that plane is again built into the mental matrix . . . Without this Mental Image there can be no individual Karma . . . and on its existence individual Karma depends.

The lack of it in the lower kingdoms causes the lack of individual Karma.

From this Master Thought or Attitude come innumerable thoughts and desire-thoughts about which the Master K.H. has said :

Every thought of man, upon being evolved, passes into the inner world and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an

active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls it his "Skandha"; the Hindu gives it the name of "Karma." The Adept evolves these shapes consciously; other men throw them off unconsciously.

It is these Mental Images, Dr. Besant says, reflected into the "kāsha," which become the Ākāshic Records of the Lipika.

One can readily see that if it is these Master Thoughts, these Mental Images in our very present itself, which are the generating centres of action, and attractive moulds or centres for reaction, then the Karma of the past comes to mankind only through these attitudes, these unsolved problems, which exist *in the present itself*. The lion slays and is slain, but there is no individual Karma, because there is not in the lion a mental attitude or nucleus demanding a solution, yearning to be proved true or false. Man does not slay unconsciously, he has an attitude about it which time and Karma alone must prove.

A man says: "I have a right to what I wish." It is an attitude. It may, and probably will, take lives and lives to bring to an end the Karma that will arise out of such an attitude. Another man has faintly stirring within him the ideal, "I would live to share." Again Karma will test and prove.

These attitudes give rise to innumerable thought and desire creations. These creations go forth and eventually return laden with all the reactions they have received from others. The Law is that man must receive back into himself these creatures of his own begetting, test them and note. As Browning says in that remarkable poem replete with occult truth, "Rabbi Ben Ezra":

So, still within this life
 Though lifted o'er its strife,
 Let me discern, compare, pronounce
 at last,
 "This rage was right i' the main,
 That acquiescence vain:
 The Future I may face now I have
 proved the Past."

When attitudes have been transcended by pure knowledge *avidya* or ignorance is burnt up in the fires of Wisdom, and "the Right and Good and Infinite" can "be named here, as thou callest thy hand thine own." From the unconscious generation of thought, as the Master has said, there comes that pinnacle when "the Adept evolves these shapes consciously,"

and thereby is Master of His Destiny.

WE CAN CONTROL OUR DESTINY:

Our Future

Undoubtedly we who through Theosophy have been taught the Law are all agreed that we can control our future. We are weaving today the triple strand of Karma: Our *action* in any type of consciousness literally hammers into being our *environment* on that plane. Our *desires*, however low or high, will hook-like inevitably attract to us our *opportunities*. Our *thought* will form the *character* with which we shall build future environments or set in motion baser or nobler desires, and in fact will enable us to take advantage of the environments and opportunities of the present.

We must pre-try the effect of our creations on ourselves.

(1) We will make only those mental moulds which we desire eventually to come into form. We will not create the moulds that will inevitably destroy us.

(2) We will desire only those energizing materials that we would have as qualities of that form.

(3) Finally we will send forth only those actions which we would have return to us.

Look: the clay dries into iron,
 But the potter moulds the clay;
 Destiny today is master;
 Man was master yesterday.

Our Present: Through Attitude

But what can we do towards burning up or balancing Karma already made?

An understanding of the surety that none other than ourselves is the source of our weal and woe will immediately take the sting out of the sorrows that come to us. Nothing is more disconcerting than the mistaken belief that another can injure us—be he man or God. The mental adjustment and relief that follows the surety that "What is my own will come to me" will take all the personal element out of the Karma which is so devastating. When one sees not a familiar hand moved to strike, but only a hand thrust through a blue velvet curtain impersonally giving the gift that we need for our very next step in evolution, a totally different attitude is engendered. As for the person who is the agent of Karma, if it is evil Karma, we pray his pardon that he had to meet us who had the power to draw from him by our attractive force for evil that wrong which he might otherwise not have done.

Through Knowledge of Other Laws

But what of the actual Karma already in store for us? Is there nothing that we can do about that which we have already created in the past? Can we not smash our little universes into bits and re-

mould them nearer to the heart's desire? Truly this can be done if we can, as the poet says, "conspire to grasp the sorry state of things entire."

If we look within ourselves we shall see the trends of Karma that are likely to come upon us (not the exact events, for it would take a Lord of Karma to prophesy the identical way that the resultant diagonal of the forces in our being was likely to be discharged). We shall see in ourselves many attitudes, many problems which we have propounded to life. We know that these remain a potential source of karmic trends until satisfied. We may see even that these mental attitudes have come down into the desire-world and are hook-like projecting out towards certain objects. Of a surety these objects will come to us, but will we want them when they come? Shall we know how to deal with them? It is more necessary to have books written on what to do with what we have desired after it comes to us than on how to obtain what we want (a power certain most dangerous cults promise their devotees). If we see the tentacles out towards a certain undesirable acquisition, we can withdraw the life from it, so that it withers away, or if the time is short, perhaps it may even be necessary to perform a surgical operation though the tentacles may bleed in the process.

Every great Teacher has given us formulæ by which we can control not only our future but our present. Lord Buddha's method was designed to evoke an understanding of the Law by which could be neutralized the Master Thought or foci for Karma; the withdrawal of the desire-tentacles that attach one to objects; and the living of a magnificent and noble life of Compassion and Wisdom that would bring in its trend an ennobling environment.

The Lord Christ propounded that most scientific but very often misunderstood Law of Forgiveness:

When came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven (*Matthew 18, 21-2*).

To forgive another for an injury four hundred and ninety times—impractical? Again, an understanding of the Law teaches: "Most practical." If within us is the power to attract so many units, let us say, of cruelty from the world at large, when one unit descends upon us we shall welcome it, knowing that now only nine units are left. Without understanding the Law we should have responded in kind (for as long as we have the power to attract to us cruelty, there still remains in us a potential power to act out in kind, attraction begetting action as surely as action does attraction). So did

Lord Buddha say: "Evil through evil shall never end. Evil alone through Good shall end." Refusing to react, the power that would have gone forth to strike must go somewhere. Will it not sink into our attractive power for further cruelty and neutralize still another unit, leaving now only eight?

But all of this is only on the negative side of the great Balance-Scales—the power to act as the not-Self and attract from others the not-Self within them (a tiny pair of balance-scales attached to the longer arm of our Monadic power of dual manifestation or the projecting of the Self into form while at the same time remaining the Self apart from form). Suppose we transfer our point of operation to the positive side of the greater Balance, and act as the Self in our own true nature. To that arm also is a tiny pair of scales where we can begin our operation: by acting as the Self, we shall attract from others the Self within them. Not only will this be done but the vibrating power aroused of the great Positive Arm or the Power to be the Self will act as one mighty force upon the Negative Arm or the Power to be the not-Self, and who can estimate the incalculable effect that will thereby be released for the neutralizing of the negative power to attract evil, or the not-Self?

Forgive seventy times seven? Surely, for as we pour forth the

powers of the Self in Compassion we are acting as does the Self of Selves. Forgive seventy times seven? Truly, for as we understand, we shall know there is nothing to forgive. Forgive seventy times seven? Certainly, and not only forgive our brother through whom the evil comes but even more ourselves who have drawn that evil from him.

The Past

We are told by occultists that not only can we build as we will for the future, not only can we adjust and even neutralize the Karma of the present, but that we can achieve that even more difficult feat of reweaving that which has already been acted, thought, desired.

In some mysterious way nothing is completed in an Eternal Now. There is no past, present and future. We can invoke the future to annul even the past. Each day in our creative imaginations—the bridge between the future and the past—we can re-live our day as we would live it were we acting always as the Self we are destined to become, and in fact are *now* were we but able to real-ize it or make it *real*. Our mistakes, our failures, we can re-live as achievements, triumphs. Gradually we shall attain the power to go back and unravel the tangled threads of the warp and woof of our past and reweave it into a glorious tapestry—a rainbow-radiant robe of glory befitting a Shining Self.

ISHVARA

Ishvara was a man of race
 Owing estate, and by God's grace
 He flourished, and his lands stretched far
 Beyond the hills where valleys are
 To a swamp land where sour earth
 Refused the fruitage of its birth;
 Where vapours foul and fevers lay,
 Vile waters sapped the soil away
 Into the poison of a death
 That knew not Spring, or any breath
 Of running water; only bog
 And mud, and moss, and rotting log—
 Such was this land.

Ishvara's eyes
 Grew moist, and then in sweet surprise
 He smiled and gazed beyond the sea,
 Lost in unconscious reverie—
 His young son filled his mind, the lad
 Whom all admired, such grace he had

And power, muscled like Apollo
 Yet as fleet as any swallow,
 So slender, graceful and upright.
 He was Ishvara's chief delight
 For all the hills he knew, he loved
 To be where the free spirit moved,
 Where running waters sang to touch
 The fingers of the sun, for such
 Bring zest to life, where the air blew
 Pure, unsullied, and where the dew
 Was manna to the soul—for there
 Ishvara's son knew God was near.
 And God within the Father's voice
 Left him no other mind, no choice
 But that his son should be his gift,
 His sacrifice to go and lift
 This land to usefulness; and so
 He called to him, asked him to go
 Into that land which lay beyond,
 And then in words which seemed a bond
 Of love, he said: "This task shall be
 The measure of my love for thee,
 Sweeten this valley and redeem
 Entire, and let a running stream
 Come from the hills to clean the air
 That Love may also flourish there."

The young man journeyed far and saw
 The sick earth with her wounds all raw
 And sweating; and the impure air
 Caught in his throat—made him aware
 That here a life's work called to him,
 And with expression bold yet grim,
 "My Father must have loved me much,"
 He thought; and then stooped down to touch
 With aching tenderness. But dumb
 Was his distress—no words would come,
 Only the insistent urge to act.

Action became with thought the fact,
 And so across the wailing waste
 He went, and willing in his haste
 Past all foul shapes—the nameless things
 That stir the mind with hidden wings.
 One-pointed he became, each sense
 United was, and difference
 Was not. His Will became a force
 Like a great tide upon its course
 Towards a distant shore, and he
 Knew labour and the energy
 That makes of task a rhythm. Time

Was music and each hour a chime,
 A promise of a dream to be
 Made manifest that he could see.
 'Twas thus Ishvara's son forgot
 His place of birth and it was not
 Because he loved his Father less
 But that he loved this wilderness
 And gave himself to it complete;
 Became immune to fevers, heat,
 And footless things that creep and pass
 Like evil thoughts through the swamp grass;
 He knew them as they wandered by
 To be but ghosts, illusory,
 Reality to him became
 Only his task, and so his name
 In myth and legend is not known,
 Man can but claim it for his own.

At last Time in her rhythmic way
 Brought nearer the desired day,
 As all that poisoned pool so vast
 Sank slowly, and thus slowly passed
 On through the ditches to the sea
 To be reborn in purity.
 Then came a song down from the hill
 Making Ishvara's son stand still,
 A haunting music in the air
 Seemed spreading, spreading everywhere,
 And running water soon went by
 Singing "ISHVARA" to the sky,
 It echoed to the valley's core
 As if to live for evermore,
 And in a distant new-made rill
 He heard "ISHVARA" softer still;
 And then again like whirl of wings
 It touched his heart, and nearer things—
 Stirred memory itself and gave
 A sense of victory o'er the grave
 That he had known. He kissed the earth—
 O Love, O mystery, O birth
 Of beauty, O Eternal Spring,
 Flowers and grass and birds that sing.
 He kissed the earth and it became
 The symbol of his Father's Name.

HORACE L. HUXTABLE
 Young Theosophist-Poet of Canada

THE SWINGING OF THE ARTIST

BY HUGH SHEARMAN

Young Theosophist of Ireland

“I USED to be subject,” says Dr. Besant, in *Talks on the Path of Occultism*, “to moods of great elation, and then of equally great depression when the pendulum swung back . . . It is part of the orator’s temperament to know these extremes of feeling.”

That is the problem of the artist. He swings. He cannot be an artist if he does not swing. But, if he does swing, he often finds it a very disconcerting experience. The same problem comes to all of us in so far as we are artists, in so far as we are men and women of effective action. The person whom we call an artist in the more restricted sense of the term, an author, musician or painter, is, in this respect, only different from others by reason of his more acute consciousness of the problem. Dr. Besant characteristically blasted her way through to a personal solution of it; but, unfortunately for others, she has not recorded the manner of her solution in terms that are immediately clarifying to all.

Indeed Theosophical literature has, until recently, been inclined to neglect the artist, the temperamental person, the person who

swings. Many writers have pointed out that the proper thing to do is to meditate, and that the right way to meditate is to sit down in an easy and comfortable position, make the mind calm, and so forth. These are distinctly exasperating admonitions to the individual who feels that, mentally and emotionally, he is sitting on a piston-rod or clinging to a huge vibrating pendulum or fighting to keep his head above the water in the ebb and flow of a violent tidal race. The problem of the artist is far too real to be solved by what seems to him to be some formal pose in an armchair, a passing into some sort of mental doldrum or the contemplation of a pious platitude.

The artist swings because swinging is one of the laws of Nature. Rhythm runs through the whole of life. The artist is attempting to express some of the rhythms of human life, to make patterns with them; but, being a specialist in swinging, he is trying to deal with a considerably larger range of these rhythms than most people can cope with in the same space of time. And, since his instrument for dealing with them is his own personality, his task may

have upsetting reactions on his behaviour if he gets into difficulties with these rhythms.

When we speak of this swinging of the artistic temperament, we naturally tend to create in our minds some sort of three-dimensional diagram or symbol to represent it. We think of a pendulum or something of that sort. Such an image is bound to be false, because it over-simplifies.

There are several sorts of swinging that go on in the artist. They are all one ; but we can distinguish them intellectually as several.

The first is a great pulsation between a one and a many. On the one hand the artist is the supreme egotist. On the other he has the power of identifying himself with others, with things outside himself, the power of transmutation, a capacity for expressing things in terms of one another and, as he swings back to his Ego, in terms of himself.

These two aspects of the artist can be illustrated by many examples from the history of art, literature, music, politics and the other fields in which the artistic temperament has had play, by cases of egotism on the one hand and cases of many-sided capacity on the other. And in each of these aspects we can distinguish a rhythm, a swinging. There is a swinging within, a swinging of the Ego, the Self, in its Self-consciousness ; and there is, secondly, a swinging with-

out, a swinging of the Self in its consciousness of others. Neither can exist without the other ; but we may consider them for a moment separately.

We shall first consider the second of the two modes of swinging, the rhythm of the artist in his relation to others. To understand this, it may not be wholly futile to summon up one of those pendulum similes. We may think of a pendulum swinging in curves across a circle, visiting different points on the circumference. In the case of a great, all-round artist, all points on the circumference are recognized if not actually visited. The great artist has it in him to visit them all, even if he does not do so. From visiting them, a man may learn the compatibility of apparent opposites, the unity of life. By taking a sighting, as it were, from each point, he will learn something of the position of his own centre, gain some idea of the height from which he is swinging. If, however, the swinging is restricted or incomplete, on account of fear or ignorance or lack of growth, the artist may be lob-sided in his outlook. He may use his power of identifying himself with others, not to enter upon his heritage of universality, but rather to defend a limited position with jesuitical skill. We could find examples among the more clever apologists of certain ecclesiastical or political creeds.

The condition is due mainly to fear, to a sort of agoraphobia which makes the man afraid to let himself swing away from that which for the moment he holds. We may think of the pendulum in this case being forced into a restricted, epicyclic swinging which does not allow it to visit the whole circumference of the circle. If he has reached a certain stage of Self-consciousness at which he ought to have learned to swing more widely, the result of this restricted swinging in a person's life may be very sinister.

This swinging in relation to external things, to the not-Self, is predominantly quantitative. The rhythm of the artist's own Self-consciousness, to which we shall now turn, is predominantly qualitative. Returning to our image of a pendulum, we may perhaps represent this rhythm by the height from which the pendulum swings. In Theosophical books you will sometimes see diagrams of the planes of matter lying one above the other, like the storeys of a building. Though quite misleading in some respects, we may make use of such a diagram for a moment to point out that the perfect rhythm for the present circumstances of human life on this earth might be represented by a pendulum swinging from the "altitude" of the Monadic plane. But most people, even if the pendulum of their lives

does swing from a considerable height, find that the upper part of the shaft of the pendulum reaches down to them out of an impenetrable fog. They cannot strain up to the highest, and therefore they have to keep their qualitative range extended by a vibration up and down, in some cases a helpless vibration, in others a purposive one. They are not large enough and powerful enough yet to turn their forces both up and down at the same time. It will be recollected that, even in so powerful a person as Dr. Besant, attention to the practical and material details of Indian politics made it necessary for her to restrict herself in her role of visionary and prophet. In a less powerful personality, this limitation is still more evident; and this is one way of understanding the problem of the person who has caused a breakdown in himself by trying to couple Yoga practices with a continuance of physical self-indulgence and so has snapped something by straining in two directions.

That range of Self-consciousness, that qualitative range, that vertical line in each artist and each human being, is the microcosmic equivalent of an archetypal Line, is perhaps indeed part of that Line, or even is that Line Itself, the Line which is the Measure of the Universe. That is the reason of the egotism of the artist. He himself is a potential measure of the universe. O'Shaughnessy expressed

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THEOSOPHY AND ITS VALUE TODAY

BY L. J. SUTTON, M.A.

Young Theosophist of New Zealand

[One of the Arundale Youth Lecture entries. Though not the winning essay a critique has found it "Excellent—the best I have read for a long time."]

DEMOCRACY AND DICTATORSHIP

ONE of the outstanding features of the present day in Europe and in countries which derive their civilization therefrom, is the lack of a predominating system of thought capable of holding them in a unity. The closest approach to unity is to be found in the social outlook of these countries, which can at least be summed up as a duality, a diametrically opposed duality, however, the duality of democracy and dictatorship. The distinction is as nearly absolute as possible. One of these ideologies hinges upon the view that the important element in social life is the individual human being, and that the test of the efficiency of a social system is the degree to which it gives happiness to the individuals composing it. Organization exists to serve the individual (not certain individuals). The other ideology stresses the reality of a superindividual entity, the State, which is composed of all its individual units and at the same time is greater and more real than their sum-total. The happiness or

otherwise of the individual unit is a matter of no import; what matters is the super-entity, the State. Allegiance to the State must be total; all peoples not included in any state must be either absorbed or annihilated.

The aims of a democracy are necessarily less easily defined than those of a dictatorship. Democracy which insists upon the importance of individual freedom, would defeat its own ends and become its opposite by laying down well-defined aims for its members. A dictatorship, on the other hand, having no consideration for individual freedom, coerces its members into the furthering of certain well-defined aims. When it is carried to an extreme, nothing can come outside its jurisdiction. Take Germany for an example. Coercion in political outlook can be readily understood—there can be only one political outlook—that of the Dictator. The same holds for the economic and commercial outlooks. But religion, art and music also are enlisted and shown what path they

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does swing from a considerable height, find that the upper part of the shaft of the pendulum reaches down to them out of an impenetrable fog. They cannot strain up to the highest, and therefore they have to keep their qualitative range extended by a vibration up and down, in some cases a helpless vibration, in others a purposive one. They are not large enough and powerful enough yet to turn their forces both up and down at the same time. It will be recollected that, even in so powerful a person as Dr. Besant, attention to the practical and material details of Indian politics made it necessary for her to restrict herself in her role of visionary and prophet. In a less powerful personality, this limitation is still more evident; and this is one way of understanding the problem of the person who has caused a breakdown in himself by trying to couple Yoga practices with a continuance of physical self-indulgence and so has snapped something by straining in two directions.

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the nature of artistic egotism when he wrote :

We are the music-makers
 And we are the dreamers of dreams,
 Wandering by lone sea-breakers
 And sitting by desolate streams ;—
 World-losers and world-forsakers
 On whom the pale moon gleams ;
 Yet we are the movers and shakers
 Of the world for ever, it seems.

Other artists have notoriously expressed the claims of their egotism in other, less attractive ways.

It is the primeval urge to reach out to the measure of that archetypal Line that causes the restlessness of the artist, his discontent, his escapism, his frequently unstable sex life, his phantom pursuits down blind alleys of passion and irrelevancy. It is this that causes

The desire of the moth for the star,
 Of the night for the morrow,
 The devotion to something afar
 From the sphere of our sorrow.

In practice it is true that this reaching out cannot be done in a day or in a lifetime, nor can the strain be continually maintained by even the greatest artists or men of action. It therefore happens that there is a periodicity in action, times of outward-turned energy, while we perform actions, alternating with times of relaxation or recreation, while we may establish ourselves more resolutely in the higher reaches of our Self-consciousness. One major illustration of the operation of this process

is the fact that so many men and women, called on to live lives of strenuous action and severe and subtle strain, have had a tranquil and sheltered early childhood. One thinks again of Dr. Besant, and of Lenin, Disraeli, Cæsar and many others. Some people, like Spengler, have claimed to find a somewhat similar periodicity in the lives of nations.

We have hinted at a few of the swings and rhythms that play through the artist and through everybody ; but it is hard to write of these things within the brief space of an article or in terms that are not materialized and absurd. This pendulum business will not suffice. For some of us it is not fitting to speak of a swinging pendulum, when the reality is more like a vast leaping flame, when the swinging of the pendulum across that placid circle that we mentioned is rather to be compared to the hurling of a thunderbolt across a cavernous infinity of multi-dimensional space.

And if our images have been false and restricted, our conception of true quality has been even more utterly false. For true quality, that utter elegance of completeness, is not to be found in any particular place or plane or realm of consciousness. It lies about us and within us everywhere, and it can come forth in an act. An act is a relationship, a contact ; and, in a rightly

performed act, at the very point of contact there springs the spark of perfect quality. It does not matter what the place or plane or circumstances of the act may be so long as the act is called into being by the rhythm of ultimate righteousness. And in the end that spark or point, no matter where it arises, projects a sphere that enfolds everything.

Truly conceived, this idea of the possibility, the inevitability, of perfect quality here and now, for those whose sight is clear, can be a doctrine of life and acceleration. But, through misunderstanding and through mistaking the form and product alone for the whole act, it has been converted by some artists into the doctrine of retardation expressed in the aphorism, "Art for art's sake." Yet thinking of the form alone or predominantly is not the only possible error. It is an error also to think of the spirit alone or predominantly. In an act of perfect quality, these two are one and indivisible.

Thus there is no finality for the artist in his search for his own largest harmony; or, if there is a finality, it passes forever into some other finality. In this perpetual movement at its human phase we have suggested that there are two rhythms (which are nevertheless one), the rhythm of the Self and the

rhythm of the not-Self. Most moral treatises tend to deal more abundantly with the second of these rhythms. They teach that towards other selves we must act unselfishly. But obviously we cannot do this unless we have a real Self of our own to be unselfish with; and a rhythm of our relation to the not-Self is impossible without a rhythm of the Self, a rhythm of Self-consciousness. The only solution of the artist's problems lies in an adventurous expansion of every aspect of consciousness so that he may see truly all things that concern him. Action is the only way. Paradoxically, precept alone has no value until it has ceased to be necessary, having become part of our experience. Only by testing and caressing and understanding each experience in its nearest and its utmost implications, until all is clearly perceived, can the artist see his own truth. This requires him to be living slowly, very sensitively and consciously; but most people who live slowly have much more full, active and rapid lives than those who strive to live fast. True quality sets a high pace; but pace does not necessarily call forth quality.

The first step is always here and now—and then forward, as fast as you will. For the present contains within itself all that is needed for what immediately succeeds it.

THEOSOPHY AND ITS VALUE TODAY

BY L. J. SUTTON, M.A.

Young Theosophist of New Zealand

[One of the Arundale Youth Lecture entries. Though not the winning essay a critique has found it "Excellent—the best I have read for a long time."]

DEMOCRACY AND DICTATORSHIP

ONE of the outstanding features of the present day in Europe and in countries which derive their civilization therefrom, is the lack of a predominating system of thought capable of holding them in a unity. The closest approach to unity is to be found in the social outlook of these countries, which can at least be summed up as a duality, a diametrically opposed duality, however, the duality of democracy and dictatorship. The distinction is as nearly absolute as possible. One of these ideologies hinges upon the view that the important element in social life is the individual human being, and that the test of the efficiency of a social system is the degree to which it gives happiness to the individuals composing it. Organization exists to serve the individual (not certain individuals). The other ideology stresses the reality of a superindividual entity, the State, which is composed of all its individual units and at the same time is greater and more real than their sum-total. The happiness or

otherwise of the individual unit is a matter of no import; what matters is the super-entity, the State. Allegiance to the State must be total; all peoples not included in any state must be either absorbed or annihilated.

The aims of a democracy are necessarily less easily defined than those of a dictatorship. Democracy which insists upon the importance of individual freedom, would defeat its own ends and become its opposite by laying down well-defined aims for its members. A dictatorship, on the other hand, having no consideration for individual freedom, coerces its members into the furthering of certain well-defined aims. When it is carried to an extreme, nothing can come outside its jurisdiction. Take Germany for an example. Coercion in political outlook can be readily understood—there can be only one political outlook—that of the Dictator. The same holds for the economic and commercial outlooks. But religion, art and music also are enlisted and shown what path they

must follow. In religion we have the revival of the Teutonic pantheon of Thor and Woden, thus isolating Germany from the common European Christian tradition and placing its religious aims within the boundaries of the German people. Art has lapsed into propaganda; for example, groups of statuary depicting a father, mother and their progeny, thus pointing the duty of all Germans to multiply and replenish the earth. German music is now a common possession of European civilization, but as anyone who possesses a short-wave receiving set can readily ascertain, Wagner predominates. Wagner's music was composed to portray the outstanding events of Germany's primitive mythology. Beyond Wagner, one usually hears stirring military music.

Germany has achieved a national unity, then, in politics, economics, commerce, religion, art and music, but in doing so has severed herself completely from all other countries. The stronger the internal unity, the greater the disjunction from everything that lies outside. Furthermore, religion, art and music are no longer pursued for their own sakes, but serve the interests of the super-entity.

Aggregate results are more easily appreciated when they tend in a common direction than when they tend in a multiplicity of directions. Hence arises the appearance that

the dictatorships are achieving more than the democracies. Massed co-ordination of education mental and physical, massed co-ordination of production, complete subordination of all other interests to the desire for conquest, all these give the appearance of a degree of achievement to which democracies seem incapable of holding a candle.

The lack of a predominating system of thought capable of holding European civilization together has been noted, and the fact stressed that Germany has the complete local system, which, however, is based on tyranny and is hostile to all growths which do not proceed from itself.

State unity, then, is a fact in certain parts of the world, but these parts are themselves hostile one to another. Their aims being irreconcilable, the relationship of exploitation is the only connection even remotely resembling co-operation which is possible among them. Germany certainly tolerates Italy only because the latter is less powerful and yet is capable of helping Germany by keeping a section of the enemy democracies engaged while she attacks the rest. Thus the world is divided into a number of irreconcilable camps.

RELIGION

In matters of religion chaos reigns: which is hardly to be wondered at, since one is at liberty to

hold almost any opinion on things that are not parts of one's experience and are not capable of verification. A religion may have its intellectual side, does usually have it in the form of a theology combined in Christian training with a course in logic, but its foundation is not in the mind. It lies in a certain type of experience called the "religious experience," which is more akin to emotional experience and intuitive insight than to the exercise of our intellectual processes. Few of us have the intuitive faculty developed to an outstanding degree, so religion, if we are inclined to it, must be satisfying to the emotions. The reasoning employed in its teaching will have as its aim the emotional side of our nature.

Being emotional in nature, religion must be judged as a means to satisfying the emotions. The reasoning side of religion will play its part in justifying a religion to the minds of its adherents, that they may believe in the reality of that to which their emotions are drawn. The alleged inspirational source of most religions being outside the field of most people's experience, religion has flourished most in uncritical ages when the will to believe was strong.

IN THE MIDDLE AGES

To the men of the Middle Ages the universe was a stage upon which

man thought, felt and acted his choice between everlasting woe and eternal bliss, God and Satan were immediately responsible for any events which affected human life and consequently human emotions. There was an almost complete lack of curiosity towards events and things which did not bear upon man. The natural classification of animals and plants, for example, was not even thought of. Animals were man's servants by reason of the first chapter of Genesis. Plants existed to feed us. Interest in anything for its own sake was almost nil.

Now a religion being, as stated before, fundamentally emotional in nature, the intellectual truth of a religion matters far less than its emotional truth, its ability to include, account for and give expression to all sides of man's emotional nature. As such, medieval religion was truer than any type of religion which has since existed. It was intellectually satisfying because curiosity was not sufficiently developed to inquire into the nature of things in themselves, and religion was accepted as a basis to argue from, not to argue about. It was emotionally satisfying to a point—few doubts from the intellectual side of life ever intruded to divide an individual within himself and torture him with the conflict between doubt and the will to believe. The Church acted for its members

in the sphere of belief and conscience. Faith in the Church and what it taught held the individual's emotions together in some sort of unity.

This unity was a superficial one, however, which had a tendency to introduce tremendous strain, if not into the intellectual life of the individual, into his emotional life. One-half of man's nature was banned and would lead him to destruction, the other led to Paradise. Those accepting the teaching of the Church had the feeling that they were being dragged almost irresistibly down to the direst fate conceivable to the human mind. Since the offending principle lay within themselves the contest was ceaseless. The confessional served a useful purpose in obliging the faithful to share this contest with the priesthood, without which it could very well have wrecked their lives. A trouble shared is a trouble halved.

Medieval religion was, then, a self-contained whole which, if it did not give expression to all sides of human nature, at least gave them significance. Many of the conditions which enabled it to exist have perished and with them it also has perished.

THE RENAISSANCE

The first thrust at its integrity was the awakening of interest in the rediscovered classical literature of Greece and Rome which helped

to give rise to the Renaissance, the rebirth. Written by men who lived before Christianity, it bore the stamp of human beings similar to the new readers. Pagans, then, cannot have been as bad as painted. In addition, the most deadly sins were committed by the figures in this literature without qualms and without dire results. The long-suppressed hankerings burst forth, in the intellectual section of the upper classes, into a period of extravagant and riotous living. More important than all else, the idea took birth that man was not fundamentally evil and to be suppressed. The dread and despair of the Middle Ages began to lift and disperse like a fog on a summer morning. The judgment of the individual assumed a prominence it had not enjoyed since the days of Greece. In relieving man of his devilry the new trend of thought dealt the first effective blow to the pretensions of the ecclesiastical hierarchy by rendering meaningless man's recourse to it for a salvation from those evils which many had come to regard as imaginary.

Simultaneously there set in that disintegration of outlook which has gone on increasing ever since, though checked to a minor degree by mechanical standardization and to a major degree in certain localities by the rise of dictatorships.

I do not mean to infer that the masses of the people rejected the

religious outlook with the Renaissance. This movement was confined to the upper and middle classes and then only to a certain part of these. Religion continued a vigorous life, but it began to divide into numerous dissentient sects. At the same time, however, the re-discovery of the ancients stimulated, even if it did not initiate, the movement of free thinkers which from Villon through Rabelais and Montaigne has grown in spite of religious persecution.

THE EMERGENCE OF SCIENCE

Only a daring mind could make the revolutionary claims of a Copernicus, who declared that the earth was not the centre of the universe, but revolved round its master the sun. This theory struck at the very roots of the medieval religious tradition of the supreme importance of man in the universe.

Science was thus gradually brought into an organized existence, and, beyond the occasional persecution of men like Galileo, whose discoveries contradicted the theological view of the universe, continued to develop without much opposition from religion, which did not see in science its future destroyer. Even the great Newton, who formulated the law of gravity and explored the solar system with his telescope, had in his mind a water-tight compartment which believed firmly in the Holy Trinity and redemption from sin.

Even if the theological view of the material universe had crumbled, man, the chief feature of the theological universe, was so far immune. Religion could still offer him salvation and damnation. But when Darwin in *The Origin of Species* invaded this last sanctuary in declaring man to be neither more nor less than an animal, material in nature and perishable as the beasts, having a history moulded by the purely physical factor of adaptation to environment, Religion sat bolt upright and took notice, but too late. The controversy which ensued was as violent as it was bitter, and, sad to relate, religion had to cede territory.

Some, like the rationalist Huxley, took the middle point of view, seeking to reconcile religion and science on the subject of man. Man, with all his animal ancestry, had more than that in him, according to the conciliatory view which rapidly gained popularity among those who wanted the advantages both of religion and of science. Man, according to them, was climbing to God up the evolutionary ladder. His mind and nobler instincts were divinely implanted. Their quarrel with science was apparently over. Let science explain the body, and religion explain the mind and soul.

Arose Freud, still an object of horror to many, and punctured this last religious balloon by showing

that our mind and instincts differ in degree only from those of the animals. Human standards of behaviour, according to Freud, are not divinely enjoined systems, but conventional ways of expressing one's desires, and conventions differ not only from time to time, but from place to place and from individual to individual. The divine foundation of morality was thus cut away. Furthermore, much of our behaviour had as its motive power suppressed tendencies of a kind which many of us would be ashamed to own.

There was a violent conflict, of course, between psychology and the outraged Grundy, but Freud gained only a partial victory. Morality is still to most something upon which the light of inquiry must never be brought to bear.

Meanwhile materialism had been carried to its limits and consciousness declared non-existent by the more extreme. Only matter existed, mind and consciousness were particular ways in which matter acted, so they had no existence in themselves and perished with the material organism.

HOW RELIGION PERSISTS

The desire for immortality can survive even the destruction of the religion which nourished it, and we find in the last few decades a number of minor cults springing up, from New Thought to Spiritualism,

each asserting man's immortality in some fashion or another. A host of religions have indeed lately sprung up to take the place of the old—occultism, astrology, numerology which are revivals of ancient lore, and many new inventions, the health craze, diet, spiritualism, anti-vivisection, temperance and others—most of them preached as if they were the panacea for all ills. Alongside these we find the still living outlooks of the whole history of European civilization—Catholicism still vigorously alive, but careful nowadays to keep clear of science by insisting on the distinction between the natural order and the supernatural order, Protestantism in its numerous varieties and varying degrees of compromise with science and analytical psychology, atheism in all its types from the tolerant to the intolerant, Huxley's compromise, agnosticism, and many others. Add to these the modern development of the religion of sport, of film-acting, of state-worship, and we have as complete an olla podrida as one could well wish for.

Unity seems banished completely from the scene. Such degree of unity as has been achieved is due to coercion by the State.

In spite of this confusing variety, each of us feels that the universe is one in principle. I am not trying here to read my prejudices into other people's outlooks. The very fact that we are aware of the existence

of outlooks other than our own is due to the fact that we are in some way connected with them, and what is connected must be ultimately of the same nature for there can be no relation at all between radically dissimilar things.

THE CHOICE BEFORE US

Two courses lie open to our choice at the present day if we intend to orientate our lives by some system of thought. We may accept one of the numerous available beliefs and hold it to be truer than all the others; the belief will of course be open to variation according to our ideas of possible ways of improving it. The result will be an increasing separation from points of view dissimilar to it, and an increasing blindness to every type of outlook except our own. We are all familiar with the person of a one-track mind. Allied with genius this type of mind justifies itself by results; allied with mediocrity it can do little else than engender intolerance and an inability to adapt itself to external change. It is a short step from narrow-mindedness to conflict, as an insistence is placed upon points of difference rather than points of similarity. This is the danger which besets a democracy. Individual variation may become so marked that the bond of union weakens. Greece fell to Rome because of her inability to sink differences.

Our other choice is to accept the common basis of all points of view:

the nature of man. Since points of view depend on human beings for their existence, they must be less real than man. A system of thought which showed how all the divergent outlooks of today come about would free us from the bondage of every particular point of view and at the same time make us tolerant to all by enabling us to understand their outlook.

Theosophy is able to do this, and the unity created by a Theosophical outlook is no forced one which holds some views correct, others wrong, and ignores the existence of others altogether.

It may be held that other systems of thought are capable of explaining man's diversity of outlook, for example, modern psychology. Such a system, however, would reduce religion and philosophy to varieties of psychological behaviour. This they undoubtedly are, but they are something more besides, and it is in this field that psychology has nothing to say for the reason that, by its very choice of a field, it ignores *a priori* the evidence of anything else in these forms of behaviour.

Nowadays our curiosity extends beyond humanity to inquire concerning the nature and origin of the universe. We have scientific theories which go a certain way to throwing light on these problems, but they are mathematical in nature and have little to say on man,

who is relegated to the domain of psychological research, which by many exact scientists is looked upon as more of a superstition than a science. If orthodox science has anything to say on the problem of how life came to trespass on its mathematical domains, it explains it in terms of the behaviour of certain types of matter.

Now our experience belies this, just as our experience belies the claims of psychology that our religious impulses and philosophizing are purely psychological phenomena. The mathematical scientist's theory, if any, on the nature of life, is clearly an explanation of the more familiar in terms of the less familiar, an unsatisfactory solution if it may even be graced with the name of solution. Direct experience of life is not felt to be an affair of the behaviour of certain types of matter, and yet this bugbear of materialistic thought has cowed the minds of people who should have detected the fallacy immediately, but alas! have not, so great is the traditional respect for logical thinking without any glance at the validity of bases of thought.

We have here two schools—the psychological which teaches us a certain amount about man, and the orthodoxly scientific which teaches us a certain amount about the universe. Man and his universe are still divorced, the gap unbridged,

for how can a gap between two totally dissimilar things, mathematical theories and unmathematical life, be bridged?

Why bridge them at all? The attempt to bridge a canon implies the reality of each side of the canon; it will not make the two sides one. In a satisfactory system of thought there will be no bridges, for all will be seen as an organic whole.

IF WE CHOOSE THEOSOPHY

Now Theosophy can weld things into this organic whole. The common element which is so obvious that Theosophy has had to point it out, the common element to the psychological view of man and the scientific view of the universe is the human being who holds these two views. There is no such thing as truth in itself. The human mind claims its inalienable right to be supreme judge in matters pertaining to truth. The very disagreement which will be felt towards it by some to whom this idea is presented for the first time, is a proof and example that the human mind is the supreme judge. There is then in the human being something which he cannot help assuming to be the very basis of reality. This reality is the Self in man, which is the starting-point of Theosophical teaching. Truths exist only to selves which can entertain them. Indeed, the experience of heat, cold, colour, sound, form

and all the other attributes of existence including even the experience of our bodies, emotions and minds has meaning only in so far as it is the experience of a self. The word "experience" implies a self. The scientist in his theorizing concerning the ultimate destruction of life on this planet, or in his view that life is a rare phenomenon occurring fortuitously in certain parts of the universe, gives these scenes meaning only by assuming a self, in this case himself, to witness them. Try as we will, we cannot exclude the self from any part of space or time, however remote, for space and time are neither more nor less than experiences, and as we have discovered, experience is impossible without a self. The self, motionless, outstrips all space and time. This is a fundamental Theosophical teaching.

Space and time being the receptacle of all matter, of all objective experiences and of their changes, the self must contain them all and be necessary to their existence.

The existence of anything means no more nor less than its being perceived by a self. Existence apart from a self is meaningless. Now since we know by communication with other selves, other human beings, that the universe around us is a shared experience, there must be only One Self to perceive it. The idea of two separate selves perceiving the same thing and each

knowing that the other perceives it, cannot be entertained if one supposes the difference between the selves to be absolute.

If all men share the same universe, they must be the same Self looking at it from as many viewpoints as there are human beings. Each human being is one particular way in which the One Self looks at the universe. This is the Theosophical explanation of the innumerable beliefs held by man, for not only is the universe looked at from many viewpoints by physical eyes, but at as many viewpoints by mental eyes.

The fundamental unity of all selves held as a philosophical idea is of little value in the relationship of man to man. But the unity of all selves held as the reallest fact there is, would have an enormous influence on human behaviour. Men, instead of living in a world where they fear one another and pile up elaborate defences which ultimately propel them to war against one another, would realize that since there is One Self, its interests, if it has any, cannot conceivably be at variance. What is cannot be not Itself. Men would realize that in hurting others they hurt themselves. War would be destroyed at its root—fear of others. Thus is it seen that the Theosophical doctrine of the essential brotherhood of man is not in the least affected by strife, and

merely waits to be recognized. It is not a sentimental fancy, but an inescapable fact which has always existed. What has been built must ultimately be destroyed. The One Self is basic, and knows no destruction.

THE GREATEST OF ALL FACTS

The purpose of this essay is not to go into every ramification of Theosophy, but to stress the value which Theosophy can be to the present war-torn world. The knowledge and experience of the unity of the Self is the pearl of great price which all life, at first unconsciously, later consciously, is striving to attain. All are looking for something though the paths of approach are varied. Some try to unite themselves to the whole by conquering it; such are the dicta-

tors; others seek endlessly in the pleasures of the senses, in systems of thought, in religious exercises. All these are attempts to attain a unity which already exists. The error lies in the attempt to attain unity. An attempt to bring about a condition is based on the assumption that the condition does not exist. The unity of all selves in the One Self has always been a fact, and awaits not creation, but recognition. Upon recognition will follow the clearing away of hindering conditions: war, prejudice, intolerance, all selfish impulses. In a world possessing this knowledge, there could be no clash of one individual's freedom with that of another.

The Theosophical Society, more than any other organization today, is capable of spreading the knowledge of this greatest of all facts.

THE LORD MUHAMMAD, WARRIOR¹

To me it is of peculiar interest to realize that the Prophet may well be called the Father of Modern Nationalism, in that he was not only a Teacher and a very great religious Reformer, but he was also a great Leader in battle. His whole life, beautifully lived as it was in all detail, was the life of a warrior, for he took part personally in

no less than twenty-six battles to establish Islam as the Faith of a Nation as well as the fervent belief of individuals. His life in this respect may be contrasted with the life of his Predecessor, the Lord Christ, who declared his kingdom not to be of this world, to the almost unbearable disappointment of some of his more militant followers who hoped he would become the King of Israel and overthrow the power of Rome.

¹ Written at Adyar on Prophet's Day, 10 April 1941.

I seem to see these two mighty lives as complementary the one to the other—the life of the Christ bringing to the world, or I should rather say reiterating to the world, the age-old message of individual righteousness, while the life of the Lord Muhammad splendidly emphasized this message too, but also practically demonstrated how the life of the individual should merge in the life of the Nation through right realization of Brotherhood, even through the waging of war where war is itself righteous.

As in the case of all other Saviours of the world, it was the personal life of the Lord Muhammad that won for him the passionate devotion of the many followers who were to help to gain for him undisputed sway over Arabia and many lands beyond. Like many other Saviours he had his due meed of persecution, and his defeats. But he was rightly called a Messenger of God, and in the strength of God his life ended on a note of triumph not only in the inner world but even in the outer world itself, whereas in the same strength of God the life of the Christ ended in seeming disaster in the outer world, though veritably in real triumph in the inner. How appropriate that these two superhuman lives should have been lived within a few hundred years of each other! How appropriate that the one should have laid almost exclusive stress on individuality, while the other should have so wonderfully related individuality to nationality!

No wonder that the Islam of today should be so nationalistic, be its follow-

ers where they may, owning allegiance as they may to different sovereignties. No wonder, perhaps, that the old and very beautiful spirit of nationalistic Islam should find a reincarnation in what is known today as Pakistan. Yet, as it seems to me, the Prophet himself was concerned with the establishment of a world religion, for which belief there is not a little evidence. And I think also that he was concerned with the establishment of a World State, for the foundations of which he went to the tribes of Arabia, and converted and welded them into so marvellous a unity.

But, as he himself has said: "There was not any messenger sent before me by Allah to mankind but found friends and companions, who embraced his maxims and became his disciples; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do."

How true that is of all faiths today and of all followers of the Holy Ones! Can we not imagine in our hearts how these Holy Ones would Themselves face the situations of today, unite us out of all our pettinesses and disunities, and carry us forward not to a Pakistan, nor to the supremacy of any individual faith, but to a Universal Brotherhood and to the uniting of all the many glorious hues of Truth into the one White Light of the Godhead? May the Lord Muhammad continue to bless the world that it may the sooner take final refuge in His Light, which is the one White Light of all Faiths and Truths.

GEORGE S. ARUNDALE

THE PROBLEM OF RELIGION IN THE NEW WORLD¹

BY F. J. W. HALSEY

FIRST, what do we mean by a New World Order? Not, I take it, necessarily a world of new scientific achievement or of more material luxury, but, above all, a world where fundamental abstract values—values such as freedom, compassion, reverence, friendliness, comradeship and justice—are acknowledged, found valid and potent; a world where spiritual values will have greater influence than material ones; where man's highest ideals will at least stand a chance of being tried out in various ways; where it is acknowledged that man does not live by bread alone but by every word that proceedeth out of the mouth of God.

Since that WORD went forth so courageously and adventurously it has many times been desecrated in its long journey of involution and evolution, and even *now* it is but written in small cramped letters so that it is but a mockery and an obscuration of its glorious original.

So we come to the second half of the title: the problem of relig-

ion; for Religion is the only science that will put the disfigured WORD into contact again with its original archetype, and bridge the gap that seems to lie between.

TWO ASPECTS: LAW AND LIFE

But when we come to religion we find that there are at least two aspects to take note of: Religion and religions—the many exoteric religions and the *one* Religion.

The exoteric aspect includes the frozen, crystallized outer garment of a faith, its dogmas and doctrines, its symbolisms and conventions, its outer ceremonies and its priestcraft.

The esoteric aspect is its Life-side, the inner Life-experience of its Founder, the mystic aspect, which supplies that personal, irrefutable knowledge of the Truths of a religion which constitutes its Theosophy, or its Divine Wisdom—without which the other side becomes but an empty shell, withered and dead, mere theology.

For the "Church" of any religion, as such, represents authority in any religious system, and though

¹ A transaction of the Adyar Lodge.

there must probably continue to be a standard book for reference and instruction, yet must the interpretation become more liberal and less stifling, subservient to inner experience—as even exoteric religion has the task to supply principles which the individual must then apply in daily life. For Humanity has not yet outgrown the necessity for a religious form. Without form Life has a tendency to dissipate, form acts as a focussing point, and from time immemorial the Elder Brethren of our race, with Their direct knowledge of that Divinity which They attempted to impart and to draw out of their fellows, have given to mankind ceremonies and sacraments, using nature's unseen laws to sustain and develop nature's masterpiece—Man.

THE BRIDGE OF SACRAMENTS

Dr. Besant tells us that “every religion is an answer from the Infinite Spirit to the seeking spirits which came from Him.” In these sacraments, rites, ordinations, are the glories of God stepped down to man's ignorance. They help to bridge the gap between the personality and the Ego, and ceremonies such as the Sacred Thread of Hinduism, of Baptism and Confirmation of the Christian faith, of the ordination of priests, help to sweep away complexes, and give enhanced powers to hark back to the reality of Self and Godhood.

The recitation of a daily mantram, such as the Gayatri, or the invocation “O Hidden Life,” the performance of a daily ritual, are like the pause before action, the *reculer pour mieux sauter* of the French proverb.

The form of each particular religion concentrates that peculiar facet of Life which it came to reveal, and has its own Life-giving message for the type of individual it especially came to serve.

All forms have gradually lost their first resplendent purity and have become overgrown with the mosses and lichens of superstition, convention and dogma. Yet until they *are* outgrown, until the individual has got past the school stage which they represent, and has become spiritually adult, these *forms* present a paradox—useful in so far as they fulfil a need, obsolete in so far as the capacity for appreciating something deeper outstrips the imprisoning form. But every digging down from the exoteric into the esoteric will be answered by a proportionate unveiling of a deeper truth commensurate to the capacity of the digger.

THE PROBLEM AND ITS SOLVING

In this fashion we approach the third and last keyword of the title of this paper—the problem presented by a new world, which therefore requires a new approach, a new emphasis, a new presentation

of religion in order to meet its changing and evolving needs.

It seems to me that this problem can only be solved by a deepening realization of the inner Life of all religions, by a turning to the mystic content of each, by the recognition that Spirit is the basis of ALL, material as well as immaterial; that the immanent Life of God is the one foundation of all, and that its Transcendence is the common goal of all.

Looked at thus, we shall find that the *problem* of religion exists only in its exoteric presentation; where knowledge reigns and esotericism wells up, the problem vanishes and is resolved in the potent waters of love, wisdom and will, flowing from the highest and the deepest sources of Godhead and of Manhood.

All the great religions have laid special emphasis on some one particular principle which, at the time of its promulgation, was that most needed for the enlightenment and growth of the race, nation and man it came to help. All these spiritual jewels are needed to create the perfected, balanced spirit. All these keynotes that have been sounded—of Immanence, Purity, Science, Beauty, Law, Righteousness and Self-sacrifice—are needed *now*, as ever, for the production of the perfect harmonious chord.

In the future, other keynotes will yet be struck to help mankind, as

the sub-races and Root Races develop, for no race or nation is left without its spiritual guidance and religious design, providing that ever-expanding harmony and balance which will build up the ultimate richness and universal content of the growing Logos-to-be.

THE ILLUMINATION OF THEOSOPHY

Here it is that Theosophy steps in with its age-old illumination and guides us to see that *all* religions are built up from the same unchanging truths and values, and that in fact there is but One Religion, expressed as it may be in many religions, but *one* science of strains and tensions, though expressed in many styles of architecture.

This true Theosophy has flourished in the mystic life of all religions, and has always distinguished itself by its peculiar friendliness to every expression of the religious spirit.

Being the oldest synthetic philosophy existing, acknowledging the One Source of all Life, the One Inspiration of every religion, the One Life of all creation—human, superhuman and subhuman—Theosophy asserts once more that *all Truths are capable of proof*, and that by patient work in the unfolding of new faculties the fundamental spiritual assertions of all religions can be personally proved, just as scientists by patient work prove obscure scientific truths.

In a world of doubt, rocked by the onslaught of evil and despair, Theosophy once more brings the frozen, man-made temples to life, and brings the message of personal experience and knowledge, of mystic immanence and transcendence, which compels the assent and obedience of mind and heart and action. No longer need a far-away Scripture, a handed-down tradition, be the corner-stone of belief. The "So-we-were-told" is replaced by the ringing "I know," releasing a new intuition, a new self-reliance and a new capacity for self-development, which offer the only possible escape from the tyranny of things, conditions and dogmas into a new world of Life, Brotherhood and Action.

The many churches and sects of the old world separate man from man and make a gap between God and the world man lives in. The new world of Theosophical religion, by its interpolation and interpretation of a ladder of graduated lives between the junior and the senior in evolution, bridges the gap between God and man with an intelligible relationship of inextinguishable inspiration and hope, which leads to a greater Unity and Identity.

As true Theosophy in innumerable guises has been the pioneer of wisdom and reform during many millenniums, so today it still points the way both to the immediate

future, and that more distant one, of which Bishop Leadbeater and Dr. Besant wrote in *Man: Whence, How and Whither*.

It seems to me that we now have reached the stage when, from the common features of *all* styles of spiritual architecture, we may design a *new* Temple to be the Temple of the New Age.

THE EMERGING GOOD

In this New World which we hope will emerge from the present shambles—which, indeed, it is our God-given opportunity to *make* emerge from the floods which are seeking to engulf it—a pulsating air of a new Brotherhood is making itself felt. Queen Elizabeth of England mentioned it the other day, as becoming patent to all observers: "I do believe that people are at last beginning to learn the truth that it is more blessed to give than to receive"; and there is the testimony of a Salvation Army officer: "There seems no limit to the kindness of the people eager to help us; neither is there any limit to the kinds of people who have joined hands to help." In *that* new environment the old sectarian narrownesses can be transformed from excluding separateness into welcoming, synthesising helpfulness to all who may stand in need of any part of their support for their spiritual growth. The best of all that, which long contemplation throughout the centuries

on some one outstanding point above all others has been brought out in the various religions, must be placed at the disposal of *all* human beings alike and not reserved in water-tight, love-excluding compartments for a few "elect" only.

The inspiration of great vision, of great aspiration, is needed for the flame of man's Godhead to be drawn straight up to the lodestar which is God, unaffected by the buffeting winds which are sweeping the world and carrying away its dust and dead leaves. It is religion which, in a desert of disorder and disharmony, must bring back the waters of life to the soul. In the religion of the future all the mighty and wondrous truths of the past great religions, so far still from their full apotheosis, are needed in synthesis rather than in comparison, to bridge that gap between man and God which man alone has thought and brought about, but which does not exist with the Logos.

THEOSOPHY: THE CORNER-STONE

Theosophy, whether recognized as such or not, will inevitably be the corner-stone of the religion of the New World, expressed as it may be in many diverse forms. Indeed, Dr. Besant has told us that a Master once said that it would be so, and that to make it that corner-stone was part of the work assigned to The Theosophical Society in the near future. It is for *us* to bring

to practical realization all those intellectual beliefs which Theosophy has popularized in the world. Already we have been shown signposts along the way.

Does not the Ritual of the Mystic Star bring back evolution into the teaching of religion, and perform thereby that synthesis demanded by the evolving spirit with its increasing culture and understanding?

The Liberal Catholic Church also was nurtured and fostered by Theosophy, and while acknowledging no ecclesiastical or credal barriers, has replaced the keystone of the arch of Christianity, and has once more uncovered the illumination which Reincarnation has to give.

Co-Freemasonry is another daughter of Theosophy repudiating distinctions of sex, creed, caste, colour and emancipating these all by the elevation of the human principle into a Brotherhood of all creation, which acknowledges the invisible kingdoms as well.

RING OUT THE OLD!

Much that is associated with religion at present ought to be discarded everywhere, such as priesthood, endowments, untouchability, to name only some glaring examples.

Who can deny the untold harm done by a hypocritical and unscrupulous priestly caste; by the

accumulation of vast riches, either by the ecclesiastical institution or by some individual cathedral, temple or mosque? For, if riches and properties are available only for those who will support and subscribe to any given established institution, then it will inevitably warp man's mind in his unfettered appraisal of the merits of that institution—especially if social standing and petty power are all associated with it. Not many men have the moral stature necessary to retain perfect intellectual honesty when power, position and income all depend on the acceptance of a creed. Not all have the clear insight of Ethelwold, Bishop of Winchester, quoted by Francis Bacon, who, in a famine, sold all the rich vessels and ornaments of the Church to relieve the poor with bread, saying: "There is no need that the dead temples of God should be sumptuously furnished, and the living temples suffer penury."

It is here that the Churches of the future may do well to copy the example of the Society of Friends or of the Liberal Catholic Church and other sects, (among which, I hear, is also the Mormon Church), which are carried on by men who follow other occupations for a livelihood and who do the work of the Church without payment, out of enthusiasm, because the spirit impels,—a priesthood without priestcraft.

Untouchability, too, is rampant all the world over in one form or another, and is by no means only the vice of the Hindu religion as it is practised today. It is inherent in all those sects and religions which assert their own infallibility while regarding all others as *outcasts* from the love and grace of God.

THE BROTHERHOOD OF ACTION

These wider, kinder, more reverent views must inevitably lead to commensurate action—another great bridge envisioned by all Founders of the great religions. For Brotherhood in Action, in labour, is one of the most fundamental kinds of brotherhood in the physical sphere, binding with an indissoluble bond, as is recognized by the Masonic Orders.

Shri Krishna has said: "With thought intent upon the welfare of the world, *thou shouldst perform action.*" And the Lord Buddha: "If anyone, O monks, desires to help me, *let him help* one that is sick," while Zoroastrianism teaches: "Good thoughts, good words, *good deeds.*" The Christ enjoined most plainly: "Inasmuch as ye have done it unto one of the least of these my brethren, *ye have done it* unto me"; and Muhammad taught: "*What actions* are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow

of the sorrowful and to remove the wrongs of the injured."

It is the performance of selfless, compassionate, beautiful action which will become the hallmark of the man of religion of the future, and which will make the dreams of man's good at last become a reality. A new criterion of right conduct—old as Theosophy—will hold sway: Whatever brings man closer to his brother-man in love, wisdom or action will be the essence of all true religion bringing a greater Brotherhood of all Life into being.

OPEN OUR "CLAY-SHUTTERED DOORS"

This universal interchange of action must therefore be given the widest possible scope and must not be restricted to the visible worlds only. As the sixth sub-race emerges and with it a greater growth of intuition, there will be a return to greater co-operation with other streams of evolution developing along with our own on this our planet Earth, especially the sister stream of the Deva and Fairy kingdoms. The poet has written:

The drift of pinions, would we
harken,
Beats at our own clay-shuttered
doors;

but for the most part we are deaf and blind and dumb where this other world is concerned, so near our own.

The religion of the future must bring in co-operation with the Angel

kingdom for the better fulfilment of its mission and must bring the recognition of their presence into the everyday acts of life. As some of the chief characteristics of this Angelic kingdom are its impersonality, its directness and its instinctive co-operation, those who will hope to work with them must cultivate at least the rudiments of that same impersonality, directness, purity and simplicity, possessing practical, controlled minds with a definite capacity for idealism and positive imagination, devoted to the service of God and of his fellows in *all* kingdoms.

Again, therefore, who are better equipped than true Theosophists to be the pioneers in this next step in religion? Already are these new activities reflected in the daughter movements of Theosophy—the Ritual of the Mystic Star, Co-Freemasonry, the Liberal Catholic Church—which all definitely invoke the aid of the Great Angels and of the Elemental Kingdoms for the more effective performance of their Mysteries.

The poet, the man who can see rather farther than can the average man of his age, has long sensed this, as Francis Thomson's poem "The Kingdom of God" testifies:

The Angels keep their ancient
places;
Turn but a stone and start a wing;
'Tis ye, 'tis your estranged faces
That miss the many-splendoured
thing.

But, (when so sad thou canst not
sadder),
Cry ;—and upon thy so sore loss
Shall shine the traffic of Jacob's
ladder
Pitched between Heaven and Char-
ing Cross.

And who shall say that at the end of this world-upheaval there will not be millions of hearts "so sad thou canst not sadder"—whose agony can only be soothed by the butterfly touch of Angels' wings?

HAND IN HAND WITH EDUCATION

In the New World, religion will also go hand in hand with education ; no longer must education be religionless as so often it is today. "The traffic of Jacob's ladder" will be invoked to help the Ego to re-orientate himself in his new incarnation at a time when the little child's Heaven-world is still very near roundabout him. Aided by true Theosophical religion true Theosophical education will become the perfect bridge between the invisible world and that objective world in which we all must live on earth, and to which, *without* true Religion, it is impossible for the Ego to adjust himself either happily or efficiently.

The storm out of hell's very depths, that is now devastating so large a part of the world, is brewing a terrible potion of hate and revenge. Only true Religion will be able to neutralize it—a religion of Brotherhood in all kingdoms, of Justice and Righteousness, of Rev-

erence, Goodwill and Compassion, which will use *every* device of *every* religion to heal the desperate wounds of war ; to penetrate with understanding love into the pain-deadened hearts of the suffering ; to operate with skill and compassion on the crippled and distorted souls of those who are inflicting cruelty and torture on such a hitherto unimaginable scale ; to transmute with light the darkness of selfishness that envelops all mankind, and to fix for ever in the human consciousness that "incredible generosity and largeness of heart" that is being displayed in so large a measure in the Allied countries now.

That is the immediate task in the coming New World, if it is to be a New World at all, and that is a task that *only* Religion is great enough to perform—all religions by themselves falling short.

"THE NOBLER TASK"

Once more Theosophists must be the pioneers, must clear away the debris and the ashes left by the great purifying flame that has burnt Humanity ; and Theosophical religion must infuse with new life and sacrificial liberty the scorched and nearly suffocating soul of man, crying out from its bed of pain for strength, courage and peace.

There will be many bodies and minds to feed and soothe and heal, but to religion falls the "nobler and more useful task" of

feeding the souls. For religion *only* goes beyond the senses and beyond the reason, to that region where differences cease and where God and man are ONE—the only relationship which can make man's life more reasonable, more stable, more useful and more happy.

Mystical, Theosophical religion is the only science, the science of the soul and the spirit of man, which will make it possible for the mass of mankind eventually to assert with the poet :

O World Invisible, we view thee,
O World Intangible, we touch thee,
O World Unknowable, we know thee.

THE THREE FUNDAMENTAL PRINCIPLES

Therefore the three vital fundamental principles of Theosophical religion must be brought back into the religions of the world, as without them exoteric religion must inevitably prove inadequate for the task which confronts it. "These principles," it has been said, "cannot be lost, but yet may remain silent for lack of speech"—as is so lamentably the case now in many instances. They are: 1. "The soul of man is immortal and its future is the future of a thing whose growth and splendour has no limit." Therefore man's vision must be drawn up into the heights, directed to the everlasting hills, whence cometh our help.

2. "The principle which gives life dwells in us, and without us, is

undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception"—as so many now are hungering and thirsting for perception. And note the definite and confident assertion that this principle "*is* perceived" (not *may* be or *will* be, but "*is* perceived) by those *who desire perception*."

3. "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment"—the *only* teaching which can neutralize the terrible mead of hate, revenge and blind anger generated by this war.

"These Truths," it was said, "are as great as is life itself, and as simple as the simplest mind of man. *Feed the hungry with them*"—and never perhaps in all this sorrowful globe's history have men been so hungry for spiritual truths as they are today. These three Truths were given out many ages ago but have not yet become popular knowledge. It is the duty of that true Theosophical religion *which knows*, "to help others to know."

Such a religion will solve all problems and cause all to be "saved"; *i. e.*, "safe" from the many temptations of the little self, as Mr. Jinarājadāsa puts it, safe from cowardice, from unbrotherliness, and, above all, will make safe from the hate and revenge which will be so virulently rampant for many

years after the war. It will "make safe" for instant response to every call for self-sacrifice.

TEN POINTS

To sum up, there are ten points which I have stressed and scantily sketched in this paper on the Problem of Religion in the New World. Briefly, these points are :

1. A return to Mysticism—the Life-side of every religion and creed.
2. A synthesis, rather than a comparison, of *all* the great truths of *all* the great religions.
3. The restoration of a true Priesthood, as distinguished from a priestly caste or priestcraft.
4. The distribution of the larger part of the wealth of all ecclesiastical institutions for the good of the poor, and disendowment to any extent which will leave a just sufficiency for the upkeep of ancient ecclesiastical treasures.
5. The complete abolition of untouchability, exclusiveness, in every form.
6. The reintroduction of Evolution and Reincarnation into such religions from which these teachings have been dropped.
7. Brotherly action as the final criterion of religion ; a true brotherly friendliness, releasing itself in deeds rather than in words.
8. The inclusion of the invisible Deva kingdoms and of the sub-human kingdoms into a generally acknowledged Brotherhood of all Life.

9. A firm co-operation of religion with education.

10. And lastly, that which really underlies all the foregoing points,—the Theosophizing of all religions.

FROM SEPARATIVENESS TO UNITY

The problem of religion is therefore only solved by lifting its conception from "lower case into capitals"—to apply an illustration the President used the other day—from an agency for individual salvation into a new mantram of the Brotherhood of all Life, of all kingdoms of nature, visible and invisible ; the expression, as Dr. Besant put it, of the "Unity of the Spirit in a world of differentiation."

Let me finish with a few lines of poetry, by X, which I found in an old issue of THE THEOSOPHIST :

Live but as lamps to spread the Light
of Heaven,
As harps whereon God's Harmonies
may sound ;
Give utterly, and God Himself is
given :
Behold the Lord within His Temple
found.

It will only be when there is a ringing response to that agonized question of the Christ : "Know ye not that ye are *the Sons of God* ?," and when we reverence the growing Son of God in all creation, that the true Religion will have established itself on earth, and solved not only its own problem but all other problems as well.

LANGUAGE, MIND AND REALITY

PART I

BY B. L. WHORF

[Here is a superb article by an established scholar in this field in his own right, an article which represents authority, humour and pace. Mr. Whorf recently joined The Theosophical Society.—F. KUNZ]

IT needs but half an eye to see in these latter days that science, the Grand Revelator of modern western culture, has reached, without having intended to, a frontier. Either it must bury its dead, close its ranks, and go forward into a landscape of increasing strangeness, replete with things shocking to a culture-trammelled understanding, or it must become, in Claude Houghton's expressive phrase, the plagiarist of its own past. The frontier was foreseen in principle very long ago, and given a name that has descended to our day clouded with myth. That name is Babel. For science's long and heroic effort to be strictly factual has at last brought it into entanglement with the unsuspected facts of the linguistic order. These facts the older classical science had never admitted, confronted or understood as facts. Instead they had entered its house by the back door and had been taken for the substance of Reason itself.

What we call "scientific thought" is a specialization of the western Aryan type of language, which

has developed not only a set of different dialectics, but actually a set of different dialects. *These dialects are now becoming mutually unintelligible.* The term "space," for instance, does not and *cannot* mean the same thing to a psychologist as to a physicist. Even if psychologists should firmly resolve, come hell or high water, to use "space" only with the physicist's meaning, they could not do so, any more than Englishmen could use in English the word "sentiment" in the meanings which the similarly-spelled but functionally different French utterance *le sentiment* has in its native French.

Now this does not simply breed confusions of mere detail that an expert translator could perhaps resolve. It does something much more perplexing. Every language and every well-knit technical sub-language incorporates certain points of view and certain patterned resistances to widely divergent points of view. This is especially so if language is not surveyed as a planetary phenomenon, but is as usual taken for granted, and the

local, parochial species of it used by the individual thinker taken to be its full sum. These resistances not only isolate artificially the particular sciences from each other; they restrain the scientific spirit as a whole from taking the next great step in development—a step which entails viewpoints unprecedented in science and a complete severance from traditions. For certain linguistic patterns rigidified in the dialectics of the sciences—often also embedded in the matrix of European culture from which those sciences have sprung, and long worshipped as pure Reason *per se*—have been worked to death. Even science senses that they are somehow out of focus for observing what may be very significant aspects of reality, upon the due observation of which all further progress in understanding the universe may hinge.

Thus one of the important coming steps for western knowledge is a re-examination of the linguistic backgrounds of its thinking, and for that matter of all thinking. My purpose in developing this subject before a Theosophical audience—at the urgency of that accomplished scholar and keen student of science, Mr. Fritz Kunz—is not to confirm or affirm any Theosophical doctrines. It is because of all groups of people with whom I have come in contact, Theosophical people seem the most capable of

becoming excited about ideas—new ideas. And my task is to explain an idea to all those who, if western culture survives the present welter of barbarism, may be pushed by events to leadership in reorganizing the whole human future.

This idea is one too drastic to be penned up in a catch phrase. I would rather leave it unnamed. It is the view that a noumenal world—a world of hyperspace, of higher dimensions—awaits discovery by all the sciences, which it will unite and unify, awaits discovery under its first aspect of a realm of *patterned relations*, inconceivably manifold and yet bearing a recognizable affinity to the rich and systematic organization of *language*, including *au fond* mathematics and music, which are ultimately of the same kindred as language. The idea is older than Plato, and at the same time as new as our most revolutionary thinkers. It is implied in Whitehead's world of prehensive aspects, and in relativity physics with its four-dimensional continuum and its Riemann-Christoffel tensor that sums up the *properties of the world* at any point-moment; while one of the most thought-provoking of all modern presentations, and I think the most original, is the *Tertium Organum* of Ouspensky. All that I have to say on the subject that may be new is of the *premonition in language* of the unknown, vaster

world—that world of which the physical is but a surface or skin, and yet which we *are in*, and *belong to*. For the approach to reality through mathematics, which modern knowledge is beginning to make, is merely the approach through one special case of this relation to language.

This view implies that what I have called patterns are basic in a really cosmic sense, and that patterns form wholes, akin to the *gestalten* of psychology, which are embraced in larger wholes in continual progression. Thus the cosmic picture has a serial or hierarchical character, that of a progression of planes or levels. Lacking recognition of such serial order, different sciences chop segments, as it were, out of the world, segments which perhaps cut across the direction of the natural levels, or stop short when, upon reaching a major change of level, the phenomena become of quite different type, or pass out of the ken of the older observational methods.

But in the science of linguistics, the facts of the linguistic domain compel recognition of serial planes, each explicitly given by an order of patterning observed. It is as if, looking at a wall covered with fine tracery of lacelike design, we found that this tracery served as the ground for a bolder pattern, yet still delicate, of tiny flowers, and that upon becoming aware of

this floral expanse we saw that multitudes of gaps in it made another pattern like scrollwork, and that groups of scrolls made letters, the letters if followed in a proper sequence made words, the words were aligned in columns which listed and classified entities, and so on in continual cross-patterning until we found this wall to be—a great book of wisdom!

First, the plane “below” the strictly linguistic phenomena is a physical, acoustic one, phenomena wrought of sound-waves; then comes a level of patterning in rippling muscles and speech organs, the physiological-phonetic plane; then the phonemic plane, patterning that makes a systematic set of consonants, vowels, accents, tones, etc. for each language; then the morphophonemic plane in which the “phonemes” of the previous level appear combined into “morphemes” (words and sub-words like suffixes, etc.); then the plane of morphology; then that of the intricate, largely unconscious patterning that goes by the meaningless name of syntax; then on to further planes still, the full import of which may some day strike and stagger us.

Speech is the best show man puts on. It is his own “act” on the stage of evolution, in which he comes before the cosmic backdrop and really “does his stuff.” But we suspect the watching Gods perceive that

the order in which his amazing set of tricks builds up to a great climax has been stolen—from the Universe!

The idea, entirely unfamiliar to the modern world, that nature and language are inwardly akin, was for ages well known to various high cultures whose historical continuity on the earth has been enormously longer than that of western European culture. In India, one aspect of it has been the idea of the *mantram* and of a *mantric art*. On the simplest cultural level a mantram is merely an incantation of primitive magic, such as the crudest cultures have. In the high culture it may have a different, a very intellectual meaning, dealing with the inner affinity of language and the cosmic order. At a still higher level it becomes "Mantra Yoga." Therein the mantram becomes a manifold of conscious patterns, contrived to assist the consciousness into the noumenal pattern-world—whereupon it is "in the driver's seat." It can then *set* the human organism to transmit, control and amplify a thousandfold forces which that organism normally transmits only at unobservably low intensities.

Somewhat analogously, the mathematical formula that enables a physicist to adjust some coils of wire, tinfoil plates, diaphragms, and other quite inert and innocent gadgets into a configuration in

which they can project music to a far country, puts the physicist's consciousness on to a level strange to the untrained man, and makes feasible an adjustment of matter to a very strategic configuration, one which makes possible an unusual manifestation of force. Other formulæ make possible the strategic arrangement of magnets and wires in the power-house so that when the magnets (or rather the field of subtle forces, in and around the magnets) are set in motion, force is manifested in the way we call an electric current. We do not think of the designing of a radio station or a power plant as a linguistic process, but it is one nonetheless. The necessary mathematics is a linguistic apparatus, and without its correct specification of essential patterning the assembled gadgets would be out of proportion and adjustment, and would remain inert. But the mathematics used in such a case is a *specialized* formula-language, contrived for making available a specialized type of force manifestation through metallic bodies only, namely, *electricity* as we today define what we call by that name. The mantric formula-language is specialized in a different way in order to make available a different type of force manifestation, by repatterning states in the nervous system and glands—or again rather in the subtle "electronic" or "etheric"

forces in and around those physical bodies. Those parts of the organism, until such strategic patterning has been effected, are merely "innocent gadgets," as incapable of dynamic power as loose magnets and loose wires, but *in the proper pattern* they are something else again—not to be understood from the properties of the unpatterned parts, and able to amplify and activate latent forces.

In this way I would link the subtle eastern ideas of the mantric and yogic use of language with the configurative or pattern aspect which is so basic in language. But this brings me to the most important part of my discussion. We must find out more about language! Already we know enough about it to know it is not what the great majority of men, lay or scientific, think it is. The fact that we talk almost effortlessly, unaware of the exceedingly complex mechanism we are using, creates an illusion. We think we know how it is done, that there is no mystery; we have all the answers. Alas, what wrong answers! It is like the way a man's uncorrected sense-impressions give him a picture of the universe that is simple, sensible and satisfying, but very wide of the truth.

Consider how the world appears to any man, however wise and experienced in human life, who has never heard one word of what science

has discovered about the Cosmos. To him the earth is flat; the sun and moon are shining objects of small size that pop up daily above an eastern rim, move through the upper air, and sink below a western edge; obviously they spend the night somewhere underground. The sky is an inverted bowl made of some blue material. The stars, tiny and rather near objects, seem as if they might be alive, for they "come out" from the sky at evening like rabbits or rattle-snakes from their burrows, and slip back again at dawn. "Solar system" has no meaning to him, and the concept of a "law of gravitation" is quite unintelligible—nay, even nonsensical. For him bodies do not fall because of a law of gravitation, but rather "because there is nothing to hold them up"—*i.e.*, because he cannot imagine their doing anything else. He cannot conceive space without an "up" and "down" or even without an "east" and "west" in it. For him the blood does not circulate; nor does the heart pump blood; he thinks it is a place where love, kindness and thoughts are kept. Cooling is not a removal of heat but an addition of "cold"; leaves are green not from the chemical substance chlorophyll in them, but from the "greenness" in them. It will be impossible to reason him out of these beliefs. He will assert them as plain, hard-headed common

sense; which means that they satisfy him because they are completely adequate as a *system of communication* between him and his fellow-men. That is, they are adequate *linguistically* to his social needs, and will remain so until an additional group of needs is felt and is worked out in language.

But as this man is in conception of the physical universe, of whose scope and order he has not the faintest inkling, so all of us, from rude savage to learned scholar, are in conception of language. Only the science of linguistics has begun to penetrate a little into this realm, its findings still largely unknown to the other disciplines. Natural man, whether simpleton or scientist, knows no more of the linguistic forces that bear upon him than the savage knows of gravitational forces. He supposes that talking is an activity in which he is free and untrammelled. He finds it a simple, transparent activity, for which he has the necessary explanations. But these explanations turn out to be nothing but statements of the *needs that impel him to communicate*. They are not germane to the process by which he communicates. Thus he will say that he thinks something, and supplies words for the thoughts "as they come." But his explanation of why he should have such and such thoughts before he came to utter them, again turns out to be merely

the story of his social needs at that moment. It is a dusty answer that throws no light. But then he supposes that there need be no light thrown on this talking process, since he can manipulate it anyhow quite well enough for his social needs. Thus he implies, wrongly, that thinking is an *obvious*, straightforward activity, the same for all rational beings, of which language is the straightforward expression.

Actually, thinking is most mysterious, and by far the greatest light upon it that we have is thrown by the study of language. This study shows that the forms of a person's thoughts are controlled by inexorable laws of pattern of which he is unconscious. These patterns are the unperceived intricate systematizations of his own language—shown readily enough by a candid comparison and contrast with other languages, especially those of a different linguistic family. His thinking itself is in a language—in English, in Sanskrit, in Chinese.¹ And every language is a vast pattern-system, different from others, in which is culturally ordained the forms and categories by which the personality not only communicates,

¹ To anticipate the text, "thinking in a language" does not necessarily have to use *words*. An uncultivated Choctaw can as easily as the most skilled *litterateur* contrast the tenses or the genders of two experiences, though he has never heard of any *words* like "tense" or "gender" for such contrasts. Much thinking never brings in words at all, but manipulates whole paradigms, word-classes, and such grammatical orders "behind" or "above" the focus of personal consciousness.

but analyses nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness.

This doctrine is new to western science, but it stands on unimpeachable evidence. Moreover, it is known, or something like it is known, to the philosophies of India and to modern Theosophy. This is masked by the fact that the philosophical Sanskrit terms do not supply the exact equivalent of my term "language" in the broad sense of the linguistic order. The linguistic order embraces all symbolism, all symbolic processes, all processes of reference and of logic. Terms like *Nāma* refer rather to sub-grades of this order—the lexical level, the phonetic level. The nearest equivalent is probably *Manas*, to which our vague word "mind" hardly does justice. *Manas* in a broad sense is a major hierarchical grade in the world-structure—a "manasic plane" as it is indeed explicitly called. Here again "mental plane" is apt to be misleading to an English-speaking person. English "mental" is an unfortunate word, a word whose function in our culture is often only to stand in lieu of an intelligent explanation, and which connotes rather a foggy limbo than a cosmic structural order characterized by patterning. Sometimes *Manas* is used to mean, however, simply the

personal psyche; this according to Mr. Kunz is the case in the famous saying of *The Voice of the Silence*: "The mind is the great slayer of the real."

It is said that in the plane of *Manas* there are two great levels, called the "Rūpa" and "Arūpa" levels. The lower is the realm of "name and form," *Nāma* and *Rūpa*. Here "form" means organization in space ("our" three-dimensional space). This is far from being co-extensive with pattern in a universal sense. And *Nāma*, "name," is not language or the linguistic order, but only one level in it, the level of the process of "lexation" or of giving words (names) to parts of the whole manifold of experience, parts which are thereby made to stand out in a semi-fictitious isolation. Thus a word like "sky," which in English can be treated like "board" (the sky, a sky, skies, some skies, piece of sky, etc.), leads us to think of a mere optical apparition in ways appropriate only to relatively isolated solid bodies. "Hill" and "swamp" persuade us to regard local variations in altitude or soil-composition of the ground as distinct *things* almost like tables and chairs. Each language performs this artificial chopping up of the continuous spread and flow of existence in a different way. Words and speech are not the same thing. As we shall see, the patterns of sentence structure

that guide words are more important than the words.

Thus the level of Rūpa and Nāma—shape-segmentation and vocabulary—is part of the linguistic order, but a somewhat rudimentary and not self-sufficient part. It depends upon a higher level of organization, the level at which its *combinatory scheme* appears. This is the Arūpa level—the pattern world *par excellence*. Arūpa, “formless,” does not mean without linguistic form or organization, but without reference to spatial, visual shape, marking out in space, which as we saw with “hill” and “swamp” is an important feature of reference on the lexical level. Arūpa is a realm of patterns that can be “actualized” in space and time in the materials of lower planes, but are themselves indifferent to space and time. Such patterns are not like the meanings of words, but they are somewhat like the way meaning appears in sentences. They are not like individual sentences but like *schemes* of sentences and designs of sentence structure. Our personal conscious “minds” can understand such patterns in a limited way by using mathematical or grammatical *formulæ* into which words, values, quantities, etc. can be substituted. A rather simple instance will be given presently.

It is within the possibilities of the “culture of consciousness” that the Arūpa level of the “mental”

plane may be contacted directly in an expansion of consciousness. In Ouspensky’s book, *A New Model of the Universe*, there are arresting glimpses of extraordinary mental states which that philosopher attained—a dumberations only, for these completely “non-lexical” vistas cannot be well put into words. He speaks of realms of “moving hieroglyphs” composed entirely of “mathematical relations,” and of the expansion and ramification of such a “hieroglyph” till it covered a whole aspect of the universe. Ouspensky’s mathematical predilections and his study of such things as non-Euclidean geometries, hyperspace, and the relation between time and consciousness, may have led him to stress mathematical analogies. Mathematics is a special kind of language, expanded out of special sentences containing the numeral words, 1, 2, 3, 4, . . . x, y, z, etc. But every other type of sentence of every language is also the potential nucleus of a far-reaching system. To very few is it granted to attain such consciousness as a durable state, yet many mathematicians and scientific linguists must have had the experience of “seeing” in one fugitive flash a whole system of relationships never before suspected of forming a unity. The harmony and scientific beauty in the whole vast system momentarily overwhelms one in a flood of æsthetic delight. To “see,” for instance,

how all the English elementary sounds ("phonemes") and their groupings are co-ordinated by an intricate yet systematic law into all possible forms of English monosyllabic words, meaningful or non-sensical, existent or still unthought of, excluding all other forms as inevitably as the chemical formula of a solution precludes all but certain shapes of crystals from emerging—this might be a distinct experience.

To show the full formula for this law or pattern—a so-called "morphophonemic structural formula"—I should need a large piece of paper. I can however set up a condensed form of it as:

O, C-ng, C₁C₂, C₃C₄, etc. . . .
 s± C_mC_n+V+(V₁)O, ±(r, w, y);
 C-h, C'₁C'₂, C'₃C'₄, etc. . . .
 C'_mC'_n±(t/d, s/z, st/zd).¹

This formula requires that the English words be symbolized or "spelt" according to standard phonetic spelling of the type described by Leonard Bloomfield in his book *Language*—an authoritative work, by the way. In this system the diphthongal vowels must be represented by a pure vowel (V) followed by *w* or *y* from the term (r, w, y), so that "note" is symbolized *nowt* (or *newt*, depending on the dialect), "date" is *deyt*, "ice" is *ays*. That

this is correct analysis on the physical or acoustic level is shown by the fact that if we reverse a phonographic recording of "ice" we get a sound like *sya*, and if we say "sya" properly into the phonograph and reverse it the machine will say "ice." For *English* this analysis happens to be exact also on the structural level two stages above the acoustic one, for the *ys* of *ays* (ice) is seen to be on the same line of pattern as the *ls* of *els* (else), the *ns* of *sins* (since) the *ts* of *hats*, etc.—it is part of a general architectonic scheme of having two consonants together.

Now, by reading the commas in the formula as "or" we see that the formula is equivalent to a large series of subsidiary formulæ. One of the simplest of these is O+V+C-h (see how it is contained in the big formula) which means that the word can begin without a consonant and with any one vowel followed by any one consonant except *h*—giving us words like *at*, *or*, *if*. Changing the first term to the next symbol in the big formula, we get C-ng+V+C-h, which means that the word, ending as before, can begin with any single English consonant except the *ng* sound as in "sing" (this sound ought to be written with *one* symbol, but in deference to the printer I shall employ the usual digraph). This pattern gives us the long array of words like *hat*, *bed*, *dog*, *man*, and permits us to

¹ The full formula from which this is abbreviated is printed and explained in my paper "Linguistics as an Exact Science" in *Technology Review*, December 1940, Massachusetts Institute of Technology, Cambridge, Mass.

coin new ones like *tig*, *nem*, *zib*— but not, be it noted, *ngib* or *zih*.

So far the patterns are simple. From now on they become intricate! The formula in this abbreviated form needs along with it a series of lists of assorted consonants, like so many laundry lists, each list being represented by one of the symbols C_1 , C_2 , etc. The formula C_1C_2 means that you can begin the word with any consonant out of list C_1 and follow it with any from list C_2 , which happens to contain only *r* and *l*. Since C_1 contains *p*, *b*, *f*, for instance, we can have words like pray, play, brew, blew, free, flee, and the nonsensical *frig*, *blosh*, etc. But suppose we want a word beginning with *sr*, *zr*, *tl*, or *dl*. We go to our list C_1 , but to our surprise there is no *s*, *z*, *t*, or *d*, on it. We appear to be stumped! We pick up our other lists, but are no better off. There is no way of combining our lists according to the formula to get these initial combinations. Evidently there just aren't any such English words; and what is more, any budding Lewis Carrolls or Edward Lears will somehow mysteriously refuse to coin such words. This shows that word-coining is no act of unfettered imagination, even in the wildest flights of nonsense, but a strict use of already patterned materials. If asked to invent forms not already prefigured in the patternment of his language, the speaker is negative in

the same manner as if asked to make fried eggs without the eggs!

Thus the formula sums up every combination that English one-syllable words or word-like forms have, and bars out every one they do not and cannot have. Contained in it is the *mpst* of glimpsed, the *ksths* of sixths, the *ftht* of "he fifthed it," "the *nchst* of the queer but possible" thou *munchst* it greedily," and multitudes of other "rugged sounds which to our mouths grow sleek," but which would have "made Quintilian stare and gasp." At the same time the formula *bars out* numerous smooth but to us difficult (because unpatterned) combinations, like *litk*, *fpat*, *nwelng*, *dzogb*, and a myriad more, all possible and easy to some languages, but not to English.

It will be evident that implicit in our one-syllable words is an undreamed-of complexity of organization, and that the old gag, "say it in words of one syllable," as a metaphor of simplicity, is from the standpoint of a more penetrative insight the most arrant nonsense! Yet to such insight this old cliché bears unconscious witness to the truth that those who easily and fluently use the intricate systems of language are utterly blind and deaf to the very existence of those systems, until the latter have been, not without some difficulty, pointed out,

And the adage "as above, so below" applies strongly here. As below, on the phonological plane of language, significant behaviour is ruled by pattern from outside the focus of personal consciousness, so is it on the higher planes of language that we call expression of the thought. As we shall see in Part II, thinking also follows a network of tracks laid down in the

given language, an organization which may concentrate systematically upon certain phases of reality, certain aspects of intelligence, and systematically discard others featured by other languages. The individual is utterly unaware of this organization and is constrained completely within its unbreakable bonds.

(To be concluded)

[Mr. Fritz Kunz, teosofista prominente, extensamente conocido en los países de habla inglesa y la India, filósofo, conferencista y escritor, versado en ciencias sociales, físicas y metafísicas, ofrece a la Prensa Hispanoamericana la Sección TENDENCIAS PREDOMINANTES EN LA IDEOLOGÍA MODERNA, la que aparecerá mensualmente como parte de este Servicio Periodístico.]

LA DIRECCION

TENDENCIAS PREDOMINANTES EN LA IDEOLOGÍA MODERNA¹

POR FRITZ KUNZ

EXISTE en lamentalidad contemporánea un asombro creciente ante el desconcertador abismo y las perspectivas que la ciencia abre y crea en nuestros días. Existe, asimismo, una impresión creciente de que esos abismos y esas perspectivas, en una forma o en otra, convergen hacia una elevada y comprensible contextura dotada de más dimensiones que la sola dimensión tiempo-espacio; una contextura que el hombre está perpetuamente empeñado en reconstruir, sirviéndose de las insuficientes secciones

que le dan el análisis entre la realidad y la comprensión. Entre otros, los siguientes son problemas que continua y crecientemente atraen el interés de las mentes pensantes y de las gentes observadoras:

Una unidad cósmica en la cual el hombre participa, mantiene la supremacía del orden debajo del velo de los eventos exteriores. . . . La belleza latente, la verdad y excelencia que existen en el campo cósmico del tiempo-espacio deben interesarnos no menos que nos interesan las cosas tangibles y los hechos inmediatos. . . . La vida es tan prístina como lo es la energía.

¹ Del Servicio Periodístico Interamericano, Nueva York.

Sobre la estable frontera física, en donde los gases ceden el paso a estados radiantes de materia, existe una serie de niveles de energía de realidad creciente que se aproxima a la Fuente. El hombre se halla organizado dentro de ella, y su situación en la Naturaleza sólo puede ser revaluada correctamente por medio del estudio de esos mundos y esa organización. . . . Los problemas sociales y económicos, no menos que los grandes conceptos, como el de la evolución, sólo pueden afrontarse efectivamente en correlación con aquellos postulados.

La tendencia contemporánea es aproximarse hacia las religiones y a apartarse de las religiones. . . . Hay entre los artistas hondo descontento con la preocupación del día por aquello que sólo constituye lo abstractamente personal o sólo abarca la corriente del inconsciente inferior, en oposición a lo que hay de abstracto en la Naturaleza y el inconsciente superior del mundo, considerado éste en su totalidad. . . . No se escapa a la penetración de una mayoría pensante que el control social del progreso o ganancias científicas se halla en un período crítico.

Los anhelos por la paz permanente y los deseos de que las naciones aprendan a vivir como miembros de una familia, deben convertirse en realidad por medio del conocimiento, la única y verdadera mejora de los últimos años. . . . Un orden y cultura verdaderos espera a la unión del Este y el Oeste sobre una base de verdadera igualdad y cálida fraternidad. . . . La integración del conocimiento a un nivel universitario, es hoy imperativa y posible. . . . Una verdadera exposición de los

objetivos y procesos educacionales en términos de almas reencarnadas, es de importancia especial para los pueblos de las Américas.

Todo lo que antecede y mucho más y de urgente importancia, desde mucho tiempo ha, ha sido dejado (de una parte) como si fuese del interés exclusivo de grupos pseudo-ocultistas, carentes de realismo; o como si atañase solamente (de otra parte) a unos pocos y conocidos personajes que forman un grupo pequeño en número, esparcido extensamente y débil en fuerza orgánica. Aquellos para quienes las leyes de lo interno e ideal son de importancia suprema, deben asumir sus deberes de adalides, a fin de hacer al mundo consciente de la vida, de la ley, del orden, de lo interno, en un sentido nuevo e integrante.

Como todas las criaturas vivientes despliegan actividad psíquica, se sigue que toda la biología (con la posible excepción de la anatomía en el más estricto sentido) requiere constante atención en sus relaciones con la psicología. Es difícil separar información explícita acerca del aspecto psíquico, pues cada nuevo hecho biológico trae especiales y nuevos problemas en este campo. Se ha discutido recientemente la psicología desde aspectos que dicen relación entre la vida y la luz, la vida y el tiempo. La mente contemporánea acepta la noción de que el mundo psíquico debe estar asociado en alguna forma definida con el estado de radiación: La clorofila basta para aclarar este punto. Otro: el tiempo es una dimensión y todos los fenómenos electro-magnéticos que explotan esa dimensión muestran al tiempo y al estado de radiación como aspectos

de un nuevo nivel de energía, en el cual el proceso biológico tiene lugar. En breves palabras, el gran espectro del éter de sesenta octavas aproximadamente, desde donde la auto-frecuencia se aparta hacia el punto en donde comienzan los tipos de energía galáctica, se halla en estrecha relación con la vitalidad. La radiación solar que llega a la tierra, ocurre exactamente en el centro de este gran espectro. Podemos provisionalmente considerar el proceso vital como pesado o somático, por una parte, y vital y etéreo, por otra. El primero ocurre en el campo estable y familiar de los sólidos, los líquidos y los gases. El segundo continúa en el espectro del éter, de acuerdo con leyes apenas conocidas. A partir del espectro visible de la luz, a lo largo y hasta el fin, pero especialmente en forma práctica en los Rayos-X, hay radiaciones que alteran el proceso de mutación en las semillas dormidas y en los bulbos y ejercen actividad en dividir el polen en las células ovarias, a fin de que nazcan nuevas y variadas generaciones. La Lila Real desarrollada por el Dr. C. P. Haslins en los Laboratorios de la General Electric, las Gladiolas Lord Selkirk de Jerry Twoney y otros ejemplos más, sirven a mostrar que lo que quiera que la energía radiante sea en sí misma, constituye una prueba de la esfera de actividad en cuyo centro

se halla el proceso vital, el *prana* de los pensadores Indos.

Pero, ¿qué debemos pensar de las emociones como causas excitadoras en el cambio de los tejidos? Hay dos aspectos a considerarse. Uno es el cambio en el potencial corriente-acción en los circuitos eléctricos. Lo que esta corriente nerviosa excitadora sea, no es sabido. Pero aun si se probase que es una longitud de onda y frecuencia conmensurables, todavía tendríamos que explicar las perturbaciones funcionales y glandulares. Los Dres. Bela Mittleman y Harold C. Wolff, éste de la Universidad de Cornell, acaban de añadir más peso a la evidencia de que las emociones son benéficas y destructivas. El examen de diez y nueve pacientes atacados de úlceras estomacales, probó que el desorden estaba asociado con tales causas como amenazas, éxito, estima. La cólera, la ansiedad, el resentimiento y el remordimiento producen (de cualquier modo que sea) aumento de las secreciones intestinales. Las emociones producen corrientes nerviosas que a su vez actúan sobre los órganos. ¿Qué son las emociones *en sí mismas*? La Ley de la Economía de la Naturaleza y del pensamiento prescribe que tengamos en mente el concepto de los niveles de energía, posiblemente de nuevos órdenes, más allá de la energía nerviosa, los cuales son su fuente de control.

A formula for the stretching of Consciousness: Cultivate emotion and reason to the point of imagination; (then in Blake's phrase) cultivate imagination to the point of vision; (finally) cultivate vision to the point of identity.

G. S. A.,
Adventures in Theosophy

THE COSMOGONY OF THE ALPHABET

BY GORDON CHAPMAN

AS a child I learnt the alphabet without any enthusiasm that I can remember. Later, however, when I read Kipling's story of the alphabet in his "Just So Stories" the letters began to have a fascination for me. I woke up to the fact that Runes had been regarded by the Nordic people as things of mystery, magic and power. "Runes were upon his tongue as on the warrior's sword." The letters of the Hebrew alphabet were looked upon as sacred during the Middle Ages.

The Hebrew alphabet has a common origin with the Roman and Greek alphabets. The signs used by the Phœnicians and Egyptians were the basis of these alphabets. Originally magical and religious symbols, they became indispensable for business transactions with those trading people the Phœnicians. The Semitic peoples are the link between Atlantis and the Aryan Race according to various writers. Is not then the alphabet derived from Atlantis? Did it not have some deep meaning for the early Semites, Egyptians and Aryans?

The first nine signs are, A, B, C, D, E, F, H, I, K. G is the same sign as C, and J the same as I.

U, V, W, Y are variants of F. Among the Semites A was the sign for a bull's head; Apis, the sacred bull. Among the Egyptians it stood for the eagle. It was probably the sign for the bull with eagle's wings or cherub of Chaldea. B is the Abode; C the Camel, a symbol of clouds; D the Door; E the Window. F is Horns, a symbol of beams of light—"He had horns coming out of his hand," says the Hebrew prophet Habakkuk of the God of Glory. H is the Fence; I the creative Hand; K is the Bowl, a symbol of the human body, the container of Spirit. According to *The Encyclopædia Britannica* the sounds of these letters have always been substantially the same.

Students of mythology know the close connection between the creation myths of Chaldea and Egypt with the first chapter of Genesis in the Hebrew Bible. The account of creation is most important in all mythologies, religions and philosophies, because it is the scheme for the continuous creativeness of the human mind. It is not surprising then to find that the first nine letters of the alphabet tell symbolically the story of creation as given in the book of Genesis.

Before outlining this story it would be as well for me to give a little more fully the symbolical meaning of the above signs, especially in connection with the Hebrew Scriptures. Ezekiel describes the Cherubim as having on their left sides the heads of an ox and an eagle. The temples of Chaldea had as guardians of their portals bulls with eagle's wings. Merejowsky offers conclusive evidence that the bull was the symbol of Divinity in Atlantis. A, the Bull-Eagle, is a glyph for the creative mind; also for headship, beginning. The camel on account of its being the animal able to survive in the terrible deserts, and because of its capacity for storing water in itself, is used by Arabian poets to symbolize both clouds and chaos. D, the Door, means division. It is hardly necessary to draw attention to the numerous times that the expression "windows of heaven" is used throughout the Hebrew Scriptures. E then is the glyph for the "windows of heaven," that is to say, planets. Likewise the "hand of the Lord" is a familiar phrase in those Scriptures. I then is the glyph for the creative mind manifest in cosmic beings. K in Hebrew means the hollow of the hand, in Chaldean and Egyptian records it represents a bowl. In the Hebrew Scriptures the Lord frequently is made to refer to the "hollow of His hand" as the place where man's spirit is pro-

tected and cherished. The bowl in Egypt and Greece was the symbol for the God-made body of man.

The names of the above signs and their meanings as contained in the Hebrew alphabet are as follows. Aleph, Ox. Beth, Abode. Gimel, Camel. Daleth, Door. He, Window. Waw, Hook. Heth, Fence. Yodh, Hand. Kaph, Bent Hand.

With these facts before us we may read the myth of these first nine signs of our alphabet. It is the same as that given in the first verses of Genesis. (A) In the beginning the Elohim, that is, God as manifested in the Cherubim, created (B) an abode, the solar system, in (C) chaos. (D) God divided the elements of the solar system—"light" from "darkness," "waters under the firmament" from "waters above the firmament," "water" from "earth." (E) God made windows or openings in the firmament, that is, planets. (F) God made the rays or "horns of light" both spiritual of the sun, which is his body, to permeate the solar system. (H) He appointed a fence or limit to which and within which all beings, powers and laws should evolve and act for the solar age. He limited the creative force, "Hitherto shalt thou come and no farther, and here shall thy proud waves be stayed," as He says in the Book of Job. (I) Yahwe Elohim shaped man in the substance of matter. (K) Man's

body became a chalice for the Spirit of God.

In conclusion it is interesting to note how the ideas contained in these letters correspond with the meanings of the root-words of the Aryan languages. Before I submit a few examples it will be necessary to give the remainder of the essential signs of the alphabet and their meanings. They also in their arrangement tell a story. They traverse the same ground as the first nine signs but relate creation to regeneration or the evolution of the soul of man. The signs are, L, M, N, O, P, Q, R, S, T. It will be noted that these again are nine in number. L in Chaldea and Egypt stood for Lioness, in Palestine for Good; M in Egypt for Owl, in Palestine for Waters; N in Egypt for Waters, in Palestine for Fish, possibly Oannes the Fish-God. O everywhere meant chiefly Eye. P in Palestine stood for Mouth, in Chaldea and Egypt for Portal. Q is the Talisman, in Hebrew its meaning is not clear. R stood for Mouth in Egypt, also for Head there and in Palestine. S in Egypt was the sign for a Watered Garden, in Hebrew it means Tooth.

T both in Egypt and Palestine was the sacred sign, in Egypt it stood for the cross of life.

One must bear in mind that with only eighteen symbols it is not to be expected that hundreds of words will closely correspond in meaning to the ideas of their signs. The correspondences however are remarkable. The following are a few Aryan root-words.

PRT, portal. The master sign here is P the Portal. Both R and T are significant if the root is taken to mean the portal of a temple.

QETVER, four. The master sign here is Q, the Talisman, probably referring to the Svastika with its four arms.

DRN, DERA, divide.

DUR, door. D is the Door.

DIDOMI, I give. Here the idea is dividing, sharing.

DEIEU, day. Day like the creative hand of God divides the darkness with rays of light.

VEID, to wit, wise. V = F, the rays of intellect which divide things in their order.

VEROS, true.

REQT, speech; R the Mouth.

ENEB, sky.

TATA, father.

Every letter of every alphabet, and every word, every syllable of every word, every exclamation, is a mantram, that is to say, a nucleus, a centre, from which force radiates.

G. S. A., *Adventures in Theosophy*

KARMIC ASTROLOGY AS AN AID IN PSYCHO-ANALYSIS

BY L. FURZE-MORRISH

[In this article the author attempts to show how Astrology measures the latent tendencies of individual lives and how this knowledge might be applied in psycho-analysis.]

THE contribution which the pioneers of analytical psychology have made to the evolution of western thought is exceedingly valuable. Psycho-analysis is, as many know, not only in keeping with the principles of Yoga, but even a preparation for Yoga in western terms. Yoga continues logically where psycho-analysis leaves off, it has been said. What the orthodox analysts lack (and analysis is sufficiently well-established to have developed a kind of "orthodoxy") is knowledge of the laws of Karma and of the astrological cycles which determine the periods of karmic release upon individuals and groups. Before outlining some general ideas on this important subject, it might be well to summarize the position of analytical psychology for those who may not be familiar with it.

PSYCHO-ANALYSIS

Briefly, there are three personalities associated with the early formulation of analytical concepts, Freud, Adler and Jung. Dr. Freud

established the original basis of psycho-analysis and, though astray in some of his ideas, deserves all the credit he has received for pioneering this important branch of scientific practice. He postulated five primary concepts: the Unconscious Mind, Libido, Repression, the Œdipus Complex (which we will not need to consider in this article), and Transference. Later he introduced the terms Ego (the conscious mind), the Super-Ego (or moral compulsions of society and convention), and the Id (or the volume of instinctual desire developed in the past).

The Unconscious Mind is the whole receptacle of our past experience from birth. Freud did not know that it is almost certainly the receptacle of all past subconscious experience from previous lives. Jung gets near this idea in his suggestion that the Unconscious includes "race-memories." That is doubtless as far as the conventional western scientist would dare to go in the direction of Reincarnation.

Some of the experience in the Unconscious Mind may be brought into consciousness by an effort of will, but most of it cannot be recalled owing to an original refusal to bring it into consciousness in the first place. This is "Repression"—an unconscious rejection of the item of experience by external agencies, such as conventional morality, and not by individual conscious choice. Repression is distinct from Suppression, which is a conscious, deliberate act of individual will. Repression, the refusal to bring an experience into conscious examination, is usually the result of some conventional fear of punishment or damage to self-esteem. It represents the outcome of fears built into the Subconscious Mind during childhood, or, as we should now realize, in past lives. This moral compulsion is the Super-Ego in Freudian terminology. Astrology is particularly useful in a study of these fears, because the examination of an individual's birth-chart by a skilled practitioner will give some indication of the nature of the fear and how it may be released.

Libido, according to Freud, is the universal urge to all activity and was claimed to be based on Sex. Adler, however, differed from Freud and claimed that Libido is the impulse to grow and express oneself according to certain patterns. Here Astrology is helpful, because it shows what that pattern

is likely to be in any given case and also indicates the nature of activity in past lives which has brought the individual to birth in the present environment with certain pre-developed tendencies.

Jung differed still further. He seems to be nearer the actual truth shown by Theosophy and the Ancient Wisdom. He bases Libido on a kind of Universal Psychic Reservoir on which all creatures draw for their special expression. Here again Astrology shows the way in which an individual will express himself—the line of least resistance along which his share of Libido will naturally flow. Adler has shown that an individual unconsciously develops a certain "style of life" to compensate for inferiority in some direction. That style may be useful or futile. For instance, it may be the development of oratorical powers to compensate for a former habit of stammering, or it may be a style of unconscious invalidism to compensate for being a family drudge. Whatever the style is, a glance at the birth-chart will show how a useful style may be suggested to the patient in keeping with the natural tendencies brought over from past lives.

KARMIC ASTROLOGY

The fifth division of the birth chart has been found to show the general accumulated subconscious tendencies or instincts brought over

from the past. The "fifth House," as it is called, shows, among other things, the emotional nature, and that is the result of past desires. For instance, Capricorn on the fifth cusp suggests one who has developed the saturnine qualities, especially ambition of some sort, material or spiritual. If Saturn is strong and well-aspected, and if the chart has other corroboratory indications, then the ambition was probably spiritual, and the individual has most likely spent time in past lives meditating steadily and perseveringly on spiritual things with a strong determination to reach certain standards of spirituality. But Capricorn on the fifth cusp with its ruler Saturn badly aspected, say, by the Moon, would suggest one in whom the ruthless ambitious ego-instinct was rampant. Such a one might even be a sadist, other things being equal. A glance at the face might give some indication. The ruler of the sign on the fifth cusp, well-aspected or afflicted, and by whatever planets, shows the kind of instinct brought over and whether it will take dangerous and futile, or safe and useful form. Libra on the fifth with Venus, the ruler, well-aspected, would indicate one who would find a natural channel for sublimation through Art or Music. Such conditions of the fifth House provide a study of what one might term "Astro-psychological complexes." Most important, they also

suggest ways by which the analyst may assist the patient in transferring liberated emotion to himself, and today very few analysts deny the right of the doctor to offer suggestions to the patient.

There are many objections to Astrology, and the strange feature of them is that they mostly come from persons who have obviously made no special study of the subject at all, and may even know nothing about it, but make up in indignant vituperation what they lack in information. Such criticism is an impertinence, but unfortunately, under present conditions of mass-ignorance, those who so criticize Astrology obtain the ear of the general public, which is probably not able to appreciate the spiritual basis of this wonderful science, being bound by conventional religious beliefs. A mass of ignorant prejudice exists against Astrology, and it may be superficially justified by the unfortunate amount of charlatanry and fortune-telling that has marred this spiritual science and given it a bad name.

One might expect destructive criticism from those who are not informed, but it is strange how many occultists and Theosophists there are who repudiate Astrology for various proclaimed reasons. One suspects that this is an Adlerian Style of Life, unconsciously designed to compensate for the fact that the critic either cannot

understand Astrology, or is disinclined to spend the necessary time and effort in studying it. This is a typical Adlerian Compensation, on the classic principle of the Fox and the Grapes. Much valuable knowledge is therefore rendered unavailable. It awaits a proper investigation by qualified persons, and the sooner Astrology is placed on the same basis as medicine with legal qualifications for practice, the better.

Astrology, though empirical, can be tested and proved by those willing to make the effort. Certain planetary movements and correspondences in the charts of individuals can be found by experiment to produce certain effects again and again, quite apart from anything the individual can do to prevent them. There are, it is true, a lot of astrological influences which may be modified by an individual possessing the necessary will-power, but there is much that is brought over from the past, and which cannot be altered. Under these circumstances to continue to repudiate or refuse to examine Astrology is not only unscientific but mentally dishonest.

SOME EXAMPLES OF ASTRO-PSYCHOLOGICAL COMPLEXES

Humanity, being predominantly emotional, alternates between fear and excitement. These two are related respectively to Saturn and

Mars. Saturn is the main agent of retributive or restrictive Karma, and its bad aspects show the type of restriction to be worked through in that life. The good aspects of Saturn indicate the sober, patient, inhibitive virtues developed in the past, or in process of development. Broadly speaking, Saturn indicates the inhibitions; and its transits over certain places in the birth chart inevitably produce some sort of "hardening," conserving or restricting effect. This may be proved at any time. Saturn's positions and aspects show how the inhibition will work out. A badly-aspected Saturn should point out to the analyst a patient who is either unduly inhibited or subject to certain fears. The presence of Neptune, especially if the Moon is afflicted, will indicate subconscious anxieties and nebulous terrors due to unregulated desires in the past, whereas Jupiter will suggest a more conventional or religious type of Super-Ego-compulsion. A well-aspected Jupiter is an indication that the patient will probably find religion a good channel for sublimation.

The Moon's positions and aspects show the general condition of the instinctual mind, its contents and tendencies. An afflicted Moon suggests that the subconscious mind has some unrealized or unregulated instinct in it that needs bringing into consciousness. In some cases

the Moon afflicting Neptune may indicate perverted desires.

Planets in watery signs show the three main instinct-groups.

Mercury's status in a chart will show the patient's ability or inability to judge situations on a basis of reality. Venus indicates the prevailing attachments and loyalties, and the analyst will know what kind of conventional loyalties and rationalizations to look for, by examining Venus and its status in the chart. Venus, especially if afflicted, shows the attachments which the patient will unconsciously cling to and justify at all costs.

USEFUL MODES OF SUBLIMATION AS SHOWN BY THE PLANETS

There are three watery signs, Cancer, Scorpio and Pisces.

Cancer indicates the Ego or acquisitive group of instincts ;

Scorpio indicates the Power instincts (including Sex) ;

Pisces indicates the Herd-instinct and submissive tendencies.

Those with either of these three signs prominent, through planets or by position, will exhibit the appropri-

ate instinct. Each has its own special type of sublimation *indicated by the following fiery sign*, namely, Cancer-LEO ; Scorpio-SAGITTARIUS ; Pisces-ARIES.

Cancer-folk need to temper their selfish and acquisitive instincts by the development of "faith," "heart-affections" etc., shown by Leo. If Cancer is rising at birth, Leo will sooner or later come to the Progressed Ascendant, if the individual lives the normal span.

Scorpio-folk should sublimate their sex and other forces in aspiration and idealism (Sagittarius). They are usually very forceful characters and may, if uncontrolled, do much harm through unregulated sex-force and in vindictively pursuing those who injure them.

Pisces-folk need to counteract their herd-instinct and natural timidity by developing the forceful, aggressive qualities of Aries.

A knowledge of this will prevent the analyst giving wrong suggestion for sublimation.

The following table suggests suitable ways of sublimation as shown by Astrology :

PREDOMINANT PLANET

MODE OF SUBLIMATION

Saturn

painstaking effort, concentrated thought, self-control by will-power, patient effort unsuited to travelling—preferable to stay in one place.

Jupiter

religion, altruism, philosophy, idealism.

Mars

physical exercise, athletics, vigorous mental work of some kind, overcoming obstacles, etc.

Venus	service to family, nation, group or organization, also artistic work. Venus lends itself to industry, in which co-operation and loyalty exist.
Mercury	mental effort, lecturing, writing, business, and preferably much travelling about. A mercurial patient needs movement and quick action.
Neptune	music, mass-movements, spiritualism.
Uranus	reform-work, occultism, astrology, aeronautics, and all so-called "advanced" movements.

Combinations of planets show how to specialize in useful work. For instance, Mars and Mercury suggest debating, promoting or "selling" ideas, breaking down opposition by vigorous speech or writing. Venus and Neptune suggest inspirational music, etc.

THE NINTH HOUSE

In addition the state of the ninth division of the chart indicates probable future tendencies, to be worked through in the present life or future lives. These are always self-sown, so to speak, and the rationale is as follows. The ninth House determines the philosophical, higher mental and religious tendencies, and it is true that as an individual develops ideas now, so he will later objectify those ideas by feeling and action. It is truly said that thought is the Father, feeling the Mother, and action the Child born of these two. Therefore the state of the ninth House shows the kind of general ideas which will commend themselves to anyone needing to sublimate or use up his natural creative energies usefully. For instance, it would be absurd to suggest taking up aeronautics to a man with an earthy or watery sign on the ninth cusp, because the idea would not be according to his life-pattern.

The study of Astrology as a spiritual science is therefore most valuable to the analyst. It will save him a great deal of time in not having to work in the dark, as he will have a fair indication of the type of person he is dealing with, and the best way of approach. This indication will not be in his intuition, but scientifically tabulated in his chart of astrological categories. In this way he will not only save the patient much expense and therefore enable more persons to avail themselves of opportunities of undergoing analysis, but he will be able to deal with a greater number of patients in a given time and thus save himself much labour. Moreover his knowledge of the inner nature of the patient or analysand will be increased; in fact to a qualified astrologer a patient's character and tendencies are almost an open book. He will receive added respect and confidence from his patients, and will become not only a scientific analyst but a guide, friend, philosopher

and Father Confessor as well; and one suspects that the early psycho-analysts of the Freudian school declined to advise patients, not because they really thought it undesirable but because they did not know enough to do so with certainty. Astrology remedies this position.

The advantage of studying this subject will far outweigh the pain of having to jettison any fond prejudices against Astrology which may still exist unrationalized in the analyst's own mind. There is a tremendous field of research waiting for those analysts with vision to enter it.

THE CRY FOR PEACE

(Translated from the German poem by Soka Josif-Farhy)

Hate's poisonous brew hisses amongst the rage-enflamed peoples ;
revenge's infectious breath condenses above the lands, threatening
disaster.

Leadened lies the night over darkened cities, where starvation
stalks the streets, and Fear, Terror and pale Death lurk in the thick
black canopy of heaven.

On a bed of pain and dread Humanity lies convulsed with fear ;
on pale tired brows shines forth the martyr's mark.

The Child alone rests peacefully—sweet and pure and God-
ensouled. Saw you his questioning gaze : What then was my offence ?

Foreboding of death and fear and horror lie on Humanity's
quaking heart ; crippled by pain and terror, the Spirit is tormented by
hallucinations of brutal sorrows.

War's suffocating poison draws ever closer to the hunted soul of
Man, on whom descends, in his heavy sleep of stupor, a mountainous
load of grief and sorrow.

Devastated and distorted is Man's life, exhausted his power to
pray ; lacerating tension throttless and bores ; is Hell's storm coming
tearing along ?

The pain-deadened heart empties itself, feeling no longer either
hate or love ; but against its dark background of pain brood futile
resistances and sickly impulses.

One cry only was wrung from it in all its fate's upheavals ;
convulsed by wounds it escaped into the Cosmic Space—the Cry for
Peace,

THOUGHTS ON THE POETRY OF JAMES H. COUSINS

BY E. E. SPEIGHT

A GREAT deal of contemporary criticism, that part which finds matter for rejoicing in the latest abnormalities of English verse, has meagre bearing on the poetry of Dr. Cousins, which, retaining the conventions, has little interest for the advance-guard—as little interest as most contemporary verse has for him. He has witnessed the transition from bullock-wagon to aeroplane during his stay in India, and, not being an athlete, finds that the speed of the planet suffices his utmost need.

I offer no apology for a personal statement of the kind he revels in. We have, by a succession of coincidences, run on parallel lines through our lives. He remembers in his latter days that he was once private secretary to a Lord Mayor of Dublin. That has reminded me how I was once private secretary to one who became Lord Mayor of London shortly after I left him. I am free to wonder what he would have become had I not left him.

The schooling of our early days was little to boast of, but we have both been sedulously at school ever since, and our teachers have largely been young minds of the East, his

in India, mine half in Japan, in a strongly Chinese atmosphere, half in this country.

He has enjoyed much travel in other parts of the world, as interludes in the kind of travail which for me has been unbroken for half a lifetime, the oversight of the English studies of never less than an average of 250 young orientals.

His wanderings in America go into the balance with mine in the old Russian Empire, from Tornea in N. Finland to Vladivostok in the Ussuri, and in the old Turkish Empire, from Basra to the Black Sea.

We have both found relief in the writing of verse, which has been widely published in journals of Europe, Asia and America. I am by twenty moons his senior, and have certainly written more verse and had more published in periodicals than he. But in quality, which embraces all the greatness of poetry, he leaves me hobbling behind, dim-eyed and inarticulate. Our orbits, never as satellites, concurred in the mountains of Japan, where the stirrings of the earth, volcanic and seismic, acted as a diapason to the declaiming to each other of our verses, and it may be our poems,

till late in the vast tree-scented nights. Sometimes he dozed, sometimes I. But every now and then we came back to consciousness and cheered each other on.

After our brief forest sojourn under the mighty bear-haunted Nantai San we returned to the great city where were the half-dozen barrack-like buildings called Universities, each with a myriad students. At one of these we found ourselves colleagues for a brief while, till I received a call to Lafcadio Hearn's old post at the Imperial University of Tokyo, and he to Mrs. Besant's right hand at Adyar.

Before he left I gave him the idea for a thesis which I was slowly working out, but was too busy to follow up, and in course of time his treatment of it gained him a doctorate. In return I have enjoyed his friendship all the twenty-one years since then, and much real help and encouragement. Am I then, I sometimes wonder, the right person to attempt an impartial estimate of his life-work as a writer, teacher and torch-bearer?

I feel no diffidence when it comes to the application of critical principles, for after half a century of laborious study I know that few men and few banded groups of scholars, even in American Universities, have wider acquaintance with, I do not say command of, the critical apparatus of poetry,

verbal or semantic. But the appraisal of a friend's poetry needs more than critical apparatus. In a word, it needs confession. The confession of an Amiel, an Alice Meynell, and sometimes, let us hope, of a Mark Twain.

The vapid, fugitive and insincere verbiage which all too often passes for criticism is utterly out of place here. We both of us know how little of a modern poet's work is likely to survive in view of the meagre proportion of still memorable verse from the century of romantic self-revelation which was the spring of our proclivities.

And we know, too, that much of what we poets prize of our own work makes no appeal to the final judge. The most we can hope for, in these vociferous days, is that our whisperings may be heard in some lull of the years to be.

So, in all honesty, we are constrained, each of us, to doff the magisterial robes we have sported so long in our protracted exile, and write of each other as humble human beings, always trying to do a little more than is expected of us, always hoping that something of what we do from day to day may not be done in vain.

Every one of the books of prose and verse which he has had published is in my library, honourably mingling with the writings of many spirits of the Celtic enclave, from Clarence Mangan to John Synge

and Liam O'Flaherty, from George Meredith to Æ and Fiona Macleod, from Stopford Brooke to Padraic Colum and Donn Byrne, even from Maria Edgeworth to Douglas Hyde, Barrie, Yeats, Rutherford Mayne, James Stephens and Sean O'Casey.

These writers represent the sea and wind and mountains which have nourished the nature and moods of men and women living in an atmospheric aureole contrasting utterly with the smoke-laden aura of our suburbanity.

In the words of one of them, their blood remembers an ancient glory. They have given moments of intense beauty to our harassed century, and it is right that we should venerate their gifts.

One of the most interesting things about the poets of the Irish movement is their readiness to remove the impersonal mask for a moment however serious, in some cases to the sacrifice of the assumed character, in others to the heightening of the poignance. Behind their avowed principles and professions and their most earnestly assumed severity or sauvity there may be a deeper tragedy than finds normal expression, a poverty or rusticity of experience the hiding of which may not be hypocrisy, but a conviction of the justice of their proud aims, their resistance to the undermining nature of the circumstance of life they are resolved to defy and trans-

mute. This transmutation is the secret of creation, known as well to the clown as to the saint.

James Cousins' essays are not, as his poems are, a part of the Bible of humanity, but reflections as he rests on his way, if such interludes can be regarded as rest. It is a gathering together of the evidence of people of other breeds than his own, whose words echo in the language he employs. That language is scarcely a siren voice, but a ground-bass to his poetry, even as Coleridge said :

Whatever specific import we attach to the word *poetry*, there will be found involved in it, as a necessary consequence, that a poem of any length neither can be, nor ought to be, all poetry.

And this truism as well fits the poem of a man's life as the poems of his inspired moments.

He once tried to found an Indian Academy of Arts. That would have been one way of getting into it. Academies invite the prosaic. He was, or were, better out.

He is a bright spirit, dropping no tragic hints, and it is, to use his own words, rapt thought, exalted mood, taken as simply as our breath, in which his personal charm is ever present. No, as Coleridge believed, the purest poetry is the purest philosophy. And, as we are told in ancient Indian lore, the best poetry is where there is a deeper significance than that of the literal sense.

There is today, in small coteries of poet-critics, much unjust impatience with poetry that is reminiscent of some of the immortal legacies of the past. Surely one of the main traditions of all poetry is fidelity to tradition. Nay, more than this, is it not that very tradition, in one or other of its nobilities, which gives to a modern poem any deep undertones it may echo? The forms of verse that link the poetry of today with that of the past can be a token of poetic value, just as the individual melody and modulation which may remind us of *Adonais* or *The Eve of St. Agnes* may be regarded as a continuation of the ancestral beauty which suffuses those living forms of the Eternal Spirit.

When a poet is, as James Cousins from the beginning has been, all aglow with spiritual certainties, with intuitions of things he feels to be as yet unspoken, with sympathies and allegiances which are his own fruitful reactions to experience, all we can ask of his technique is that it shall be convincing. Like all exuberant poets he is bound to have his flaccid hours, when silence or a less aspiring medium is desirable. There are intermediate modalities also, which are so familiar in the work of those who go rhyming their way through life, and which may bring delight while not presuming to be more than, say, a daily offering of way-side flowers.

There is much to be grateful for throughout the handsome Kalā-kshetra Edition of his collected poems, but nothing more heart-easing than the verses of his youth, written under the blended influence of our English poets of the romantic Renaissance and the immortal legends of his own far-wandered people held at last from their wandering in that magic island of a thousand streams and slumbering lakes the Atlantic fills.

Can we wonder at his success as an interpreter of the poetry of Indian life and tradition, nay, even at his finding his way to final toil and rest here, when we read such lines as these in his verse of forty to thirty years ago?

I am the lonely one amid the throng.
I am the royal beggar at the door
Of hushed and listening hearts.

And this lovely stanza from a lovely poem, *Etain the Beloved*, the confirmation of the truest poetry the world has ever known:

Now at life's wheel Etain the day-
long sings;
Not loud, but low as one who musing
waits
An hour, whose promise in her deep
eye springs
In keen transfiguring light that con-
templates
The mystery of small, familiar things
Made great with gleams from hidden
beacons lit
And strange with rumours of the
infinite.

This earlier poetry, whose ancestry runs from Sappho to Keats

and Shelley, radiates the worship of beauty. It has the sensuous appeal of song from far-gone days and a world of elemental purity, that gave men's hearts the power of uttering words as if for the first time, of naming things with sounds that have thrilling echoes.

There is a youthful leaping of the heart in *The Marriage of Lir and Niav* that we hardly find in the poetry of William Morris or the almost contemporary *Saga of King Lir* by George Sigerson.

Hence! hence! Fling out the oars!
spread wide the sails!

The noise of billows buffeting dipping prows

Sings in my ears and cries: The sea! the sea!

The cosmic transcendence of his imagination runs through both song and story. A tender dream to him comes

Like the sweet echo of a chant of love

Heard once, before the gates of birth had closed

Upon the music that has built the worlds.

So today

Our hearts have mingled. Yet within my own

There moves the first faint stirring of delight

Past speech, the first low murmurs of a song

Whose end is in the stars.

There are moments in the primeval exultation when he seems to be speaking to us in this hour of disaster—speaking with the strange power of briefest words:

What joy is in the chant
Of what is done save when it nerves
the arm
Of those who do? for doing is all in
all.

And everywhere there is the command of gnomic wisdom mingling with the interplay of sudden revelations of the enchantment of the ancient springs of life.

There is an astonishing wealth of symbol and metaphor enriching the unresting flow of his verse, a gracious dower evoking what constantly becomes a turn of surprise in the reader. This is enhanced by verbal ingenuity which rarely runs to the extremes of two of his favourite poets, George Meredith and Francis Thompson.

He is master of the full gamut of diction, from the simple talk of Irish peasantry and pleasantry to the full resonance of the classical and Provençal inheritance of English poetry since Spenser and Sidney. And his nimble and adroit mind enables him not only to seize upon suggestions but to invent many a new and intriguing turn of expression.

To the end he wields the same wizardry, but the full sail of the earliest verse, in the breeze of the sunfire of youth, has given place to a serene mastery of terse and tense utterance suffused by a mellow fragrance, in which he at times excels all but the rare best of the two Irish poets with whose

names his own is linked by golden bonds.

He has made his home in a nook of the Nilgiris—a delectable sojourn in a poet's progress—and that, too, is a gift to India. His poem on that garden with the heavenly outlook over broiling plains far beneath is a corner of Eden itself. He tells of the gardener Eve, whom God sent to give that neglected paradise what most it lacked :

Essence of crumbled stone
And rotted rose ;
The richness death alone
On life bestows.

So that bud, leaf and flower,
Touched by a power benign,
Gave without stint
Wonders of shape, design,
Perfume and tint,
So richly interfused
That, eyes aslant,
Adam, observing, mused
And made a chant.

This chant of Adam is the crowning one of many he has written in praise of Eve, under whose quickening touch, calling from their sleep

The lovely things the great musicians
spake,
so many hearts in India have been
reawakened to joyous endeavour.

POEM

On the peak-shadowed shoulder of a hill
A silent pool of peat-brown water lies,
Born of a brook, cloud fed, whose lively rill
Falls from the austere heights in shattered stream.
Light in the amber depths now lives, now dies,
As fin and speckled back flash and are still.
In cool recesses, pebbles lie a gleam.

From long communion with the mountains old,
The call of birds, the soft caress of snow,
The silent frost, the sun's enlivening gold,
The gentle fall of earth-renewing rain,
The purifying winds, the tempest's blow,
The deeps of its pellucid glow unfold,
Serene and far, long years' mysterious gain.

When ardent eve adorns the purple steps
And the high clouds are burnished and alight,
O'er folkless moors and barren, rocky keeps,
The little wind from out the burning pure
Of sky-lost Monadhliath¹ brings the night :
Awakes the pool, aflame its amber deeps ;
Fire answers to Fire.

D. M. W.

¹ A range of mountains in Invernesshire. Pronounced like "Mona Lisa" without the "s."

NOTES ON THE INTUITION

I. A LESSON FROM THE CHILD

BY D. D. KANGA

DR. MARIA MONTESSORI was the first to discover the sensitive periods of infancy and to make use of them from the point of view of education. This may be considered an epoch-making discovery and will bring about a revolution in our methods of teaching.

Dr. Montessori speaks of two periods in the child's education :

The first period between 0 and $2\frac{1}{2}$ or 3 years is called by her the spiritual embryonic period when the child learns naturally, involuntarily, without tiring ; for example, the language of the people amongst whom he grows and is brought up. This is indeed a marvel when we consider how difficult an adult finds it to learn a new language.

The second period between 3 and 6 years is called the conscious, voluntary acquisition period, when the child consciously makes use of his creative powers if a suitable environment is given to him ; in this period his mind is just beginning to function ; if a suitable environment is not given to the child then he becomes imprisoned in his body and does not grow intellectually and spiritually as he did between 0 and $2\frac{1}{2}$ or 3 years.

Dr. Montessori, in referring to the first spiritual embryonic period of the child, has more than once expressed a wish as to how wonderful it would be if we adults could learn naturally, without tiring, the different sciences and sub-

jects of study which we learn so laboriously at present, as the child learns easily in his embryonic period, by simply living and moving about.

I see in this teaching of Dr. Montessori some resemblance to that given in the Theosophical literature in connection with acquiring knowledge by intuition.

There are two avenues for acquiring knowledge. One is by *tuition*, which is the ordinary method followed at the present day in schools and colleges. Here the senses are made use of, the mind is most active, and help is taken of external apparatus. The other method is by *intuition*, where external apparatus is not used but the person transforms himself into a suitable apparatus by certain training and discipline, so that he is able to respond to subtler vibrations coming from his environment, the outer world, and to acquire knowledge by a flash of light as it were, without going through the laborious mental, ratiocinative processes.

Two conditions are necessary if this method is to be successful—one is purification, the other is poise, balance.

By purification is meant the purity of the person, *i.e.*, his vehicles, namely, his physical body, his desire body and his mental body ; in other words, the person should have a clean physical body, pure and open mind, and pure and unselfish desires. Poise or balance

means that his mind must be controlled, open, pure and passive; it should not be active, nor should it be disturbed by any emotions, neither elated by success nor depressed by failure, etc.

When these two conditions become fulfilled in a person then he begins to become intuitive and acquire knowledge consciously and voluntarily and with a deliberate effort of the will.

The child does the same thing in his spiritual embryonic period, but unconsciously. How is the manifestation of this marvellous power in the child between 0 and 2½ years explained? My humble submission is that the child fulfils the same two conditions, namely, he is pure and his mind is passive and still. The child shows us what we adults should do if we wish to perform the same feats which he does in the earliest period of his infancy. This phase of the child's life I may call the unconscious but the most intuitive period of his life. If the adult wants to be consciously intuitive let him become as pure as the child and let his mind be as passive and still as that of the child's.

Dr. Montessori calls the child a Messiah, and so verily he is from this standpoint, for he shows us how to liberate ourselves from the shell of the

lower mind in which we are imprisoned and burst through it. It should be noted here that in the order of evolution the intuitive faculty comes after the mental faculty. "Intuition," says Radhakrishnan, "takes intellectual conclusions to a deeper synthesis. Intuition is beyond reason, though not against reason. . . Any sound rationalism will recognize the need for intuition."

The tendency of the intellect is separatist and discursive. The characteristics of the mind, particularly the lower, analytical mind, are knowledge (not wisdom), intolerance, competition, domination, exploitation. The characteristics of intuition are wisdom (knowledge wedded to love), union, co-operation.

The child shows us that we should not stop at the mind stage but go beyond it to the stage of intuition. The goal the child places before us is that *the present method of acquiring knowledge by tuition should be supplemented by the method of intuition*. If we wish to bring about a change of heart and consequently a new world order, then we must see that both intellect and intuition should work together and that we should try to learn the technique of doing so from the child.

II. THE MONTESSORI SYSTEM

BY H. L. S. WILKINSON

"It is a characteristic of the intuition that it comes to truth not through any process of mind, but by some development within the soul's nature. This wonderful door to knowledge concerning all life is opened by the child"; so said Mr. Jinarājadāsa at the closing of the Second Montessori Teachers' Train-

ing Course at Adyar. He added: "It is this significant conception concerning the child that Dr. Montessori has introduced into our thought."

But what is the Montessori System? Undoubtedly the quickest way to answer that question is to turn to that best of all Encyclopædias, *The Encyclopædia*

Britannica, and look up what it has to say on the matter. From this we learn that the Montessori System is a method of education that allows the child freedom to educate himself by experiments which, while they train and co-ordinate the powers of touch, sight and movement, turn the process of learning into a sort of play or adventure and keep the child perennially interested. All this in contrast to the old method of forcing upon the child's attention knowledge quite unrelated to his understanding of life and which he has no means of examining and testing for himself. To quote the *Britannica*, under the old system Dr. Montessori "found the children reduced to immobility in the class-room like rows of butterflies transfixed with a pin! Such children, she declared, were not disciplined but annihilated."

Most educationists have eyes which see not, but Madame Montessori was that strange exception, a teacher with eyes that saw not only as a teacher *should* but as a child *does*. Hence the marvellous success of her method, which allows Nature to teach in its own way, with a little help from the understanding grown-up. She discovered that her method had the strange result of making the learning reciprocal, so that the child taught the teacher even while the teacher taught the child. That is to say, intuition developed as a result of the interplay between them.

So enthusiastic was Dr. Montessori at the result of her method, that she called the child *un piccolo Messia*—"a little Messiah," said Mr. Jinarājadāsa, and added: "As the child is observed

with the Montessori technique, with that sense of dispassion such as one uses when one observes a rose-bud blossoming into a flower, that attitude brings about a change in the mind of the teacher. This change can best be described by saying that the teacher becomes intuitive. The teacher thenceforth begins to understand life, not in the light of teachings received from others, but because of a marvellous change in himself or herself."

What an illuminating discovery! *O, si sic omnia!* one feels inclined to say. Would that all teachers were Montessoris from now onward! How different was the lot of ourselves! And clearly one remembers how, when one had, after much struggling and many tears, managed to master a certain amount concerning past and present aspects of life, one said to oneself: "Well, why was I not taught in this way at first?" This criticism seemed especially to arise on mastering the problems and theorems of Euclid, for there one is not forced to accept any statement on trust, or on authority, but is given a key which opens all locks, so enabling one to satisfy oneself as to the correctness of the information, and slowly, step by step, to build up for oneself strange and beautiful discoveries concerning space. *Then*, one really began to take an interest in learning, and to see it as the unfolding of a most wonderful and engrossing romance.

No wonder Mr. Jinarājadāsa said that Dr. Montessori "has contributed to the whole subject of education an idea which is utterly revolutionary, not only of education but of every possible conception concerning life."

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The roots of Christendom are deeply planted in the Jewish faith. The pagan world was old and tired; the gods were dead and all philosophies were in decay.

You gave through Him a nobler way of living. You were the inspiration and the builders of a faith that shall endure forever.

You cannot now accept Him in the way a Christian does—with reason; since the sins committed in His Name have made your history one of bitter persecution.

You cannot understand the rigid crucifixes with the tortured form of Christ hung in the aisles of the churches, nor can you comprehend how one long dead can still in spirit be the inspiration of the living.

We all have sinned, so who are we to make your lives a form of hell? . . .

Forgive us for our blind refusal to appreciate the contributions you have made throughout the world in all the arts and sciences.

Perhaps it is because you shed so many tears that you can understand the art of song and laughter.

How poor that land becomes which prisons you within a ghetto—or stifles all the rare gifts you possess.

How mean and petty they who dare to point a finger at the Star of David, reviling falsely all the ones who hold it sacred!

Your enemies are ours. First they persecute you, then any man who dares oppose their vicious doctrines.

Let each man live in peace, according to his folkways; in tolerance, with understanding for his neighbour's point of view.

Let each man share from his abundance; to help all needy everywhere. From each according to ability, to each according to his need.

A world thus built on faith and justice will have no place for crime and war. So shall you find peace.

A Happy New Year to you all, and may the coming year bring happiness and blessings in abundance.

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