



THE THEOSOPHIST

ADYAR

MAY 1940

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: See cover page iii)

A FRAGMENT FROM H. P. B.

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

H. P. BLAVATSKY

the 49th anniversary of whose passing
is next White Lotus Day, 8 May 1940.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar 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.

THEOSOPHY AND GALLANTRY

WITH a Theosophist's knowledge of karma and reincarnation, and of the justice and love which pervade these laws, he can only, so far as regards his real and abiding self, be happy no matter what happens to him. Theosophy gives courage to us all because it gives that Truth which is the perfect assurance of all being well. Thus does Theosophy also give happiness. I believe that Theosophists are in fact courageous people and happy people, more so at all events than many others. But even with them there is often,

almost always, the problem of the overwhelming reluctance of the physical body to face the issues as our Egos are able to face them. The physical body tends to be a coward as is most natural since it cannot avoid disintegration and dissolution. We may force the physical body to obey us, but of its own accord it fears ills of all kinds and more especially death, for it has the instinct to apprehend the inevitable. I do not blame the physical body for being a coward. What other protection has it than cowardice against the relentless advance of that change which leaves it almost without a future?

So, while we may be full of courage in our feelings and emotions, and overflowing with courage in our minds, and the very essence of courage in our higher bodies, we must expect that our bodies will resist us when occasion arises. Indeed, I feel by no means certain of our feelings and emotions or of our minds, if it comes to that. It is only when we dwell in the relatively eternal consciousness of the Buddhic and higher regions that we can be assured of unquenchable courage and happiness.

Still, let us ascend into these sources of courage and happiness and seek to make channels between them and all lower bodies, right down into the unruly physical body itself.

GALLANTRY IN WAR

Wonderfully are we heartened so to do as we read of the extraordinary courage displayed by those who are fighting in the present war. And the more are we heartened when we know that hero after hero splendidly surrenders all the life he knows for the sake of his Motherland, of honour, of simple and obvious duty to himself, of the traditions of his service.

Of course, in each of these heroes dwells the higher, deeper vision which, at supreme moments, takes over charge as it were of the physical body of action. Each is lifted into his Theosophy, however

different this may be from the Theosophy we know. How rightly His Majesty the King-Emperor said, quoting from Miss Haskin's poem :

And I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown'; and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light, and safer than a known way.'

To each of us God stretches forth His hand to guide us on our various ways, for all ways are ways to Him, but each of us must tread his own. Let us not quarrel over the use of the word "God." Let each of us know it as a symbol of his sublimity, interpreting it according to his present measure of understanding of his more splendid self.

A MODERN EPIC

How God stretched forth His hand to Commander Jolly of H.M.S. Mohawk is told in the following official account :

Commander Jolly's gallantry consisted of the bringing of his ship into harbour when he himself was mortally wounded.

H.M.S. Mohawk had been attacked by an enemy aircraft and had suffered a large number of casualties.

Commander Jolly who was on the bridge, was severely wounded in the stomach, but refused to leave the bridge or allow himself to be attended to ; he

continued to direct the Mohawk for a thirty-five-mile passage home, which lasted one hour and twenty minutes.

He was too weak for his orders to be heard, but these were repeated by his wounded navigating officer.

He was repeatedly invited to go down to receive medical attention, but he refused, saying, "Leave me—go and look after the others."

Having brought his ship into port, Commander Jolly rang off the main engine and immediately collapsed. He died five hours after being landed.

The Captain of the flotilla reports as follows :

The behaviour of the ship's company in the face of the casualties and damage was of a high standard. This is what I should have expected of Commander Jolly's ship. Commander Jolly was an imperturbable commander, of careful judgment, who devoted his energies to perfecting his ship and ship's company for battle. His fearlessness and honesty in counsel were remarkable, and he proved his bravery and devotion to his wounded men when for a long period he manœuvred his ship despite a mortal wound.

I read and re-read this epic as I read and re-read the many other epics which are disclosed to us from time to time ; and I say to myself that there is indeed occasion for confidence in a nation so many citizens of which are capable of such simply achieved sublimity. And then—I ask pardon of those who are uncompromising antagonists of war—I thank God for the war that causes men and women to rise to such

heights. Doubtless peace has her heroes no less renowned than those of war. Yet war produces its own type, and amidst the horrors and miseries there shines God's purpose in the individual Divineness of hero after hero and in the collective Divineness of peoples and nations.

THEOSOPHY IN ACTION

I say to myself : Who could be nobler than a gallant gentleman or gentlewoman ? Who could more truly demonstrate Theosophy in action than such a one ? To be gallant, with all the adjectives it implies of humility, chivalry, sacrifice, nobility of purpose, indomitable courage, is to know Theosophy in action even though the science may still remain hidden from the waking consciousness as to its theory and principles. And I say to myself that an ounce of gallantry is worth a ton of intellectual knowledge of our science. I see myself with a certain equipment of Theosophical knowledge, and with a certain capacity to speak and to write. I see myself with the power to exhort others, to call them to the treading of a certain way. I regard all these as poor achievements as compared with the gallantry of a Jolly who knew how to die triumphantly, while perhaps my long drawn out living is mediocre at best, unmarked by Everests, only an even uneventful plain with just a hillock here and there. How

little we know of Theosophy who only our Theosophy know!

Continuing in the magic of the uplift wrought upon me by Commander Jolly, I see how impressive a reception he had on the other side, after passing as a king through the valley of the shadow of death. *Ecce homo!* Behold, say those and Those who welcomed him to his new life to the kingdoms of individualities growing into the Light, behold a man and rejoice that his own triumph helps you on your way. I like to think of the happiness with which those who are working for the well-being of the world on the other side welcome all who have been similarly engaged awhile on this side, just as there is the "bon voyage" to those who are returning to the physical plane awhile for further adjustment to the Real. I can imagine the welcome Commander Jolly received, and his brushing of it all aside as beyond the worth of that which was but natural under the circumstances. But he will have marvelled and rejoiced at two things: first, that he is more alive than ever and in close touch with those near and dear to him; second, Those whom he may have revered as the Great Commanders of Life are after all living realities whom he may personally know, and that there are other great Commanders whose friendship he enjoys and under whose guidance he has lived on earth. To die as

Commander Jolly died unveils a measure of the almost inconceivable splendours of a Life Eternal.

THEOSOPHISTS MUST BE GALLANT

I feel that if Theosophy is not making members of The Theosophical Society gallant it is not making them Theosophists; and I wonder if at all there will be any gallantry about me as the times come for me to display it. Indeed have I been blessed in the revelations of Theosophy. From childhood upwards I have grown within the Light of Theosophy and of The Theosophical Society. I have known H. P. Blavatsky. I have known Col. Olcott, A. P. Sinnett, Sir S. Subramania Iyer, Dr. Besant, Bishop Leadbeater, and many other stars shining in the Theosophical firmament. I have been a student of Theosophy for a very long time. But have I therefore become a gallant gentleman? Here is an acid test as to the use I have or have not made of the many opportunities that have come to me. I have no sense whatever of being gallant. I cannot remember any gallant action—just the humdrum life that all of us lead. Has there so far been any occasion for gallantry? Is an opportunity to come? If so, shall I rise to it and seize it gallantly? I ought to, if I am a real Theosophist and not only a book Theosophist. Commander Jolly was a real Theosophist,

even though he may have been entirely unaware of the teachings comprised in the Theosophy we ourselves happen to know. Would I exchange all the Theosophy I have for his capacity for gallantry? Yes; a thousand times yes. Knowledge I can acquire any time. My mind can perform mental gymnastics at any time. I can read books at any time. But gallantry is a flowering of the plant of growth, whereas studying, reading, *et hoc genus omne*, are but preliminary stages on the way to flowering. A gallant gentleman surpasses a studious gentleman or a learned gentleman. At least, so do I conceive, maybe because I would rather be a hero than a genius or a saint or a martyr. But I can conceive of no truer Theosophist than a gallant gentleman whoever and howsoever he may be.

THEOSOPHISTS OF THE WILL

And to make us gallant, Theosophy must transfigure the will in each of us, as it is set by most of us to transfigure the mind, and in a less degree, unfortunately, the feelings and emotions. We suffer from being dominantly Theosophists of the mind, when we should be no less, perchance even more, Theosophists of the will and of the feelings and emotions, to say nothing of the intuition and of the consciousness beyond. I feel this particularly strongly when I read

the philosophical journals of our times. I hope to be pardoned by my mind-dominated brethren when I confess to a deep impatience with all the word-juggling and conception-manceuvring amidst the welter of so-called scientific terminology in which psychology and philosophy abound. I am often told that it is useless for anyone to lecture on psychology or on philosophy unless he is up-to-date as regards their present stage of advancement and is conversant with their technical terms. Indeed are we dominated by the mind, the more obviously as we see how great is the sense of superiority of those who themselves are the slaves of their minds. In the time of H. P. Blavatsky Theosophy was largely a Science of the Will. But while she kept it so and Dr. Besant maintained it so, it was always in danger of descending to the level of the lower mind and in the case of many has so descended. It is hard work to keep high the level of Theosophy when the spirit of the times would drag it down. If there were the life of the Will in the forms of the mind nothing would be lost and very much would in fact be gained. But as the mind advances there is a tendency for the Will to recede, so that Theosophy becomes conceived exclusively in terms of the lower mind, not even of the higher mind, in terms of forms and of their

permutations and combinations and sympathies and antipathies. The mind is a region of conflict and of analysis; and must be so maintained.

THEOSOPHY RECONCILES

I feel it to be most true that only as the Will informs the mind can there come about that gallantry which I regard as the essence of Theosophy, as the purpose of Theosophy, as the mission and message of Theosophy. And I see that the war, as part of its message to the world, calls us to gallantry. There *is* a side to war other than that of horror, misery, cruelty, and every other manifestation of hatred. There is always another side to all things, to all weaknesses, and when we are in the midst of the weakness we must **SEEK THE OTHER SIDE**, and rejoice in it. Those, I believe, who condemn war utterly, see but the one side. There is the other, and that must be seen too, if at all we believe that the evolutionary process was planned and is guided by an infinite Beneficence. I would venture to say that Theosophy asserts such infinite Beneficence, and discloses its nature and functioning both in darkness and in light, both in what we call evil and in what we call good, both in what we call wrong and in what we call right. Theosophy is the Science of Reconciliation whereby we learn to know that God, or this

infinite Beneficence, is omnipresent eternally. In war must we seek for such omnipresence, and the Commander Jollys help us to discover it beyond all question. Let us by all means condemn the one side. But shall we not exalt the other side? Let us beware of being hard and fast with our irreconcilabilities. Theosophy reconciles!

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TWO MENACES BEFORE INDIA

I feel bound to communicate to readers of **THE THEOSOPHIST** the fact that the situation in India, in my judgment, is far from satisfactory. India has surely the right to determine her own status both in the world and, if circumstances allow, within the British Empire. Dr. Besant worked ardently for this, and I am trying in my own small way to follow in her footsteps. We must press for India's freedom as part of the plan for the rehabilitation of the world. But there are before us two menaces which if fulfilled would not only hinder the plan but would intensify the war spirit so evilly abroad.

MR. GANDHI'S CIVIL DISOBEDIENCE

The first menace is that of Mr. Gandhi's threat of civil disobedience, whereby he proposes to organize the people of India into resistance to the payment of taxes

and in other active ways of non-co-operation with all that makes for law and order. This mischievous proposal has already been tried before and ended in violence and a penance on the part of Mr. Gandhi himself. If it is started again it will usher in a period of violence the results of which no one dare envisage. But Mr. Gandhi, fanatic as he is and unable to see beyond his own personal prejudices, profiting not at all by the lessons he has already been taught, is preparing to plunge the country into what will be tantamount to a civil war, whereby the cause of India herself will be immeasurably weakened, and the cause of righteousness throughout the world, for which the allies are fighting, gravely endangered.

If civil disobedience is started the Governments in India will have no alternative but to suppress it. And all reasonable citizens, out of very love for India, will be compelled to stand by the Governments with all the means in their power. I ask you to imagine what a chaos this will produce, and how any defeat of law and order will bring about an anarchy which might spread throughout the world, and give victory to those forces of darkness which Germany has elected to represent on the physical plane. The contemplation of this is horrible, and I must say with all the strength of honest conviction and of many years' experience of

Indian political life under the guidance of Dr. Besant that however saintly in his daily life Mr. Gandhi no doubt is, in politics he is a veritable danger to India. He is at present leading the country on the way to a precipice, and if he hurls her over it he will be responsible for a terrible misuse of the power he is for the moment privileged to wield. And let it not be thought for a moment that he represents the majority of the Indian people. He leads an organized body, but there are many organizations radically opposed to him, and which condemn civil disobedience as an act of madness at such a time as this.

MR. JINNAH'S TWO NATIONS

The second menace is that of Mr. Jinnah's declaration to the effect that there should be two nations in India—a Hindu nation and a Muslim nation. Mr. Jinnah is the President of the All-India Muslim League. I do not know how large this body really is, but at least it commands a very definite following, and is utterly opposed to Gandhian politics. I cannot think of anything more mischievous, save the threat of civil disobedience, than this proposal to divide India into two parts, to make two nations out of her. For half a century and more the objective of every true lover of India has been to make of India a

united nation, to draw together in co-operative solidarity the many different elements constituting her people. And now Mr. Jinnah is intent both upon depriving India of her nationhood and still more of emphasizing the divisions and diversities which already exist. And I do not for a moment imagine that India will remain two nations. Soon will she become still further divided into as many nations as there are linguistic provinces. The result will be her death, and with her death the death of civilization for many a century to come.

INDIA MUST BE SAVED

The menace of civil disobedience and the meance of India's disruption must be fought by all means in our power. India must be saved from those who would lead her on the road to violence, hatred and war. From the other side Dr. Besant calls upon us to aid her in the resistance she herself is organizing against these anti-India dangers. We stand for India's freedom through all peaceful and non-violent means, and within the structure of an Indo-British Commonwealth so long as such inclusion can exist without dishonour to India. We stand for India's participation in the world war, for we know it to be a war against unrighteousness to the end that the nations of the world may be free to be happy and prosperous. India must not miss her

opportunity to stand shoulder to shoulder with the nations warring for righteousness whether she herself be free or not. Thereby does she take a further step to her own freedom. To be against participation in the war the allies are waging, as is Gandhiji, is, to my mind, nothing short of traitorous to India. And to throw India into civil disobedience at this supreme moment in India's history is an act with which I cannot find adjectives strong enough to associate.

India will, I hope, resist civil disobedience and repudiate Mr. Gandhi if he carries his threat further. His mistake has been that of expecting Britain to give everything and for India placidly to await the gifts. This has been the constant tenor of his conversations with the Viceroy, and this is the basis of his proposed civil disobedience. He has throughout pursued a negative policy, asking for this, for that and for the other, and then threatening civil disobedience if he does not get what he asks, making of India a silly petulant child. If only he had organized India to know what she wanted for her freedom, and then to set forth a charter of her liberties in no uncertain language, Britain would have honoured a land which knew and declared what she wanted. Britain could not have done otherwise. But Gandhi has led the country into a disunity which he

might well have avoided, and now Britain does not know, and cannot know, what India wants, for India is a house divided against herself and will not stand for long if she so continues. If Mr. Gandhi will only see the error of his ways there is still time to retrieve the situation, even, I believe, to win over Mr. Jinnah himself and all other forces inimical to Mr. Gandhi and his yes-men.

But if the situation be not soon retrieved then God help India, God help the allies, and God help

the cause of Right against might, of freedom against tyranny! I think He will, for I am convinced that in one way or in another the war for the Right will be won and that India will achieve her freedom. The present menaces to India are indeed sinister. But I believe that they will be overcome, that they will not be allowed to mature even if at all they come into being. Thank God we are within the enfolding power of forces infinitely more potent than those of Mr. Gandhi or of Mr. Jinnah. Such forces will prevail!

George S. Annandale

THE SEARCH WITHOUT

Like a meteor the bright thin line of thought
Cracks the dark bowl of night,
Seeks to swoop down on Truth and, fraught
With speed that is swifter than light,
To seize the Formless, and bear away
The Invisible hid behind the day.

Daylight but a darkness is that furls
Its pallid folds about the Light that whirls
A blazing splendour about the Heart of things,
Light plumed like wings.
And rushing through the ever-moving plumes
The streaming wind of Life with vast force spumes
A mighty music, a voice-filled Sound.

Here and surely here may Truth be found !
 Here in the Light that shields the Heart of things.
 Hither flash from everywhere bright lines of thought
 Like multitudes of shooting stars that shiver
 The rent night-skies that crack and quiver
 With their racking speed. These stars are caught
 By their own force and shattered,
 In brilliant star-dust scattered.
 At the end of their swift force the meteors burst,
 Even so the vivid quest of minds athirst,—
 That ever fling themselves upon the Soundless,
 Seek the Form of the invisible and boundless
 —Break in flashing sparks like shattered lightning,
 Day's pale darkness for a moment brightening.

THE SEARCH WITHIN

Then listening, intently listening
 To forces of pure line and colour, glistening
 As they flow inward like a depthless bowl
 Into which man pours his inmost Soul.
 As from the rim of this divine abyss,
 This resounding light-filled bowl of bliss
 He leans at the Invisible to gaze,
 To listen to the soundless, and amaze
 At the vast depths of his own being,
 The tracks of living Forces seeing,
 Finding there the mighty Life-stream,
 Uplifting to the Real from the dream.

To create, to create beyond measure,
 To find treasure beyond shining treasure,
 In cave beyond cave of true Being.
 And seeing
 The Real behind the bright vision's gleam.
 To walk in ecstasy, to work enthralled
 In the regions of the Soul, unwall'd
 And vaster than the mighty Solar Flower,
 Vast as the stupendous Garden's bower
 Wherein doth grow the glorious Flower, so he
 A God becoming, a mighty God to be.

S. G. HOYER

VAISAKH DAY—THE FULL MOON OF MAY¹

BY GEORGE S. ARUNDALE

THE SETTING OF THE GREAT CEREMONY

YOU all know, brethren, we are met here in anticipation of the great Event which is to take place this evening, as described by Bishop Leadbeater in *The Masters and the Path*. You probably have read that description very many times. You know how the setting is that of a somewhat wild country with no dwelling-places in the vicinity, only the ruins of an old temple. You know that there is a river running not very far away, and that the central point of this particular region is what you might call a marble or stone Altar of very great antiquity.

All is calm and beautifully peaceful without any individual living anywhere near. But as the time approaches for this great Festival, this great Blessing upon the world, which is indeed what it really is, those who for one reason or another are in touch with the existence of the great Ceremony, pilgrims, mountain-dwellers, villagers,

humble people of all kinds, come and set at some little distance from the Altar, round about it, their black tents, and there they live happily for some days before the Ceremony itself.

On the day of the Ceremony, there is the great bathing on the part of all these people, and all other preparations for self-purification.

GREAT SYMBOLIC FIGURES

When the time draws near, some of the younger members of the Great Brotherhood assemble, some materializing, others not materializing. Some are therefore visible to the crowd and some are invisible. Immediately that is the beginning of the rejoicings which are to be so wonderful in their climax. As the time more nearly approaches, the Elder Brethren come, many of Them materializing for the benefit of these crowds of sincere and devoted worshippers. And little by little They begin to take Their places for the ceremonial figures about which you can read in this book. The figures begin to be formed. At first the great Circle

¹ From an informal talk to Adyar residents on Vaisakh Day of 1939; the full moon Day of Vaisakh this year is May 21.

with every member of the Brotherhood (for only members of the Brotherhood form these great figures), turned inwards. There is a different intention with regard to every one of these great figures, so that every figure has its power and its great purpose in building, as you may say, the splendid thought-form into which the Lord Buddha Himself will shortly pour His marvellous life. And so into the midst of that Circle there flashes forth in materialization the Lord Maitreya Himself, holding in His hands that Rod of Power which is always in the custody of the Lord of the World, and we are told it only leaves His custody when it is placed in charge of the Lord Maitreya Himself.

And these symbols and figures are formed until the time comes for an opening to be made towards the Altar, when the Lord Maitreya steps forward at the exact moment of Full Moon, and lifts up the Rod of Power, invoking the Presence of the Lord Buddha.

THE GREAT BLESSING

Immediately there shines forth in the sky a very, very vast figure, an enormous figure of the Lord Buddha Himself. The moment He appears the crowd and all who are in front of the crowd, as may be many who know of the Ceremony, whether Theosophists or not, prostrate and the members of the

Brotherhood bow most deeply before that Presence.

And in that moment of deepest reverence, the Lord Buddha lifts up His Hand in blessing, and we are told a smile ineffable comes over His Face, and then flowers come down from the sky, and those, of course, are treasured by any who have the opportunity to pick them up.

There is on this Altar a large golden bowl and in that some beautiful pure water. Needless to say that water becomes marvelously magnetized, and each member of the Brotherhood is offered the bowl that he may take from it a sip of water. Each member of the crowd also brings a little *lota*, a little vessel of water, and holds that vessel up, so that that water too may be magnetized; and they take that water home with them and cherish it to ward off evil spirits with it, and strengthen their family and friends with that water which has become so infinitely precious.

So the Ceremony is over which is part of the fulfilment by the Lord Buddha of His promise that He will ever be in touch with His world, for, as you know, He was the first human being in our own humanity to attain that extraordinarily exalted height. He is called "The First Flower of Earth's Humanity." He is one of us, and all that He has become we share

in a very, very special degree, because we are His blood-brethren, and we look up to Him as to one of us, though, of course, infinitely before us in evolution. Still He recognizes His tie with us, and we are proud to know our tie with Him, and this great Ceremony is one of the times when He comes to bless His younger brethren, His young family. For not only are the brethren blessed who are there at the Ceremony itself, the whole world is blessed and every kingdom of nature in it. The grass tomorrow will have become different from the grass today, and you and I, however little realization we may have of the fact, shall too be changed, according to our ability to receive. Those who can receive most will change most, but even those who can receive only the veriest little, they must also change, for He cannot be what He is without sharing all that He has become.

OCCASION OF GREAT MEETINGS

Both during and after the great Ceremony, we shall have the pleasure and privilege of coming into contact with many of our Elder Brethren, many whom we know there so well but remember here with such difficulty. And you can look forward not only to a momentous occasion of great solemnity, but no less to a joyous occasion of great happiness and suitable mirth, for the Masters, being

Masters, have a very deep sense of humour, and no matter what the solemnity of the occasion may be, there is that wonderful light-heartedness which enables you in some strange way to appreciate even more the very solemnity itself. The solemnity, as it were, becomes natural, part of nature, part of that which you are and know.

If any of you have any particular eagerness to meet a particular Teacher, you can stand somewhere near where He is, and He will know why you are so standing and will give you the benediction of His smile. There may be nothing to say, no words needed, but He never ignores anyone who comes to Him with reverence and devotion. And since He is a Master, He knows the needs of each one of us, and that smile of His is a smile which blesses us according to our need. Both after and before the Ceremony, these opportunities to meet these Elders are ours.

TO SEEK AND TO SHARE

Whether you are all able to sleep about half an hour or twenty minutes beforehand (Bishop Leadbeater advises an hour), at least you can keep very quiet and very still, and think of the picture I have described from Bishop Leadbeater's own beautiful description. If you keep quiet, still, silent, if you can lose yourself as you are down here

and enter into the spirit of that which is so marvellously born during this great Ceremony, even though you may not be asleep, you will be there, and even if you have difficulty in being there, the influence of the Glory will come to you. Those who cannot, for some reason, reach it will find it at their doors, and those who can go towards it, will find it meeting them. So do not feel distressed if you are unable to sleep. At least spend the time in quietude and happiness and peace.

When you return into the waking consciousness, when you are in these outer worlds again tomorrow morning, remember you must share what you have received. You must give in graciousness, in fineness, in being that with which you shall be blessed tonight. It is not for yourself that you attend these wonderful ceremonies. It is that you may share with others. Indeed the more you share, the nearer will you draw to the Blessing, for if the Lord gives His Blessing, it is that the whole world and every kingdom in it may share. If we would receive that Blessing, well, we too must share.

MORE ABOUT LORD BUDDHA

You must remember that this great Ceremony of Vaisākh is not the only occasion on which the Lord Buddha contacts this outer

world. From time to time He meets some of the Elder Brethren, and from time to time those who may have special relationship with Him from past incarnations may have the privilege of being called to audience by Him just for a moment.

If you want to know what the Lord Buddha is doing now, I can only say that the work is so stupendous and incomprehensible to us that it is almost impossible to make any suggestions as to its character. On the other hand we have been told by the Master K. H., who is one of His direct agents in the outer world, that He is engaged in those wonderful spiritual mathematics whereby the forces of the universe are directed towards the planets composing it. We were told by the Master K. H. that not a comet passes on its way but that it is under the control and direction of Great Beings, one of whom is the Lord Buddha Himself. Of course we cannot understand that, but we can know that there is this great spiritual adjustment of cosmic forces which is part of His glorious work, work from which we profit, each one of us.

I hope you will all have a very happy evening and rejoice in, I suppose, almost the most marvellous Blessing that the world at any time receives.

THE THEOSOPHIST AND WAR¹

BY ANNIE BESANT

IN these rapidly changing times, amid the turmoil which must accompany the shaking wellnigh to pieces of the old civilization and the preparations for the founding of the new, discussion must necessarily arise within The Theosophical Society as to the way in which it should regard the past and face the future. But this discussion does not arise within The Theosophical Society alone; the question as to the place of an Association with spiritual ends amid the whirling eddies of change in the outer world is raised in other bodies, and there has been a sharp difference of opinion among Christians here as to the propriety of the article of the Lord Bishop of Madras, published in the *Nineteenth Century*, dealing with the political situation in India. Should an ecclesiastic mix in politics?

THE WAY OF WISDOM

The idea of cutting oneself up into fragments, stored in separate pigeon-holes, is peculiarly western. Many politicians objected to Mr. Gladstone's incursions into the theological realm; but why should he be the worse Home Ruler for

being a devout Anglican? A man who is really religious, who regards the Spirit as mightier than the body, who believes that he is an Immortal, "without beginning of days or end of life," cannot put his religion aside and lock it up in a cupboard, when he goes out into daily life. To him religion is not a thing apart, but an all-permeating influence, an all-sustaining force. To him God is not a separate limited Being, but the one Thinker, the one Actor, whose thoughts he strives to reproduce in his poor measure, for whose mighty activity he tries to be a channel. It is not only that in Him we live and move and have our being, but that He lives and moves in us, and our being is transfused with His. "Yet not I," he says, adapting the thought of the great Christian Teacher, "but God who liveth in me." As a sponge is filled with the water which encircles it, so is the truly religious man filled with the Divine Life which encircles him. He becomes part of the Divine Body, and is moved by the Divine Will.

Such a man, however his religion may be labelled, feels at one with all human interests; he spiritualizes them and works through them

¹ From notes written in 1916.

and for them; none of them can materialize him. To him nothing can be alien, common or unclean, for all is God-permeated in a God-permeated world. Hence man's ordinary avocations, trade, commerce, law, medicine, politics, philanthropy, ruling, serving, praying, working, are all to him expressions of the Divine Life; that which for the time is his immediate duty is his religious duty, the embodiment of his spiritual life. To exclude God from it, were that possible, would be to render it futile, to reduce it to nonentity. All is welcome which is God-filled; all else is naught.

THE GIFT OF THE THEOSOPHIST

Thus looking at life, I cannot feel that Theosophists should stand apart, gazing at the world's needs and struggles with cold, unsympathetic eyes. Rather should their lives become useful in proportion to their knowledge, and there should be no limit to their service save

ability and strength. "He went about doing good" was said to be one of the characteristics of the Christ, and the nature of the good must be determined by the need of the world. That which the world of his time most needs, that should be the gift of the Theosophist.

There is, in my mind, no doubt that the foundation of the New Civilization, the civilization of the sixth sub-race, will be Theosophy, as it has been the foundation of its predecessors. But the applications will be new, though the truths are old, and the obligations of Brotherhood will be seen in a new light. We have to solve "Social Problems in the Light of Theosophy," as some of us have been trying to do, and The Theosophical Society will spread far and wide, shaping and moulding the New Social Order. For this was it born, for this it is being educated, and it will gradually transfigure the social body and flood the world with light.

One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

H. P. B., *The Key to Theosophy*

THE SECRET DOCTRINE

IS FOR TODAY. . . .

BY FRITZ KUNZ

THOSE of us who dig about in *The Secret Doctrine* and also look up at intervals in our digging to survey the passing scene, are struck repeatedly by the masterly way in which language was chosen in those eighteen-eighties to convey ideas which have been acquired by science only in these nineteen-forties. This may seem a secondary aspect of the more impressive achievement that the content of *The Secret Doctrine* was exactly chosen and gauged to fit the mind of man as it would be a century after the appearance of the work. Yet, though secondary, it is quite as remarkable. We owe, we must admit, as much to that Personage who guided H. P. Blavatsky in English, as to the Sage who provided the sweep and pace of the theme, and to her personal occult Chief in whose steadying atmosphere she was preserved and directed to write.

The volumes are, it is true, crowded with terms taken from many cultures, India, Greece, Rome, China, Japan, Chaldea, Egypt and the rest—as we well know, and realize sometimes with sorrow and

bafflement only now somewhat relieved by the serviceable glossary of the Adyar Edition. But it had to be so. How else justify the teachings? Science could not then be turned to with any hope of help. Science in the 1880's offered a few oddments such as Crookes's protyle in the physical sciences, the general notion of evolution hideously materialized in biology, and a little knowledge of the unconscious and that largely speculative from Hartmann in psychology. Already the wave of interest in psychical research, upon whose crest *Isis* had been written, had flattened under the juvenile devil's dance of the Richard Hodgsons of the day. In some ways the last quarter of the nineteenth century was the lowest point of knowledge really useful for good philosophy. This epoch saw the barren triumph of doctrines like the conservation of energy spread like a killing frost over the earth. It is one of those items that is true, but not true enough. Therefore documentation of the older philosophy simply had to be taken from the older cultures which knew it, and from scenes

distant from that triumph of human achievement, the Crystal Palace and the Great Exhibition.

Contemporary philosophical English suffered at that time also from the universal affliction, and posed a pretty problem in the choice of terms. The ideas were to be the eternal facts of Nature; the diction was to be Victorian. A supreme, unknown, natural Absolute was to be defended in terms of heathenism. God manifested was to be converted from frock-coated albertian rectitude into an assemblage of Powers scarcely distinguishable from the polytheistic idolatry of Polynesians. Atoms, under the very nose of Haeckel, were to be revealed as alive. In an age which claimed Kepler's laws of solar order as its very own, and rejected his astrology as the rags of an intellectual dependence upon the past, the planets were to become in *The Secret Doctrine* indices of the influence of celestial Beings. Plato's Forms and the great Elements were to be restored to dignity. What's more, a strange new universal power was to be brought back in place of banished electrical fluid, phlogiston, caloric and the rest. What's worse, it was to bear a Sino-Tibetan name, this changeling. Who can picture the mind of a materialist stupefied by the tender of Fohat? He did not know what electricity really was; but one thing was sure, it could not be something

as fantastic as this, for it could be collected in bottles. Could Fohat be bottled? No! The whole affair came as a dreadful shock.

Thoughts like these bring about a profound respect in anyone who enjoys correct and artistic use of language, for the otherwise unbelievable cultural resources of the Adepts to whom we owe this treasure. In any others it would be laboured; unparalleled, nevertheless a *tour de force*. Here it is natural, easy, enjoyable, humorous. No one can fail to be impressed by the literary power, the smooth action, with which the grandeur of these metaphysical mountains is surveyed. The precise use of such words as conceptionalism, primordial, noumenon, collective hosts, catenated law, cycle of necessity, over-soul and soul of the world is just as remarkable, in my opinion, as the natural and exact employment of such terms as *prakṛti*, *puruṣa*, *gunas* and the rest.

In one way it is more remarkable. For the older terms are already rich in meaning, especially the Samskr̥t, Greek and Chaldean. But the English had to be given sense, and right sense. We are filled with the deepest admiration for the craftsmanship (if that word may be appropriately used), the effortless art, with which metaphysical Entities are marshalled behind seen nature by the use not of dusty book words of English philosophical

semantic epistemology—there are some of them!—but warm-blooded words that beat directly out of the heart of nature, words that fit the facts because they had grown in some seers' minds out of things experienced.

It is a good deal for this reason that today, except perhaps for one single doctrine (the descent of man from the superphysical and hence the descent of apes from man), *The Secret Doctrine* is so remarkably the metaphysics for which contemporary thinkers are groping in Plato's writings to explain and order their own science. Schrödinger's atom ("a hole with an aura round it") is close to our Anu (particle aspect of atoms) surrounded by the eternal-nested Forms of Aditi (the abstract polyhedra) illuminated out of Brahman (the field) by the light (waves) of Fohat. In several passages of wonderful English this superior knowledge of the atom is stated. Our view, of course, makes the atom out to be both conscious and alive, and this may seem far from the physicists of today. But we must remember that astrophysics and microphysics have not been brought into one scheme, and that the nuclear-electronic part of the theory is the less adequately explained portion. The macrocosmic view of relativity is well established. It will, in the end, certainly shape the view of the electronic microcosm. No con-

verse effect need be anticipated. And the astrophysical view of today, thus dominant, and as far as it goes, agrees with *The Secret Doctrine*. True, it declares space-time to be non-Euclidean. But this is only when matter is present. And with that we can agree. In practice the physicists can only deal with a matter-present world. Would they hold with us that matter latent in space has Euclidean properties? The general view today is exactly that. At maximum entropy—that is, when physical matter has radiated away completely into the radiant state (our deva- or psyche-worlds)—four-dimensional space is Euclidean and since it takes six dimensions in which to saturate three Euclidean dimensions, our view that there are three superphysical realms (psyche, soul and spirit), is fully substantiated. Even more, Mach's suggestion to Einstein, as an alternative to the de Sitter universe, that we should view the world as one in which entropy can actually occur completely (with no particle left material), resulted in indirect positive proof of the existence of such superphysical worlds. For such a state of absolute maximum entropy was found to be reasonable only if much more matter than now is known by observation of stars could be postulated. This implies the presence of our higher planes of nature, detected in the only way

they can be detected by current science, namely, through the mathematics of higher space.

So, steadily, since the dissolution of matter in the crass sense began seriously with the work of Rutherford, Thomson, the Curies and others, the revelation of the divine order has proceeded. We are not far from a biocosmos such as the pages of *The Secret Doctrine* reveal. The studies some of us are making assist the work from our side, as science tunnels towards us. I am confident I shall see in my own lifetime a vastly increased appreciation of this strange pioneer treatise, in English, in exposition of the old philosophy of Gautama Buddha and S'rī Sankarachārya.

Those of us who are American-born are entitled to feel a little pleasure, I think, when we remember that the courageous and patient amanuensis of this work took the trouble to become also, by law, a citizen of the United States, calling herself then Helen Blavatsky. I am inclined to address myself especially to my colleagues in the United States. Here in New York City the great work really began, with *Isis*. The author speaks, in her *Theosophical Glossary*, of the *terreur* of all Europe to come in the twentieth century. She says it may compel the recognition of superior guidance refused in France in the eighteenth

century from the hands of the Count St. Germain. It is, clearly, upon us, this social disorder. But the midnight of materialism is promise of a dawn for spirit. The only question which should concern us is, "In what degree have we used the precious gift?" Until we have linked *The Secret Doctrine* with contemporary truth, gained a wide respect and use of this view, added thousands of worthwhile people to our cause—until we have done this we cannot say we have done our full duty, surely? *The Secret Doctrine* is for today, pre-eminently. The more one scrutinizes the scene of modern knowledge of astronomy, genetics and total psychology (depth and ganzheit), the more one is convinced that a little sustained effort would, in this very cloaking darkness of world-conflict, produce the linkage of the eternal with the present which that work achieved in wonderfully chosen language in an age when science (today our friend) could offer almost no assistance. This, surely, is a job worth doing. We Americans, fellow-citizens with her in the adopted motherland of Helen Blavatsky, in these days of our strange peace apart, could surely offer no finer memorial in gratitude to her than to unite in effecting this fusion of the philosophy of spiritual origins with the available science of energetic effects.

THE CHEMICAL ELEMENTS

BY A. J. PHILLIPS

IN THE DAYS OF H. P. B.

AN element has been defined¹⁹ as "a substance which, as far as we know, contains only one kind of matter." That is, it is a simple substance which we are unable to resolve into a mixture of simpler substances. From oxygen we can obtain only oxygen, from hydrogen nothing but hydrogen.

This was the scientific position when *The Secret Doctrine* was written. H. P. Blavatsky did not agree with this view however,² she declared that not one of the elements regarded as such by Chemistry really deserved the name, that all of the recognized chemical elements would one day be found to be but modifications of a single material element, and that occult philosophy had taught this since the existence of human speech and language. The views of Sir William Crookes were more in accord with those of occult science and she quoted extensively from his addresses.

This did not mean that science was catching up with occult teachings, for the Mendeléef-Meyer periodic table of the elements was

¹⁹ The references are given at the end of the article.

fashionable at the time, and prevented the acceptance of Crookes's views that there was an original primal matter (protyle) from which the elements evolved, and, in addition, that "elementary group" was a better designation than "element" for the substances listed in the periodic table.

FROM 92 ELEMENTS TO 400 ISOTOPES

From that day to this, there has been little scientific progress toward the idea of a primal matter-protyle, from which the elements evolve. There has been, of course, the assumption that all of the elements are made up of certain primary particles, electrons, protons, neutrons, etc., but these taken together do not constitute an elementary substance. Progress has not been made beyond the conception that the elements are built of hydrogen, or hydrogen combined with helium; or, as proposed by Payne,²⁰ hydrogen represents a sort of prototype element corresponding to the first seven elements of each of the next two series in the periodic system, while helium is an archetypal element which evolves into two families, the inert gases and the

metal triads. Nothing preceding hydrogen has been found so far.

However, there has been considerable progress made toward Crookes's "elementary forms." The periodic table ended with uranium, the 92nd element, and there was no place for elements heavier than uranium. So the announcement of the discovery of a 93rd element by Fermi a few years ago was received at first with considerable scepticism. It was another case of the farmer who saw a giraffe for the first time and ejaculated: "Thar ain't no sich animule." However, since Fermi's discovery, at least four elements heavier than uranium have been produced. In addition Joliet-Curie's discovery of artificial radio-active elements and Aston's discovery of isotopy among the common elements, has served to break down the barriers with regard to the number 92.

Isotopes are atoms which are chemically and electro-chemically alike, but which differ in atomic weight or mass. For instance Loring¹⁷ points out that lead resulting from the disintegration of thorium was compared with another lead, the end-product of the disintegration of radium. There was a difference of about two whole number units between the respective values obtained for their atomic weights. Then from ordinary lead, another differing value was obtained. But when these three differ-

ent leads were mixed together, they could not be chemically separated from each other. At present there are eight known isotopes of lead, and any isotope of an element is as good a representative of it as another, since all the properties described by the periodic law are identical.

More than 400 isotopes are now known, and Karapetoff¹⁴ in summarizing the present-day position of science states that the number of possible forms of matter now runs into the hundreds, instead of the simple 92 forms found in the old tables of the chemical elements. An interesting comparison is furnished by H. P. Blavatsky's statement in 1888. "The 60-70 elements accepted in chemistry can no longer cover the ground. Their name is legion, but the so-called periodic table stands in the way of an unlimited multiplication of the elements."³

Besides isotopes of the elements, a number of isobars have been found. Isobars are elements or elementary forms with the same atomic weights but different chemical characteristics, as for instance argon and calcium, both having atomic weights of 40. One of the astonishing results obtained is, that for every natural number up to 210, a stable elementary form is known, many of the numbers being filled twice over, and a few three times, with isobars. A study of the

number of ultimate physical atoms in such isobars as calcium and argon gives no particular information, and Jinarājādāsa¹¹ has already pointed out that hydrogen and masurium have different varieties with the same number of ultimate physical atoms. It is the internal arrangement, therefore, which is of importance.

A number of years ago, when Aston was carrying on his mass spectrograph analyses of the elements, a census showed that 247 stable element varieties or isotopes of the elements had been found. And it was believed that not many more isotopes were likely to be discovered at least for many years, unless by quite new methods. Now more than 400 forms of matter are known, and although a few more may be discovered it is generally considered that this represents the limit with regard to possible atomic species. It is interesting to contrast this idea with the older "Law of the Medes and Persians, which altereth not"—there are only 92 elements and no more can possibly exist. The present position is reminiscent of the story told by Dr. Besant of meeting a scientist on the astral plane. He admitted that he had been wrong about the possibility of life after death, but insisted that there could be nothing beyond his present astral life, and when that was finished he would be wiped out of existence.

THE EVOLUTION OF THE ELEMENTS

Turning to the other side of the picture with the discovery of the many so-called elementary particles, protons, neutrons, positive and negative electrons, photons, neutrines, neutrettes, mesotrons, positive and negative ions, certainly etheric and possibly astral particles, we seem to be in a period of multiplicity. As yet there is no scientific proof that all these particles, elements or elemental forms have been derived or evolved from or within one primitive substance which we may call protyle.

Probably these forms are evolutionary types, and Shull²² in discussing the evolution of plants and animals considers that evolution all along has been a mixture of opposing influences. The net result of their operation has been an enormous number of types rather sharply defined from one another, most of them rather stable, but all capable of some change. While science has arrived at the conclusion that human, animal and vegetable forms are evolving, there have been but few individual speculations concerning the evolution of mineral forms or chemical elements, and no general recognition of the possibility of such a process. However, any progress along these lines is of interest. *The Secret Doctrine*⁴ states that "the elements now known have

arrived at their state of permanency in this 4th Round and 5th Race. They have a short period of rest before they are propelled once more on their upward spiral evolution." Kingsland¹⁸ comments along these lines that physical matter with which we are acquainted has nothing in its characteristics which is stable or permanent; it is in a perpetual state of flux and change, not merely in its atomic and molecular forms but also in absolute consistency and density.

The idea that matter is in a state of flux goes back at least as far as Heraclitus, and just as the human kingdom is in a transitory state of evolution, so likewise is the mineral kingdom. If the elements have reached their present condition during this 4th Round and 5th Race, possibly they were in a different condition during the dominance of the 4th and 3rd Races and probably were in an unrecognizable condition during the 3rd Round. In fact H. P. Blavatsky states that there have been omitted from *The Secret Doctrine*,⁵ "a great number of names referring to chemical substances and other compounds which have now ceased to combine together and are therefore unknown to the later off-shoots of the 5th Race." On the downward arc of involution during the 3rd Race, increasing density was the order; which might be tied in with the lost art of tempering copper to produce tools of exceed-

ing hardness. But of more interest is the analogy between root-races of human beings, and of minerals and elements. Just as the 3rd, 4th and 5th Root-races exist simultaneously, although family races and tribes may die out, so we may have 3rd, 4th and 5th Root-race minerals and elements existing simultaneously, although there may be missing members.

It has been suggested by a number of scientific writers that no matter how the elements are arranged in the periodic table, there are always many gaps with many elements missing. This is particularly true in relation to the abundance of both elements and isotopes. Loring¹⁸ suggests that there may have been some disintegration process that is now completely finished and which has left as its heritage, eleven isotopes of tin. And further that perhaps all of the isotopes are due to a backward process. The dying out of "element tribes" is brought out by Grosse.⁹ He points out that protoactinium is now rarer than radium, but in past geological periods it was more abundant than radium. Similarly actinium is now as abundant as polonium, but in the future will become rarer and rarer owing to the rapid decay of actinouranium, the mother substance of the actinium series. Likewise Henderson¹⁰ has suggested that the pleochroic haloes found in specimens of biotite mica from the

Orient and in chips of Precambrian rocks, are due to unknown chemical elements no longer existent on the earth's surface. And finally Whitney²³ has stated that we may imagine that an infinite number of different elements were created at the beginning, and all but our 92 mixtures have disappeared.

The involutory idea in connection with the chemical elements, in going from the complex to the simple, is more firmly fixed than the evolutionary idea. Loring's suggestion of a disintegration process leaving isotopes of tin, the other disintegration and disappearance ideas, and the existence of many disintegration chains of near elements such as the radium-lead chain, lends weight to this idea of a backward process. However, in scientific work analysis must precede and furnish data before synthesis can be carried out. For instance, the dissection of nerves leads to the finding of cells, to compounds, to molecules, to atoms and finally elementary particles. This is the usual process in which something complex is broken down to something less complex, although complexity still exists. If progress in this direction goes far enough, inevitably protyle will be discovered.

NEW AND UNKNOWN ELEMENTS

With regard to the formation and discovery of new elements, the chief testimony comes from occult

sources. Leadbeater¹⁶ states definitely that the tremendous pressures found as the centre of the earth is approached, are being utilized for the manufacture of new elements, while Jinarājadāsa¹² lists a number of elements which have not yet been discovered by science. On the scientific side many transmutations have been carried out by bombarding an element with heavy particles, another element being formed in the process. But few new stable elements have been formed in this manner. An interesting possibility is that new elements may be formed when two or more elements are bombarded simultaneously. This is somewhat analogous to the manner in which Leadbeater¹³ formed erbium by joining the central rod and funnels of gadolinium with the connecting rod of silver to give a form which stuck together—or in modern parlance, a form whose half-life approximated that of the ordinary chemical elements.

Of parallel interest are H. P. Blavatsky's remarks concerning elements not yet known to science. She states:⁶ "There are many elements in the sun which either have not reached or have not yet been discovered on our globe." And again:⁷ "The stars differ in their constituent materials and even exhibit elements quite unknown on earth." With regard to the stars, Russell²¹ states that the spectra of

supernovæ—super-exploding stars, are utterly unlike those of any other celestial body, so that despite careful study it has not yet been possible to identify a single feature with any known radiation in the laboratory; while Cernuschi⁸ suggests that the dense, white dwarf stars may contain superweight elements which are split up by cosmic rays to form elements nearly 10,000 times as massive as any found on earth. Again, Aston¹ has predicted that with increase in knowledge concerning nuclear construction, it will be possible to synthesize any element in the same way that indus-

trial chemists now can synthesize "tailor-made" molecules. Finally, since science is already working with the line spectra of elements in meta-stable states and excited conditions, that is, in the ionized condition, it is probable that eventually we shall be able to recognize and classify new elementary forms of the elements such as, for instance, hydrogen on the 2nd, 3rd and 4th etheric sub-planes. Therefore it seems probable that instead of reaching a limit with the 400 odd isotopes, we may expect an increase in the number of elements, "whose name is legion."

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- ²³ Whitney, W. *New York Times*, 20 May 1938.

THE GIANT BUDDHAS OF BAMIAN

BY J. L. DAVIDGE

WHO cut those Bamian colossi, the most gigantic statues in the whole world, described by a correspondent, M. A. Aziz, in the *Madras Hindu*, 21 January 1940, statues so remote and inaccessible that we seldom read of a traveller having seen them except in rare books? In this illustrated newspaper article Mr. Aziz gives a fine description of the Bamian giants, without the slightest inkling of the key to their mystery which H. P. Blavatsky gives us in *The Secret Doctrine*, as she does to so many puzzles of so-called prehistoric periods. So far from linking the Bamian giants with the cyclopean men of the earlier races, the writer in the *Hindu* cites authorities to prove they are post-Buddha relics. According to H. P. Blavatsky they belong to the same period as the Easter Island statues—"the most astounding and eloquent memorials of the primeval giants"—and represent not the Buddha of our comparatively modern time, but Buddhas of earlier world periods, which gives them a significance beyond the imagination of the ordinary historian or archaeologist.

Present-day Bamian, though buried in the Hindu Kush moun-

tains, 150 miles west of Kabul, is of growing importance, being a half-way house on a number of trade and strategic routes, of which one is "Afghanistan's latest big motor road joining Kabul and Herat." Mr. Aziz' narrative proceeds:

The valley lies nearly 150 miles from Kabul, at a height of about 8,500 feet above sea-level, and the passes leading to it are 11,000 feet high. The road passes through beautiful country-side with changing scenery. Particularly impressive on a well-engineered road is the *pecha* (abrupt twisting and winding rise) to the top of the Shibar Pass. Here we take final leave of our continent of India and enter Asia proper. At Shibar the watershed of the Indus comes to its end, and north of it the waters flow towards that other river of history and of legend, the mighty Oxus.

Down, down, the road sweeps from the top of the pass, into the bottom of a deepening gorge. We are closed in by stupendous granite walls between which the road turns and twists, a thin frail ribbon lost in the mighty folds of Mother Earth's crust. . . .

Three principal statues have been preserved out of many which at one time existed; two are erect and bigger than any in the world, the third is seated, and much smaller. The valley runs almost due east, and the cliffs on its

north, which are now of a pronounced red warmth, rise like a wall true for about 300 feet. Deep niches cut in the wall house the Buddhas which have been carved in high relief from the mother rock. In the neighbourhood of each statue are the several systems of caves. Hewn in an infinite variety of shapes and sizes and rising in tiers one above the other, many of them are interconnected, and thus the entire mountain is honeycombed for miles. Its top is surmounted with ruined and crumbling towers.

Led by our guide, we first make our way to the biggest figure. Locally this is known as Salsal and is considered to be the representation of an ancient monarch. Big Buddha is 175 feet in height. Time and man have conspired to despoil the Buddha and the other remains of all their ancient glory. A block bigger than a cottage front has gone from the face of Big Buddha. Only the lips and chin are left of that colossal face. Much of the nether limbs has been demolished and the arms are broken below the elbow joints. Most of the frescoes which once embellished the entire surface of the niche are now no more, the very plaster on which they were painted has fallen, leaving the rock cold and bare. A few frescoes, much faded, have been spared, and even on these there are numberless arrow marks and gunshots. . . .

There is a way up the giant, a steep winding staircase, its lower end newly made, and the upper, part of the original stairs used by thousands of devout monks. After surprising turns and twists in the very bowels of the earth where torches seem useless, and long

journeying in low passages and doorways which make one bend as if in homage to Lord Buddha, we reach a narrow gallery hewn in the rock on three sides of the statue. An opening from the rear leads to Buddha's crown, right upon the bump which is a symbol of his wisdom. . . . Standing upon the head of an ancient colossus in the half gloom of the cave, we live in a world apart.

The lesser idol of course is of Buddha, though to local people and some early writers it is that of a female. Much smaller than the first described, it is big enough, being 120 feet high. Locally it is named Shah Mama, Salsal's consort, and the seated Buddha, which is between the two and about 30 feet in height, is pointed out as their child. The original staircase exists complete, and is lighted dimly through holes which open into the niche, holes originally left to support the beams and scaffolding on which the carvers worked.

Every religion has its legend of a struggle between "Sons of Gods" and "Sons of Giants." In this relation H. P. Blavatsky offsets the Bamian against the Easter Island statues.

Writing of the Easter Island giants, she says: "They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken, to recognize at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though

different in features—of a distinctly sensual type, such as the Atlanteans . . . are said to have had in the Esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia—those near Bamian, for instance—the portrait-statues, tradition tells us, of Buddhas belonging to *previous* Manvantaras; of those Buddhas and heroes who are mentioned in the Buddhist and Hindu works, as men of fabulous size, the good and holy brothers of their wicked co-uterine brothers generally, just as Rāvana, the giant king of Lanka, was the brother of Kumbhakarna; all descendants of the Gods through the Rishis, and thus, like ‘Titan and his enormous brood,’ all ‘Heaven’s first-born.’ These ‘Buddhas,’ though often spoilt by the symbolical representation of great pendent ears, show a suggestive difference, perceived at a glance, in the expression of their faces from that of the Easter Island statues. They may be of one race—but the former are ‘Sons of Gods’; the latter the brood of mighty sorcerers.”¹

We may be told that the story of the Cyclopes in Greek mythology and the reference to “giants in those days” mentioned in the Bible are not sufficient evidence for the existence of giants in Atlantis. But China also has its dynasties of

giants, so also have the ancient Hindu Purāṇas. The Bamian giants are associated by learned Jesuits who visited the place with the Miao-tse, a race of antediluvian giants spoken of in the *Shooking*, a very ancient Chinese historical work full of reminiscences of the Atlantean civilization.

H. P. Blavatsky, noting that the immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains are the work of the Cyclopes, “the true and actual Giants of old,” comments: “Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hordes of Timoor and the Vandal-warriors of Nadir Shah?”²

“Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Koh-i-baba, a huge mountain of the Paropamisian, or Hindu-Kush, Chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of

² The Bamian relics are well protected by the present Government of Afghanistan. Mr. Aziz writes, in his closing paragraph: “Tradition associates the armies of Timur and Nadir of Iran with organized defacement of the Buddhas. Stray attacks went more or less unchecked till stopped by the Afghan Government of our own time. And now cared for by the most orthodox of Muslim States, the remains of Bamian will continue to stand, the enduring memory of an earlier faith in the heart of the world of Islam.”

¹ *The Secret Doctrine*, II, 234-5; Adyar ed., III, 228.

the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the thirteenth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their Vihāras. Such Vihāras are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. In front of some of these caves five enormous statues—of what is regarded as Buddha—have been discovered or rather *rediscovered* in our century, for the famous Chinese traveller Hiouen Thsang speaks of having seen them, when he visited Bamian in the seventh century.”¹

The eminent French anthropologist, Marquis de Nadeylac, remarks that there never was in ancient or in modern times a sculptured human figure more colossal than the largest statue at Bamian. Travellers who have examined and taken the measurements of these Bamian images agree that no larger statues exist on the whole globe. Thus, the largest statue at Bamian is 175 feet high, or 70 feet higher than the Statue of Liberty in New York harbour, the latter being 105 feet high. The famous Colossus of Rhodes, whose feet rested on

two moles at the entrance of the harbour and ships passed full sail between his legs, measured 55 feet short of the Bamian “Buddha.”

The second largest statue at Bamian, which is also cut out in the rock like the first, is 120 feet high, and so 15 feet taller than the Statue of Liberty. H. P. Blavatsky speaks of three other statues, the last being only a little larger than the average tall man of our present race, each one of these statues representing one of the five human races, of which the most recent are successively the Lemurian, the Atlantean and our present Aryan race.

Quoting M. de Nadeylac and others, H. P. Blavatsky gives a vivid account of the draping of the largest statue: “The first and largest of the colossi represents a man draped in a kind of ‘toga’; M. de Nadeylac thinks that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, are undeniable indications that Buddha was meant to be represented. But they really prove nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of Samādhi, have large drooping ears, this is a later innovation and an after-thought. The primitive idea was due to Esoteric allegory. The unnaturally large ears symbolize the omniscience of

¹ *The Secret Doctrine*, II, 353; Adyar ed., III, 337-8.

wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. As a Shloka says :

“The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance.

“Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian, Burmese and Siamese, who, as in Cochin, distort their ears artificially. The Buddhist monks, who turned the grottoes of the Miao-tse into Vihāras and cells, came into Central Asia about or in the first century of the Christian era. Therefore, Hiouen Thsang, speaking of the colossal statue, says that ‘the shining of the gold ornamentation that overlaid the statue’ in his day ‘dazzled one’s eyes,’ but of such gilding there remains not a vestige in modern times. The drapery, in contrast to the figure itself, which is cut out of the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. In such case, it may be asked, Whom does it represent ? ”

H. P. Blavatsky replies : “Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust. Three of them standing in colossal niches at the entrance of their future abode, they covered with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, as also are some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who, after the submersion of their Continent, sought refuge in the fastnesses and on the summits of the Central Asian mountain chains. Thus, the five statues are an imperishable record of the Esoteric Teaching as to the gradual evolution of the Races.”

The largest is made to represent the First Race of mankind, “commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge.” The

second—120 feet high—represents the Second Race ; and the third—measuring 60 feet—immortalizes the Race that fell, and thereby inaugurated the first physical Race—the Lemurian—born of father and mother, the last descendants of which are represented in the statues found on Easter Isle. “These were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires.” According to *The Secret Doctrine*, the Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race (Aryan), and the series culminated finally in the latter.

“These are, then, the ‘Giants’ of antiquity, the ante- and post-diluvian Gibborim of the Bible. They lived and flourished one million years ago rather than between three and four thousand only. The Anakim of Joshua, whose hosts were as ‘grasshoppers’ in comparison with the Jews, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years.”¹

Any fair-minded scholar will find in the universal traditions scattered

throughout ancient and modern literature many traces left by these marvellous early races of mankind. The cyclopean ruins in the Andes, the pyramids in Egypt, the sun temples of Stonehenge and Brittany furnish a wealth of corroborative evidence as to the existence of giants on this planet millions of years ago. The statues of Easter Island and Bamian are specimens of their cyclopean architecture, representing opposing forces in the eternal struggle between the Lords of the Dark Face and the Lords of the Day, Rakshasas and Rishis as they are known in the ancient writings. We find an analogy in the fight between Rāma, King of Adyodhya, and Rāvaṇa, King of Lanka, admitted by Wilson and others to be historical personages. “The traditions of the south of India uniformly ascribe its civilization and the settlement of civilized Hindus,” Wilson says, “to the conquest of Lanka by Rāma,” as is indicated in the *Vishnu Purāna*, the true tradition being the victory of the “Sons of God” over the black magicians of Atlantis. There may be truth, therefore, in the suggestion of Professor Heras, cited by Mr. Aziz, of Dravidian influence in the Bamian “Buddhas,” since the Dravidians as a branch of the Atlantean Race inhabited India for long ages before the descent of the Aryan migration.

¹ *The Secret Doctrine*, II, 354-5; Adyar ed., III, 338-40.

WHITHER THEOSOPHY?¹

BY GEORGE S. ARUNDALE

WHITHER Theosophy?—an extremely important question.

TO A DEEPER UNDERSTANDING OF CLASSIC THEOSOPHY

Suppose we study and assimilate, as well as in a measure experience, the main statements given in our classic literature, what is the conclusion to which we come? Though it depends rather upon the book which we read and the temperament with which we read it, if we study the supreme classic work, namely, *The Secret Doctrine* of H. P. Blavatsky, we shall see that in the first place it covers a range infinitely wider than has been attained, practically speaking, by any member of The Theosophical Society throughout the world. We shall perceive that it deals with matters entirely beyond the ken of the average or even of the extraordinary human being, so that we realize that the answer to the question *Whither Theosophy?*, so far as *The Secret Doctrine* is concerned, largely consists in our endeavour to understand that great book, not through being able to experience the teachings it gives

but through the attempt to stretch our consciousness with its help.

It is well worth while, I personally think, to read that book without understanding it at all. While this does not sound like a very wise statement to make, I feel, as in the case of the great Scriptures of the world so with *The Secret Doctrine*, there is very much advantage to be gained in the very reading of the words themselves, for although they may apparently be able to convey practically nothing to one's intelligence, they convey something to an inner aspect of our consciousness.

It is of the very greatest importance for us to realize that the mind must not be the only object of our attention, the mind must not be the sole arbiter of our living. We have the intuition which is beyond the mind. We have the will which is beyond the mind. We have the Nirvāṇic consciousness which is also beyond the mind. We have even the higher mind itself which deals with the abstract as the lower mind deals with the concrete. So we have a range of consciousnesses available to us, and with which we can contact the world beyond the mind altogether.

¹ An address to the 64th International Convention, Adyar, 28 December 1939.

It is of the very highest importance that we shall not be content, as the average individual is content, with an appeal to the reason alone, but that we should seek, as it were, the concurrence of the highest state of consciousness which we can reach. I venture to say that most of the Supreme Truths that we know for ourselves are Truths beyond the comprehension of at least the lower mind, indeed beyond the comprehension of the higher mind no less. Suppose some individual says to me: "I know that God exists," and I say: "Prove it within the confines of the reason." He will certainly be unable to do so, and yet he will be right in "knowing" that for him at least it is true, though he will be wise not to insist on it for others. He knows not through the mind nor through the emotions, but through some higher consciousness which sends down the truth into the lower regions. There are so many things we know that are beyond proof by the reasoning processes.

So with regard to *The Secret Doctrine* there is so much for us to apprehend without it being able to come within the confines of the kingdom of the mind. I certainly found in reading *The Secret Doctrine*—and I had occasion myself to read it with some considerable care when I was preparing my book *The Lotus Fire*—that by entering into the spirit of the book, I

was able to gain an intangible something which was in fact a very definite experience about which I can neither reason nor explain.

It is the same with every other great Scripture. He who knows how to read the Bible, in what spirit to approach it, not necessarily with the mind but with the higher consciousness, will appreciate so much more in that great Scripture than might be normally available on the surface contacted by the mind. Every Scripture has innumerable meanings according to the level of the individual reading the book.

How little the average individual understands *The Bhagavad Gītā*. He reads it intellectually, using his reasoning faculty. He deals with the various interpretations and meanings. He can enter into the formal philosophical abstractions, but that is only touching the surface of *The Bhagavad Gītā*. That great Scripture itself is far beyond what we might call mechanical interpretations. It is a great Reality which must be touched far more by Life as a whole than by any particular portion of life.

It is the same no less with the great Muhammadan revelation, the Quran. How wonderful, how inspiring is that book! How personal, so far as I am concerned, it is in its revelations!

It is amazing to me that we do not pool all these Scriptures and

rejoice in all of them, realizing not only that each has its universal value, not only that each is a facet of the diamond of Truth, but that each has its own individual revelation of Truth which every one needs, not alone the members of the faith to which the revelation may have been primarily addressed.

Not only is this true of the Scriptures, but it is also true of great literature—the great poetry and prose of the world. It is true no less of the arts in all their various aspects. When I think of Rukmini Devi's dance recitals, it is apparent that one type of individual would appreciate them from one point of view, while another type of individual would rejoice in them from another point of view ; while the enlightened, the illumined, would perceive the meaning, the purpose, the mission, the message of that dancing in all its fundamental Reality. Most would stop short at the form. But some perhaps might be able to enter into the Life. There are so many meanings for everything that is real and good and beautiful and true.

What is the case with regard to literature, the arts, and the Scriptures, is also equally true of ourselves as individuals. There are many meanings to each one of us. Just as we all have many moods, so do we also have many meanings, and anyone who knows an individual well will perceive that at

one moment he may have one meaning, one aspect of himself may be expressed, and at another moment there will be another aspect.

As I think of all my fellow-members, I perceive very clearly that while they may be in a particular mood today, in a particular condition of receptivity, at another time they will be more open to another type of receptivity.

We are many-faceted, we human and superhuman beings. Hence *Whither Theosophy?* involves us in the realization that there is an infinitude more to discover about each one of us than may so far have been discovered either by us or by others.

That is true of such books as *The Secret Doctrine, The Ancient Wisdom, A Study in Consciousness, Esoteric Christianity, Isis Unveiled*, and so on and so on. Each book must be realized as best the individual can realize it, and he will find his consciousness expanding through the realization, so that almost unconsciously to himself he grows by the very reading of the book, even if he is not able to go much beyond the reading.

All this is on parallel lines with what I regard to be a fundamental educational principle, namely that it is vital for young people, from the earliest age onwards, to memorize beautiful things. Whether they understand them or not is of far less moment than that they

should be entering into the rhythm of beautiful things by being able in a measure at least to reproduce them. If the teacher is competent and can enter into the spirit of their beauty, then he can convey something of them in the rhythm he gives, which rhythm the individual child catches and repeats. When I was the principal of the Central Hindu College, I was always anxious that the Hindu students, who were in a majority in that institution, should learn beautiful passages from the Hindu Scriptures, so that they might be able to repeat them, so that they might be able in due course of time to take refuge in them when circumstances might be difficult, when their lives might be girt about with darkness. There is nothing more important than the education of the memory for children and of refining that memory with all that is beautiful, that is worth remembering. I should like even our Young Theosophists to take up *The Secret Doctrine*, and even though they do not understand it, come into touch with it, especially with those first portions as set forth in the *Stanzas of Dzyan*.

Whither Theosophy? largely consists in a far more definite realization of the nature and the meaning of those eternal Stanzas. I wish I could read them in the original language, I wish I could see them in their original

symbolic form. Though I cannot do that, at least I can read them in their translation, and by reading and reading without understanding, little by little I approach understanding.

Whither Theosophy? means, from this particular point of view, a far closer intimacy between the individual Theosophist and the splendid literature which is already available to us. We must be far more conversant than we are with our great and classic literature.

In the earlier days of The Theosophical Society most of the members were very much more conversant. Theosophy to them was a tremendous revelation as given in *The Secret Doctrine* and all these other books. They were thrilled by them, stirred by them, ceaseless in their eagerness to know all they could about them. We tend to be not among those in whom familiarity breeds contempt, but rather indifference.

So my first point would be: *Whither Theosophy?* To a deeper understanding of our literature.

TOWARDS YOUR OWN THEOSOPHY

Next there is needed a deeper personal individual experience of Theosophy in our own terms, whatever those terms may be. We need more than second-hand Theosophy in our brain-houses. We need personal experience for ourselves, however limited and possibly inaccurate

it may be. It is more important that we should *be* Theosophists than students of Theosophy. As I have just emphasized, it is good to be students of Theosophy, but I do look eagerly for those who will be saying to me: I am trying to understand for myself, through experiment and experience, this, that or the other aspect of Theosophy, the great Science of Life.

It does not in the least degree matter as to the particular line of the experiment or the experience so long as each individual is trying to understand for himself and satisfy himself. We shall never gain an increasing membership of The Theosophical Society unless there are more of us who are able to stand up on the platform and say: "This is my experience." I have reason to know this, though I do not ask you to accept what I say. Here I stand as a living witness with regard to some particular aspect of the Science of Theosophy.

Most people unfortunately give second-hand Theosophy and isolate it from life itself. One is appalled as one studies syllabuses to see the number of series of lectures which are all based on second-hand Theosophy. There should surely be room in the syllabus for some individual experience offered to the public. How I long for more members who can say: "This is true, because I have experienced it and know."

It is only when we have experience of Theosophy, have the fires of Theosophy burning in us and the flames shooting out from us that we can make a real contact with the outer world and give Theosophy effectively to that outer world.

We sometimes talk of Theosophy and World Problems—national and religious problems, or any of the other great problems of life. We Theosophists must face these problems, of whatever nature they may be, with our own Theosophical individual experience.

That does not in any way mean that our experience can be considered as final. It is only a very humble stage on the way, but it is the best we can give, the best we can be. So I do suggest to you most emphatically that *Whither Theosophy?* while it involves on the one hand a study of our Theosophical literature in order to stir our own originality through the originality of those who wrote these splendid books, on the other hand, we must learn to stand on our own Theosophical feet in terms of our religion, in terms of our nationality, in terms of our temperament.

While we are here dealing day after day with lectures and addresses on various subjects, the whole purpose of this 64th Convention fails if we are not able to go home feeling that there is more in Theosophy than we have so far

dreamed of, that there is something compelling in it, something inspiring in it, something wonderful in it, something practical in it, something in it that can help you and can help others, so that you are eager to go home and to spread your Theosophy among your surroundings.

RELATING THEOSOPHY TO LIFE

New world conditions, as I said yesterday, demand a challenge as to their resolution from every single member of The Theosophical Society, and I suggested various challenging questions, so that we might determine whether some element proposed to be introduced into the World Order is or is not of value.

We must be practical Theosophists, able to relate our Theosophy in some measure or other to the life that is going on in the outer world. That is very vital, essential. We must in the future, as we may not be able to do in the present, far more intimately relate our Theosophical lives in our individual capacities to the great problems which are in the world, the problems of poverty, the problems of distress, the problems of misery, so that we may lift people out from their involvement, their imprisonment in those problems, into the freedom and hope, indeed the certainty which Theosophy gives.

AN EXPANDING THEOSOPHY

As you study Theosophy and as you refuse to remain content with Theosophy as expressed in the terms of today, as you realize that Theosophy must grow, so far as our understanding of it is concerned, and we must grow with Theosophy, I should like you to examine where there is obvious need for a development and unfoldment of the Science of Theosophy, so far as we know it at the present moment. About what will it be useful for us to know more? There are certain lines along which I should like to see our Science of Theosophy more precise, more clear, more capable of our understanding, expressed in terms which will enable us more easily to appreciate it.

Why do we want to know? Not for our own information so much, but for the giving of help to others. We have members coming to one or another of us in their distress. Sorrow has overtaken them. Trouble has come round about them. They feel they are in darkness. Theosophy means far less to them in their darkness and in their sorrow than it meant in their sunshine. So they write letters constantly to us telling us that they are infinitely troubled and quite naturally asking for help. But while they were in their sunshine there were innumerable people in their darkness. Why should any particular member of The

Theosophical Society be helped as to a particular trouble and difficulty unless he is at work constantly to relieve the troubles, the miseries and the sorrows of others? If we will endeavour to help others in their distress, we shall see far more easily the solution of our own. Why are we in trouble? Partly because we do not give even that which we have received. Why are we desolate? Partly because we have not understood the desolateness of others and have not tried to help to relieve it.

There come times when naturally distress, sorrow and unhappiness overwhelm us. We must anticipate such times by seeing the sorrow and the trouble round about us, trying to help those who are in trouble, so that when trouble comes to us, it will be far less distressful than otherwise it might be. We must first give to others. Then do we deserve to have more for ourselves.

Sometimes ignorant people appeal to the Elder Brethren, but They call on the individual to fulfil, to give what he has, before he can expect to receive more for himself.

THE TOUCHSTONE OF BROTHERHOOD

Whither Theosophy? therefore means to me to study more and more, impersonally-personally, under no sway of authority or of orthodoxy. It is a little difficult

sometimes, having positive, emphatic and even aggressive opinions of one's own, though one hopes that the aggression is blunt rather than sharp, it is perhaps impossible sometimes not to confuse one's individuality in its Theosophical aspect with the whole purpose of Theosophy and The Theosophical Society. I believe, for example, in the Elder Brethren, because I know of the Masters. I believe in Karma and in Reincarnation, because I have had just a modicum of experience of these great teachings. So I might well tend to colour The Theosophical Society with my own outlook and to colour Theosophy no less with my own outlook.

But it is very important to realize that every teaching matters less save the Supreme Teaching, as we have it in our First Object of the Universal Brotherhood of Humanity. If I believe in the Masters, my belief may be tested by the extent to which I am more brotherly. If I believe in Karma and Reincarnation, I may be tested by the extent to which they help me to become more brotherly. Whatever our belief, whatever we consider to be vital to Theosophy, depends for its larger reality upon the strength that belief gives to our comradeship to all around us.

A FREE THEOSOPHY

Whither Theosophy? must be away and away from the dogmas,

doctrines, orthodoxies of all kinds in which many of us are too often immersed today, so that when the average individual looks upon Theosophy and The Theosophical Society, he is prone to believe it involves a belief in the Masters, perhaps in the Masters as individuals, that it involves a belief in Karma, Reincarnation, planes of consciousness, and in the rest of all the innumerable teachings which have become erected into orthodoxies by people who need orthodoxy as a crutch for their onward moving.

Whither Theosophy? is into a free Theosophy, and an individual may be far nearer to the Masters, assuming that the Masters exist, because he does not happen to believe in Their existence, than a person who is always in a state of external, superficial and formal reverence towards Them.

TOWARDS MORE BROTHERHOOD

It is the Real that is wanted in Theosophy and The Theosophical Society, and the Real consists first in our recognition of the Universal Brotherhood of Humanity—I wish I could say of all Life—and second in such experiences, such beliefs as will intensify that brotherhood between us and our surroundings.

I might very well challenge a Theosophist who is supremely reverent to the Masters and thinks of Them all day long and nothing but Them; I might challenge him as to what good is his belief doing to his fellow-man in the outer world. I might challenge him likewise as to his beliefs in regard to Karma and Reincarnation. The Masters have established this Society to make us friends and comrades and not to ask us to believe in any aspect of the Science of Life, whatever that Science of Life may be.

So many people say: "I am so much happier than when I joined The Theosophical Society. I can look forward to death with satisfaction or at least without flinching. I can move onwards on my way through all the trials and obstacles so much easier. What a comfort Theosophy is to *me*." Always is such an individual wanting to hug Theosophy to himself and make of the Eternal and Supreme Science a convenience to his own individual living. He must be happy certainly, but he can only be effectively happy and continue to be happy by spreading the happiness he already has. Unless we make other people happy we shall find our own stock of happiness diminishing.

THE TRUE WISDOM AND GREAT STORIES

II. The Story of Sindbad the Sailor: Voyage Two¹

BY W. E. MARSH

BEFORE going further perhaps emphasis should be laid on the fact that what has already, and will be, offered to the reader in this interpretation, is not put forward in any dogmatic sense or with the idea that it is the only possible meaning. Very probably every one will have his or her idea as to what underlies these stories. What is said here is only one line of thought out of many, and it is hoped that it will stimulate others into thinking for themselves.

THE STAGES BEFORE REBIRTH

Now to turn to the second Voyage. In this story one of the most striking features is that we are given a different and more complete picture of the process of taking a physical body to that in any of the other Voyages. All the symbols up to Sindbad's reaching the Valley of Diamonds represent the state or condition of a soul both just prior to and ready for birth in a new body.

Sindbad this time puts to sea "with merchants of known probity"

embarking upon a good ship—showing that he had advanced somewhat further and had good karma in regard to his companions. They passed from island to island trading with great profit. By *islands* are meant the various planes of the spiritual world, and in passing down from one to another they *traded*, that is, added to their store, obtained more and more of the matter of these planes as they passed through on their way to physical birth.

THE GARDEN OF WAITING

One day they landed on a particular island which, while having fruit trees in plenty, had no men or animals. This reads like the Garden of Waiting—that place set apart on the Astral Plane where souls for rebirth await the building of their new physical bodies. There being "no men" there shows that the higher mind or intelligence was in abeyance, and "no animals" that the lower emotions and qualities were also asleep.

Trees, just trees alone, stand for man, as we have already seen, indeed this is scriptural. In Psalm

¹ Voyage One appeared in our issue of November 1939.

1 : v. 3 we find that godly men are likened to trees. But here they are "fruit trees bearing fruit and seeds," and these sorts of trees are symbols of the Law which unites life both with the form itself, and with the potencies and forces within the form. By the use of the word *seeds* we are intended to understand that in this condition—just prior to rebirth—life is there, but it is asleep not active, static not dynamic, unconscious. And as the life in the seeds when put into its proper environment, *i.e.*, planted in the earth, will awaken and grow, even so will the potencies and forces in man awaken and grow into consciousness and action when he is placed in a proper environment, that is, reaches birth on the physical plane. For fruit and seeds are the natural result of past causes, and contain the germ of the future, but asleep, that is, in potential not active form.

On this island while Sindbad's friends walked about the meadows and by the streams, some gathering flowers others picking fruit, he sat down apart by a stream, in the thick shade of two tall trees, ate of the food he had brought, drank some wine, and fell asleep. When he awoke his companions and the ship had gone.

Meadows is another symbol for that pleasant realm already referred to in which we rest awhile immediately prior to rebirth. The *streams* and the *flowers* are the

virtues with which the soul is potentially endowed, the lowlier and the humbler ones; the *fruit of the trees* are the higher ones connected with the Buddhic nature. By Sindbad's *sitting down* is meant the taking of a quiet and receptive attitude of mind, and the *stream nearby* is that particular truth to which he was going to pay attention or meditate upon, its particular nature not being shown us. *Tall trees* stand for aspiration, and *being in the shadow* means that he was sheltered from the sun, that is, the higher nature was obscured or in abeyance. *Food* is also a symbol of truth, one of those necessary things by the assimilation of which the lower nature both grows and develops. *Wine* stands for that spiritual wisdom which, while it paralyzes (intoxicates) the lower nature, brings joy and satisfaction to the higher. Then he *fell asleep*, that is, he became careless, and allowed himself to fall into a condition in which he was oblivious to spiritual enlightenment. When he awoke he was alone, having reached the threshold of the physical world.

GRIEVED BUT DETERMINED

The grief and distress through which he passes on finding his ship gone, represents the feelings said to be felt by some when about to take a new physical body. Dion Fortune gives a very vivid picture of this anguish. T. Subba Row,

too, is recorded as complaining bitterly of the troubles of his new body when he returned again to this world.

When he reaches a calmer state and reason reasserts itself, he takes measures for his safety. Having commended himself to God, he climbs a lofty tree and looks about him. *Tall trees* always mean aspiration; having uttered the Word of Power he sends forth an earnest call for help. Looking back over the sea, the way he has come, he sees no help there, but on turning his gaze forward his attention is attracted by a white object, he descends and makes his way towards it. On approaching the spot he had noticed he finds a roc's nest with an egg in it. This egg is 50 paces in circumference, white and smooth. While he is examining it the roc itself appears, darkening the sky with its size, and settles upon the nest. Sindbad ties himself to its leg and the sun sets. In the morning he is taken so high into the air by the bird as to lose sight of the earth, and on the descent loses consciousness. When the bird alights again on the earth Sindbad recovers, finds himself in a deep valley, with high mountains on either side. He loosens himself from the roc, and watches it capture and fly off with a serpent.

Birds are symbols of truth, and the *roc* being the greatest of all birds stands for the greatest of all

these truths, namely, those Great Ones who have "gone before," the Elder Brethren of Humanity, the white egg is that which They produce or form, *viz.*, the Great White Lodge. The 50 paces treated according to the Pythagorean system equals 5, and this number in the same system stands for that freedom which perfect obedience to the Good Law gives, but being multiplied by 10 means that it is increased or raised to a much higher level than usual. This obedience is the outstanding quality of these Great Ones.

Sindbad tying himself to the leg of the roc means that he had perfect faith and trust in the Good Law, and was keen enough to make an opportunity of any circumstance which offered however unlikely it appeared. The setting of the sun is the end of a cycle, after which there is a period of rest, Pralaya, and in the morning a fresh cycle begins, in this case, as we shall see, it is his reaching the Physical Plane.

A BIRD'S-EYE VIEW AND UNCONSCIOUSNESS

Sindbad being taken so high up into the air represents the bird's-eye-view of our coming physical life, which is always said to precede the return to earth, and his loss of consciousness seems to mean that, for some reason, he was unable to avail himself properly of the opportunity thus offered.

The *valley* is the Valley of Life. The high *mountains* on either side are the pairs of opposites to be found everywhere in this life, and from which escape is impossible—ebb and flow, good and evil, light and darkness, positive and negative, etc. The *serpents* are used as symbols for many things good or evil, according to the need of the story in which they appear. Here they are not plain serpents but (1) hissing or loud-breathing and (2) appear and disappear. The story says that they retreat into their holes in the daytime and only come out at night. *Loud-breathing serpents* stand for the emotional part of our nature, which distracts the attention of the Ego by its desires and turbulent nature, and draws it away from its aspiration to higher things. *Hissing serpents* are symbols of the desire-mind which, through its knowledge of good and evil, becomes the Tempter. The *hissing* is the activity of the senses which blunt and deafen us to the call of our spiritual nature. Their disappearance in the daytime and coming out at night means that they are the inner (unseen) forces of relative existence by which the growth of the soul is stimulated. They are dual by nature (day and night), and are composed of our higher and lower selves. They also represent the Wisdom aspect of nature and the Desire aspect. The roc (the Elder Breth-

ren) has conquered them and now feeds on them, that is, uses them to build and sustain its own (spiritual) body.

THE CONFLICT IN LIFE

They are still an object of fear and dread to Sindbad, for he has not yet overcome them, that is, conquered his lower self. He looks about to find some means of defence from them through the night, and finds a cave into which he retires at sundown. He closes the entrance with a stone, yet not so much as to leave no room for light and air to come in at the top. After securing himself in the cave he eats some more of the food he has brought with him. This symbol *food* has already been explained more than once, and the reference is the same again now. He finds he has retreated into the lair of a serpent, which he hears hissing, but by keeping very quiet he escapes danger and in the morning leaves the cave.

This dread and fear felt by Sindbad shows that he is not yet perfected, and is still in the power of the pairs of opposites. The cave into which he retires is that inner chamber into which we are told to go when we wish to pray. The *stone* not closing the aperture at the top tells us of the attitude of aspiration and meditation into which he is intending to settle himself, and reminds us that we

should not close ourselves to higher things.¹

The hissing of the serpent in the cave means that, try to avoid it as he will, his own lower self goes with him everywhere, even into the secret and sacred recesses of his own heart. But he is a strong and well-advanced Ego learning to subdue the evil in himself, and so comes into the morning of another day unharmed.

HOPES OF FREEDOM

In the morning he walks about the valley feeling very disconsolate and sees no hope of escape. He notices large numbers of fine diamonds strewn about, but spurns them, treading them under his feet. After a while, quite despairing of getting out of his present uncomfortable position, he finds a spot in which to rest, intending to go to sleep. No sooner has he settled himself than he hears something fall nearby, and upon investigation finds it to be a large piece of meat. Then he remembers tales he had heard (but always disbelieved) of the Valley of Diamonds, and how merchants obtained the precious gems from it by throwing large pieces of meat down, to which the diamonds,

¹ This brings to my mind very forcibly the symbol a friend of my youth used for meditation. He imagined himself, as it were, inside a pepper-pot. Enclosed on all sides and at the bottom, but with holes at the top to let in the Wisdom which comes from above. He used to explain that any symbol would do which shut out the lower and let in the higher. And this is what the cave, with its stone partially covering the opening, does.

on which they fell, stuck. The eagles, which lived in the cranies above, flew down, seized these lumps of meat and carried them up to their nests at the top of the rocks. The merchants would then run to the nests, frighten off the birds and secure the diamonds.

This arouses his hopes of freedom. After having filled his bag with the largest and best diamonds he can find, he ties himself to one of the biggest pieces of meat, is carried to a nest, and rescued by the man who has picked that particular one for his own. Sindbad offers him half his store of stones, but the man will only accept one, saying that that will serve for all his needs for the rest of his life. Sindbad returns with the merchants to their home, trades some of his gems for merchandise, takes ship, and returns to Baghdad without mishap, visiting various islands on the way.

FINDING THE WAY

The *diamond* represents Spiritual Truth in its highest, purest and best form. The spurning of them when alone shows the uselessness of this truth and of the virtues it connotes, unless they can be used in company with, and for the benefit of, one's fellow-men. So long as he remains alone they are valueless, but directly he sees a chance of getting out of the valley and returning to the company of his

fellows, they become riches and he collects as many as he can.

The pieces of *flesh* represent man's lower nature, the control and right use of which we are here in this world to learn. It has not to be "killed out" or destroyed, but made obedient to the higher will, made use of in obtaining and developing those qualities we are here to evolve, all symbolized in this story by the strange use to which these lumps of flesh are put by the merchants. Sindbad ties himself to one of these pieces, that is, he allies himself with his lower nature in such a way as to make it subservient to his will and to allow the divine will (eagles) to carry him out of the valley to the higher realms (top of the rocks), where aspirations (birds) lodge (nest) and rear their young (*i.e.*, other and higher emotions and thoughts).

Here he joins the *merchants*, who, as we have seen before, are those qualities which are concerned with the conversion of the things used in this life into those connected with the higher life, transmutation.

The refusal of the merchant into whose nest Sindbad was taken to accept more than one diamond, reminds us that "one thing only is needful" to lead men to heaven, and that a multiplicity of things is but a distraction on the Path. The admiration of the merchants for the size and beauty of the diamonds

collected by Sindbad, reminds us that the descent into the difficulties and dangers of life and the learning of the truths it teaches (collecting the stones) personally, is better than keeping out of these dangers and depending on what can be obtained by chance, observation and the doings of others.

HOME AGAIN

As in the first Voyage, the return to Baghdad is the death of Sindbad, and his reappearance in the heaven-world, this time with an added store of Spiritual Truth. The reference to visiting various islands on the way back refers to the different planes through which we pass on the way to our Home.

A large number of symbols in this story have been left unmentioned not because they have no meaning or are of no value, but because it is possible to spoil the effect by going into too much detail. As a friend of mine to whom the writing of this interpretation has been referred says, "It is possible to split a web of imagery into fragments if every individual thread is pulled too hard"; much has been left to the imagination of the reader to fill in for himself, and he will find both interest and profit by doing so. Or maybe he will prefer to follow another meaning for the set of symbols in these tales. If so, I shall have no quarrel with him.

IRELAND: "A LITTLE CANDLE IN A NAUGHTY WORLD"

BY SHAW DESMOND¹

I HAVE roamed the world. I have met all sorts and conditions of men and women. I have "fought with wild beasts at Ephesus." But never have I met the psychological and *spiritual* puzzle that is the Irishman and the Irishwoman! Only in Ireland is that to be found.

THE ISLE OF SAINTS AND SEERS

Eireann was once known as "The Isle of Saints." Once she was that "candle in a naughty world" which then was Ireland in Europe—a Europe of desolation and despair. Her men and especially her women often looked like Gods. Yet, does she refuse to hold up the flame of that candle which is "the candle of vision."

I am one of those who believe that my country is one of the greater centres of light of our earth and that quite apart from her people. I remember my friend "Æ" once telling me in his house in Rathgar Avenue that out and up from the centre of Ireland there poured a great flame. That he with others had clairvoyantly seen that flame.

¹ See note on page 151.

And that the flame was the outward and visible sign of the inward and spiritual grace of a mystic isle which only awaited the Event and the Man to release it before the gaze of all the world.

These last words are mine, not his. But that was how I felt him to mean it.

What is it that prevents such release? Why is it that the Irishman is impellently, inscrutably parochial rather than inter-planetary? How is it that this most insular, most parochial of all Europeans—if he be a European, which I doubt—can at times show those flashes of the cosmic which you find in James Stephens' *Crock o'Gold*; in Æ's *Candle of Vision*; or, as has been said, in my own *Tales of the Little Sisters of Saint Francis*?

Like some other Irish writers, I find myself constantly impelled to this cosmic vision. It seized me in *Chaos*, in my recent book on reincarnation, and in many of my other books and plays. It seized Yeats and it seized that very remarkable writer Shaun O'Casey, who has never yet come to his own,

but who feels that he is destined for greater, deeper work than that by which he is known, excellent though it be.

Ireland was then like a child born out of due season. She has been cut off from all European thought-currents, and to her own unfortunate undoing, was never conquered by the Romans, and so was never touched by that cosmopolitanism without which even nationalism itself is but the frigid bloom of the Upper Alps.

WHO UNDERSTANDS THE IRISH?

The only people on this planet who have the secret of Ireland and her people, are the Theosophists. It is strange, but it is true. The Mahātmās in the Himālayas know all about her. Rarely do they speak of her. Of all countries, she is the one least contacted or explained by the Great Ones who stand behind life.

There is a reason.

For Ireland is that "Doomsland" of which Shane Leslie wrote so penetratingly in his novel of that name. She is still the island of Bernard Shaw's *John Bull's Other Island*, even though Shaw never had the faintest idea of the thing which is the very heart-beat of his country. What G.B.S., with fatal intellectuality, does not understand is Ireland the celestial; he realizes only Ireland the terrestrial. And about Shaw himself—

once, perhaps, High Priest of Atlantis—for that matter, there is a great mystery; he who with so much that is godlike, yet always eludes the Great Secret!

Ireland's day is not yet!

"A child born out of due season," she once sent her missionaries throughout a raddled Europe to build their churches and to illuminate their missals and to beat their precious metals. Yet had she not come to her own in that season of time.

That glorious period, which she now so often ineffectually but piteously recalls, was but a flash in the pan of life . . . and death. The flash came to illumine a world of the vast unconscious. Some day the Irish flame will come into the world of the *conscious*—to that world which now, in the Aquarian age, we are entering for the first time.

Ireland's past is not her future, as she has so often thought! Her "future" still lies before her. He that has ears to hear, let him hear! The others will not matter.

CONFLICTS PAST AND PRESENT

Deep under the dross which covers the gold that is Eireann's, there lies that precious jewel which the souls who now live upon her surrendered a quarter of a million of years ago in Atlantis. For now the truth is out!

The Irish are Atlanteans. They are that fraction of Atlantis which

yielded itself to the lust of power and the pride of the eye and of the intellect, forgetting the spirit. And with the forgetting, lost themselves in the cataclysms which swallowed the "Lost Continent."

One day, Atlantis will emerge from the shadow and Eireann will be the torch-bearer to hold a light to that celestial midwifery. But that day is not yet. Many bloody pages have still to be turned in the Irish Story—many conflicts fought, not with the foes of the outside but with those of the inside; and then, one day, the blessed dawn will come and Ireland will find herself, and with it, the resurrected Atlantis and the world.

The Irish are a cold and calculating people, as I showed in my *Isle of Ghosts* which aroused so many heart-burnings in my native island. They are the exact antitheses of what the world thinks they are and of what they think they are themselves.

Their fire is the "snow-fire." Yet, deep beneath, there lies the warm heart of tradition, the almost god-like power of paradox; and the unconscious wish to free themselves from those Atlantean bonds which they set upon themselves when time was young; the Irish Celt always sets his bonds upon himself.

For the Irishman lives in the unconscious. With, it is true, a piercing sight, or as the Danes call it *Blik*, within its limits, he sees

nothing outside them. He lives in a perpetual "Twilight of the Gods"—that *Götterdämmerung* in which everything is distorted and in which everything is vain.

Yet every now and then, he will flash into the "intuitive conscious." That is why the very man who has been talking the stuff with which lunatic asylums are fed, will, in the turn of a hand, speak the substance of which the worlds of light are made. That is why the Irishman speaks in the paradox at which the uncomprehending world laughs and shrugs its heavy shoulders and which it calls "bulls."

He will talk about anything or nothing for as long as breath and light hold—and even into the black darkness. Like the little *leprechaun* in the *Tales*, who thought and talked on:

Whether the moon is the midnight sun
And whether the earth and the sky are
one. . . .

And where the bee doth get its hum?
Why the stars go in and out
And the clouds do wheel about,
Why the tides go out and in.
And what do mortals mean by "sin"?
Why the bumble-bee doth suck
And why the billy-goat doth puck?

Why gnats have stings
And bats have wings

And what is it in the thrush that
sings? . . .

IRELAND'S DAY IS TO COME

For all of us Celts suffer from "distributed mentality." That is to say, broken mentality. It has a

scientific name, yet it is a fact— and, as we know, all “science” is not by any means fact. That is why the Irishman always sees to each new thought a hundred angles; why he will quarrel bitterly about anything or nothing; why it is he oscillates between saint and devil.

For in each Irishman dwell always one angel and two devils!

These indwellers have battled eternally for unique possession. One day, the angel will expel the others. It is but a question of time and reincarnation. Some day, the Irishman will be, not the score of other selves which he so often today is, but *him*-self.

But first he will have to learn in the schools of earth and heaven. He will have to learn that not only is he an immortal spirit, which he knows, but that again and again he has to return to earth to learn his lesson. That there is such a thing as karma which none may escape. And that the Master whom he professes to follow, Jesus, stood for love, not for hate, and for wisdom, not dogma.

It is these facts which the Irish Theosophists have set themselves to promulgate amongst a people

who often scarcely know them: the faithful few who have planted in their island the Ancient Wisdom without which men and women may not live.

For of such is the salt of the earth!

How and when will this awakening come to the Ireland we love?

Very soon, I feel. We are about to enter a four-dimensional world as everything indicates, from scientific discovery to the thoughts which now run through men's minds and which lie outside time and space. For mankind is now for the first time thinking “four-dimensionally.”

The Irishman has always had this “four-dimensional” quality of thought. You see it peculiarly in Yeats's verse and in the fairy-tales of those who often knew not that which they were writing.

The Irish Atlantis shall yet rise from the waves, with the Ancient Wisdom fired by love. That “Lost Continent” which, as the night draws down, the sailor-man gifted with “the sight” can see beneath the blue wave, waiting its hour:

Within the evening shadow, softly pent

In dusky beauty—my Lost Continent.

THE CASE FOR FEDERAL UNION

CONDENSED FROM W. B. CURRY'S BOOK¹

CHAPTER 1

MEN and women are becoming increasingly exasperated by living under a constant threat of war. People are beginning to understand that peace is not a matter of good intentions, but can result only from effective ordering of the common affairs of mankind.

After the 1914-18 war, we imposed on Germany crushing indemnities, unilateral disarmament, and the loss of her empire. But we failed to achieve the object for which millions believed they had fought and died. It takes eighteen years of love and pain, of toil and care, of sacrifice and unremitting attention, to produce a healthy young man. It takes but a second to kill him.

The total cost of the war (1914-18) to all belligerents was £70,000,000,000. If mankind were prepared to raise and spend any such sum on constructive endeavour, this whole planet could become a garden.

The inescapable condition of the survival of our species is the recog-

nition that "unless we end war, war will end us."

Economically and technically the world is already one community. If we are content merely to believe that only Hitlerism is an obstacle to the peace of the world, we shall not achieve an enduring peace at the end of this war.

What are the fundamental political conditions out of which the likelihood and possibility of war arise? We need to keep steadily in mind that this war is to have a constructive purpose, and that that purpose will be frustrated if we allow ourselves to be dominated by mere hate. In 1914-18 so little was done to prepare public opinion for the necessary conditions of a settlement that a decent peace, when the time came, was impossible of realization.

Is it not possible that advocacy *now* of Federal Union might play the same part in the next few years as was played by the propaganda for the idea of a League of Nations? Mr. Wells says: "The only way to organize world peace lies through such a Federation, and the only way to get that Federation is boldly, front-wise, in the sight and knowledge of all mankind."

¹With acknowledgments to the Author and the Publishers—Penguin Books Ltd., Harmondsworth, Middlesex, England.

CHAPTER 2

The theories as to the cause of war can be classed under two prevailing schools of thought :

(1) *War results from* the rivalries of competing groups of capitalists ;

(2) *War results from* the anarchy of armed sovereign States and absence of effective international law.

I believe that both are right. Capitalists doubtless find themselves from time to time engaged in rivalry with each other. If sovereign States did not exist, capitalists could not use them for their purposes.

Mankind is divided into many different sorts of groups. In what respect do groups that fight differ from those that do not fight ? Those that *do fight* differ in one respect, and one only, namely, that they are sovereign States. All other alleged factors productive of war, such as capitalism and original sin, are just as much present in the groups that do not fight as in those that do.

European States are in a condition of chronic "defence." The root evil is international anarchy, and the root problem is how can this international anarchy be ended.

The Kellogg Pact was a declaration renouncing war as an instrument of national policy. The Treaty was simplicity itself, containing but two clauses : (1) the nations agreed to renounce war as an instrument of national policy ;

(2) they undertook to resort only to pacific means for the settlement of disputes. The Pact made no single step towards the elimination of the causes of war ; it was impotent because it did nothing whatever to abate the evil of sovereignty. It expressly reasserted this sovereignty.

We need new ideas, new loyalties and new institutions. If we retain sovereign States and do not set up an international government, who is to control the forces that will restrain the aggressor ? Are we to suppose that all the powers will have triangular Staff talks, thus ensuring that the aggressor knows in advance the plans and disposition of the forces that will be opposed to him ? This system is silly, and the larger the number of powers engaged the sillier it becomes, because it does nothing to substitute law for anarchy.

Shall we fall back upon pure pacifism ? There seems no reasonable chance of soon converting to absolute pacifism sufficiently large numbers of men to make their influence politically effective. What is important is that no situation should arise in which men are asked to fight. Ordered world government is the only escape from international anarchy.

CHAPTER 3

Human beings tend to form themselves into groups. The modern

State claims the right to unlimited obedience from its members, and membership of some particular nation is practically compulsory, a man is not invited to become a member of his native land. We ought therefore to expect greater regard for individual rights than if the obligations were voluntarily assumed. Mischievous conceptions of honour and sovereignty make men unwilling to surrender national rights in the interests of fundamental change in the organization of the world. The Commission framing the Covenant of the League of Nations had to exercise the greatest care not to insert any clause which might be thought to involve an infringement of sovereignty. This made it impossible for the League to deal with really important questions except talking about them.

There is a curious belief that the interests of one's own country are more important than they would have been if one had been born somewhere else. This lack of universality is one of the chief defects of patriotism. The herd-instinct becomes associated with the State and gives rise to the sentiment (not the instinct) of patriotism. This sentiment could easily be altered or diminished by a different form of education. It is to a considerable extent artificial. The two chief agencies by which nationalist feeling is maintained and artificially stimulated are the Press and edu-

cation. Children are exhorted to self-control as regards their other passions, but the passion of nationalism seems to be most admired when it is least under control. National self-complacency is engendered to a degree which we would think intolerable in an individual. This leads to the maintenance of huge armaments and the growth of a system of alliances in which each State upholds in public the doctrine of the balance of power, while manœuvring in private to upset the balance in its own favour. These evils are directly due to the institution of sovereignty, and can only be finally remedied by the creation of a genuine international authority.

CHAPTER 4

It is not desirable that the group-consciousness of a nation should be religious or quasi-religious, since this attitude leads at once to intolerance and tyranny. Groups called nations should become more like other groups, submitting to some measure of control by the community consisting of mankind as a whole. We already live simultaneously in two worlds: the technical world, which is international, and the world of political thought, feeling and prejudice, mainly national. Internationalism is already an established reality in Science, Music, the Arts, Socialism, Liberalism, Tariffs, Free

Trade, Conservatism. Nationalism and civilized existence are irreconcilable. In economics the contradiction between reality and nationalist obsession is most devastating and our thinking bedevilled by nationalist superstitions. To the arguments of international trade and the division of labour, political frontiers are absolutely irrelevant, for these frontiers are largely the result of dynastic, military and historical accident, having no connection with the realities of modern economic life. Economic progress involves constant readjustment and the case for universal free trade is overwhelming. The objections of vested interests to innovation have always been and always will be there. The goal is one of adjustment, not of mere resistance to change; our problem is not to discover how to prevent change, but how to make it as painless as possible. When our common organism begins to ail, we cannot reasonably expect to cure it by each nation seeking to cure its portion of the nerves, blood and tendons separately. We cannot live without these, nor without a head, as an effective means of governing the whole.

The freedom conferred by sovereignty seems to be a very queer thing. It compels us to do without many things we want in order to spend vast sums on armaments that we do not want. It causes us to throttle each other's trade and to

impede each other's travel. From time to time it causes us all to be conscripted and thus lose our freedom altogether. It causes outbreaks of mutual mass homicide during which millions lose not merely their freedom but their lives. Is anything more bound than this freedom?

CHAPTER 5

It is the individual alone in whom virtue ultimately resides, and in whom civilization can alone be realized. The State is but one of the many groups in which individuals find it convenient to organize themselves for the purpose of realizing their common ends. There is a maximum of liberty, then, when there is a maximum of opportunity to act according to one's own desires, and a minimum of compulsion to act according to someone else's desires. But there is a clash between the interests of different individuals. Unless we are to have freedom for the strong and slavery for every one else, there must be an authority which can administer justice impartially. The doctrine of liberty does not therefore lead to the conclusion that all restraint is undesirable. The question of free thought never arises except over issues that are doubtful. It is precisely because the issues are doubtful that all sides should be heard. What form should be taken by the limitations to freedom that

are shown to be necessary? The idea of Law. Where freedom is restricted, it should be in accordance with agreed and published rules, administered by a judiciary which is independent of the executive.

Two essential fundamental principles of democracy are the principle of consent and that of reason and persuasion. The preservation of democracy depends upon the recognition that law and order are valuable things, and that the habits of tolerance and rationality are bound up with it, implying an absence of fanaticism and the ruthless enthusiasms that fanaticism engenders. Nations have no more right to sovereignty than individuals to absolute independence; both mean anarchy and both are destructive of the law and freedom.

CHAPTER 6

What are the functions at present under the control of national States which, as an indispensable minimum, must be handed over to the organs of a world community?

(1) *The Foreign Office*: All questions now dealt with by Foreign Offices should manifestly be dealt with by a world authority.

(2) *Armed Forces*: Independent national armaments are by their very existence, an expression of the belligerent character of the sovereign State.

(3) *Economic Relations between States* must be governed by an organ of the world State; tariffs in their present form are wrong because they are an attempt to divert and interfere with the free flow of international trade in the self-regarding interests of a particular group; they do not reflect the spirit of peaceful international co-operation.

(4) *International Finance*: Export of goods, spheres of influence, the control of raw materials should be determined not by diplomatic or military threats and pressure but by an international authority whose function is to do justice.

(5) *Colonies and Mandates*: Nobody should have colonies. All that any nation has the right to claim is the same access as any other nation to the markets and raw materials of the countries that are now colonial possessions. They should all be put under full international control.

(6) *Control of all International Communications*.

(7) *Control of Currency*, as this is one of the prime functions of world government.

(8) *Movements of Populations*: These should not be made reasons of power politics. The normal rule should be the recognized right of anyone to go anywhere, save for reasons of quarantine, and to be accepted anywhere as a citizen of the world.

(9) *The Development of World Public Opinion*: Every one should have full and free access to the same sources of information. The right to full and free access to ideas and knowledge the world over must become one of the rights guaranteed by the constitution of the new world order. Only so can world-wide loyalties and world-wide public opinion emerge.

CHAPTER 7

There are three main forms of world order possible:

(1) *League of Nations*, or some other form of what is known as Collective Security.

(2) *A World Super State, viz.*, one effective world government exercising all or most of the functions now exercised by existing national governments.

(3) *A Federal Government*. This would have analogies with the present governmental structure of the U.S.A.

League of Nations: The essence of a League is that its unit is the State or nation. It depends on the continuing good faith of constantly changing governments. In order to preserve the principle of sovereignty decision must be unanimous. The prestige of the State flouts the most elementary principles of democracy. It has great difficulty in securing unanimous agreement. Having secured agree-

ment it cannot make any advance plans to enforce its law; it is therefore incapable of inspiring in its members confidence in its power to protect them.

A World Super State must be autocratic to a supreme degree, it would be in danger of becoming not so much a government as a strait-jacket. It would produce men who were either slaves or rebels.

A Federal Government seems to give the best of all worlds. Each State controls such matters rightly considered to be local matters. Government is divided into two parts, local and central. Each citizen has a double citizenship, as citizen of his State and of the Federal Union, voting in two sets of elections. There is no question of securing unanimity among the governments of separate States in order to secure their ratification of its edicts. Its power is effective but limited; its police action becomes genuine police action and ensures general respect of law. Because law enforcement is possible it becomes simple common sense. The union of free men for the preservation of their liberties is the basis of democracy.

CHAPTER 8

"Men of vision" were once derided as "visionary young men." Men cannot hope to achieve reasonable and effective world government

until they abandon unworkable assumptions and start thinking afresh. A world federation must be started with the democracies because:

(1) *the rest* are either too backward or actively hostile ;

(2) *the new world order* is to have a democratic basis ;

(3) *if discouragement* is to be avoided, the Union must achieve success from the beginning.

The important thing is that those who have the sense to unite should proceed to unite. If our Federal Government is to be genuinely based on the principle of freedom and equality for all men and not simply for men of one race and one language, it is important to include from the beginning all men of whatever race or language who are prepared to accept its basic principle and sufficiently developed politically to know how to put them into practice. *Fifteen States are suggested to start this Federation: United States, United Kingdom, France, Canada, Netherlands, Belgium, Australia, Sweden, Switzerland, Denmark, Finland, Ireland, Norway, Union of South Africa, New Zealand*, because geographically they are grouped around a *common body of water* ; because their *culture is inextricably connected* ; because *in the things that matter these are most powerful* and the autocracies are weakest, and they can therefore unite and make the *world safe for peace and free-*

dom. A Hitler could be arrested at a stage when it would mean merely police action and not a war.

CHAPTER 9

Federal Union has been attempted and actually been worked in the United States of America, Switzerland, Canada, Australia and the Union of South Africa. No single difficulty now advanced as a psychological or political or economic impediment to union was not thought to be an impediment in 1787. There seem to be people who are prevented from embracing the idea of Federal Union because they cannot be told in advance how all questions can be answered. When has an anticipated inability to solve a question ever prevented conquest or held up the march of Empire? *Time is an absolutely vital factor*, since the alternative to Federal Union is absolute disaster for mankind. The issue that confronts the world is cosmopolis or catastrophe. Federal Union makes no revolutionary demands ; it merely asks democratic countries to put into practice over a large area principles to which they have already become accustomed over a small area. With the fear of war removed, tolerance and freedom would seem less dangerous and would therefore be less resisted.

A warless world will only come when one Government has the ordering of all world-wide affairs. The pacifist's refusal to fight will not solve the problems that give rise to war. In the United States of America the fact of a large customs-free area has been one of the chief contributory causes of prosperity, and had the effect of raising the standard of living. The present political and economic system of Russia is not suitable for amalgamation with that of countries still in a stage of liberal capitalism. Federal Union will have to devise methods of collaboration and intercourse with all that part of the world not originally included; it is in no way an Alliance *against* other peoples; it will not have finally succeeded until it has embraced the whole world. Self-governing dominions would become members on the same basis as the mother country.

Federal Union claims that having got rid of war, it will have got rid of the greatest single evil that afflicts mankind and will so find the time, energy and opportunity to attend to the others. It will provide conditions under which these may be solved.

India and *China* cannot be neglected, but at present they have enough to do with their own affairs without bothering about the rest of the world; we could secure them freedom from external molestation.

As a free country, provided with technical and financial assistance (not domination) in the solution of her own problems, *India* would play an important part in the new world order.

No nation will welcome more than *China* the opportunity of helping to build a sane, peaceful, democratic world once she has been rescued from aggression.

TO A TREE

Had I thy roots twining in richest soil,
 And thy strong base grown from a secret toil;
 Had I thy supple branches, grace-endowed,
 With ripening fruits now delicately bowed;
 O had I thy wide-reaching arms to raise
 Filled with the heavenly sunshine, poised in praise—
 Then ever upwards to the light I'd grow,
 And spreading outwards shield the world below!

PEGGY STREET

POINTS OF VIEW

BY KAE KHUSHRO J. KABRAJI

(The need for some such thoughts as the following appeared to the writer when Sir Robert Kotze's article on "World War : Is It the Will of God ?" and Mr. Philip Lacey's comments thereon appeared in THE THEOSOPHIST, October 1937 and April 1938. Before, however, they could all be written, a war which may become another world war, more devastating than any yet known to us, has come. Some of these thoughts, therefore, will perhaps be apposite and will clear the way to individual thinking and action for some.)

Every human phenomenon can be examined on its different levels and the verdicts from each of them must necessarily be different. Looked at from the lowest human levels, a wrong-doer is just a criminal, anything between a rogue and a thorough villain, and richly deserves to be treated as such, that is, less or more harshly, inimicably, inconsiderately, as if he belonged to a category too far removed from that of decent human beings to call for other treatment. The circumstances in and the process by which he fell into wrong-doing rarely come in for consideration, and the worst is tacitly assumed of him—that he is, more possibly than not, irredeemably and dangerously hardened in greed, vice, cunning, unscrupulousness and the like, a public enemy, who must therefore without loss of time be cornered, judged, punished and removed from society, for its protection.

And, since he has forfeited his claim to the consideration and kindness which are the right and dues of decent individuals only, it is often thought fully justifiable if the section of society wronged by him acts with vindictive ruthlessness towards him.

From a little higher level, the wrong-doer appears only as an unfortunate product of regrettable circumstances, heredity and education, which have made him wrong-minded, killed or dulled his sensibilities, and made of him an opponent of God's Plan, a destroyer of the good and happiness of his fellows, and in particular of those whom he has made his victims. Nevertheless he is "a bad lot," perhaps incurably so, and, in any case, too difficult of redemption, now that nature and the world have ingrained in him wrong outlooks and habits of mind, emotions and body. Therefore there seems no way more practical than to deal with him firmly, countering mainly by force all his anti-social actions and tendencies, as long as he persists in them; there can be no taking risks with a man of warped and blunted sensibilities and reason; kindness and trust are more likely to be abused than not, whereas severe and deterrent treatment would best show him that he is up against stronger things than himself, namely, society and law, from which he will only reap pain and frustration till he mends. But any thoughts of

retributive punishment or condoning of vindictive action have no place on this level.

From a yet higher level he is seen to be on a stage of evolution where he is not yet enlightened sufficiently to understand and master his circumstances, and has still to learn much through suffering, the causes of which he is consciously or unconsciously but weakly sowing by his wrong-doing. Already our attitude of animosity or condemnation has given place to that of sympathy and the recognition of the need for tactful handling and positive benevolence. We should like to give him chances to reform himself; we try to alter his surroundings, remove him from the grip of the circumstances which have been too much for him. But we still consider him a danger to society—an infectious sore on it that must be cut out or sterilized lest it infect more of society—and a depredator whom society must circumvent.

A still higher viewpoint, and we begin to regard him as right *for himself* (i.e., for the stage his evolution has reached), just as the good man or saint or humble servant of mankind is right for his self. His wrong-doing, however hideous and painful to us, however destructive, still has its place in Nature, in the Plan—God's Plan; and the sufferings it brings to us are only what are wholly and truly due to us, are needed by us, and so are *gifts* to us from Those who watch over us—from the Lords of Karma—sent through him. In that wonderful economy of Nature, which takes care of and provides all that is needed by or must happen to each one of

us, we now begin to see, accept and even appreciate the place of him whom we called the criminal but now look upon as our ignorant, undeveloped or weak brother. Our reactions to such a brother and to what he brings us of trouble, loss or sorrow do not tend hereafter towards self-protection or even the protection of the causes and individuals nearest our hearts, but are made up only of the desire and spirit of helping him to something better, of leading him towards the next step in his evolution and to the power and the way to master his circumstances, break his chains, know a little of greatness and beauty, know himself—and his goal. And our attitude to him naturally and logically becomes or should become one of *gratitude*, for his having served as the agent of the Lords of Karma in bringing us what was our need or due, a gratitude nevertheless not unmixed with the deepest regret—for ourselves that such destructive and unpleasant inflictions should still be needed by us, for mankind that even its most advanced sections today should produce such individuals, and for him that, by so acting, he lays up for himself so much sorrow and frustration in the future. We know that many a time we ourselves must have acted essentially as he is now acting; and we know how bitter have been the fruits for ourselves, and that only such will be the fruits for him of this wrong action of his. May he not sow to reap any more sorrow than he can help; let us do all we can to see that he does not: that alone can now be our wish, our reaction.

Yet higher standpoints—of which we can but vaguely and difficultly write or

think . . . The lowest of them can only be that from which we look sorrowfully upon all who do wrong as serving *in that action* the hierarchy of Evil, the wielders of the Dark Forces, as weighing down by that much the dark scale of the balance, adding by that much to the burden of the world, . . . that a greater challenge may be thrown to the forces of Light and a greater effort, greater power, may be called forth among them in the struggle that must ensue. And, just as even these brothers of the Left-hand Path ultimately serve only the Manifested Absolute and His Divine Purpose—though they began and in their earlier stages were apparently in deadly opposition, doing Them only harm and disservice—so our wrong-doer is just one of those who elect to become, or drift into becoming, parts of the great machinery whereby wrong and sorrow and failure and loss continue to be provided in the world, and must continue to be so provided till Right has at last grown strong and men fine enough not to permit nor to need them any more. And thus, even on the most horrible and revolting evil-doer and his deeds we learn to look only with compassion; and, on the dread Lords he serves and the bitter part They have to play,¹ also with that same deep compassion—mixed perhaps with an awe akin almost to respect, for the tremendous power, organized knowledge, skill and strength built up and wielded by Them.

* * * *

As "the evil-doer" is a concept rooted in relativity, so is "evil"—all

¹ See the last of Dr. Besant's talks on the Powers of Evil published in 1937 in *THE THEOSOPHIST*.

evil, including war and its attendant horrors, its utter undoings, its destruction of lives and the wherewithals of life for the survivors, its ruining of culture and the treasures laid up by it in the slow course of centuries, of organization, order, peace (all built up with such efforts and at such cost), of beauty, happiness, progress. The ordeals that are visited on us from time to time—whether through impersonal agencies such as pernicious systems, wrong modes of thought or conduct, mankind giving in to its lower nature, or from individual greed and selfishness—and the consequences of all the wrong in the world are all *relatively* evil. They come because they must; mankind, or the nations and individuals concerned, have not deserved otherwise, are still in need of the drastic breaking down and of the *different* rebuilding that usually follows, still in need of the poignant losses and anguishes, the long years of sorrow, darkness and privations, of the fiery cleansing and refining, and the strength and the enlightenment which these alone can bring. Or, even if all this good does not appear to follow, there is still the point of view that these sufferings are harvests of our own sowing. And so, when they come, we cannot give way to indignation against and execration of those who have apparently created them and are feeding and propagating them, nor to despair, nor to inaction. We have to recognize them for what they are, and know *why* they are.

Not that wars should not be prevented. With every ounce of strength in our bodies, in every moment of our

lives, we should each be working in every way we are capable of to prevent nations, communities, individuals reaching even anything like the state wherein war may erupt. These efforts of ours would themselves be part of the Plan, would go with complete success or a very long way to decide that we do not deserve war or need the lessons of pain. In these efforts themselves we shall rise from strength to strength, in the understanding of our fellows and of our differences with them, in the art of handling these differences for the general good instead of being thwarted or driven asunder by them, in the making of many a sacrifice, in giving ourselves wholly and unsparingly to a great cause. But, when all has been done, and that not being enough, war has broken out and mankind suffers, then the meaning and purpose and need of the storm have to be understood.

We may have reached a state in which it would be impossible for us to will war, at any rate consciously. But, in unsuspected ways, in unguarded moments, we do nevertheless still will it—when, for instance, a thought of anger against a fellow-being or group of fellow-beings shoots out before we can stifle it, or when we thoughtlessly or for want of a little courage and sacrifice help to perpetuate mankind's needless war on animals for the supposed necessities of food, covering and adornment, sport, "psychological" and "scientific" experiments, curative and preventive medicine, trade, protection of property and life, etc. Perhaps, even more potent is the fact that *in the normal course* of our gradual refinement of thought and feeling to that now at-

tained, we have consciously willed war many a time, even exulted in it. And so many, who are today at that level of unfoldment which we have transcended, *are* doing so. If then war comes, it comes not without cause, unmerited; we have to understand this, and our own shares in having brought it about.

And then we must go forward and think out, seek to understand, the part that each of us is playing or must play in it; even though we may not have fully understood our shares in the causes of the visitation, it is imperative that we decide without delay what we each shall do, and *then do it*. At the same time, and almost as urgently, should we reach true understanding of and extend sympathy for the more sinister parts that others play or may have to play, by choice or by necessity, and such karma as we, who know, avoid but they inevitably draw upon themselves therefrom. Then only shall we really be able to see that *all are working within the Plan*, that the evil is relative—it seems wholly evil, or mixed with more and more of good, according to the level it is viewed from—and, in the sight of the Absolute Timeless, it *is* Good.

* * * *

Perhaps one's deepest grief in war is over the deaths of countless fellow-beings, armed and unarmed alike, even innocent children, and the consequent bereavement of so many more left helpless and lonely; and over the maiming and rendering useless of still more lives. But worse than it all for the sensitive soul must be the sorrow and loathing of having to support, either helplessly or from a sense of duty, this

killing, maiming and general destruction; or perchance to order and direct it; or, worse still, to carry it out. Yet, should we flee from such grief? Should we not be prepared to bear it when through it some grave duty is done or some great purpose achieved? The tearing at our heart-strings will have its ultimate effect in some refinement, some deeper perceptions we shall be made capable of, in other years or lives; we know that the finest and loftiest and most loving among us are those who have, sometime or other, suffered greatly and deeply.

Killing even may sometimes become necessary; it is not difficult to imagine circumstances when even the truly perfect apostle and an example in his very person of love, pacifism and self-sacrifice may have to kill, an extreme case perhaps being that of finding himself confronting an armed madman who is spreading death and maiming indiscriminately around him. Self-defence comes very low down in the scale of motives which would force a man of such thought and fine sensibilities to kill; he would, in almost every situation in which only his own life was concerned, unhesitatingly risk the greatest dangers and face horrors and certain death rather than protect himself by killing. But when, by the timely incapacitation or even destruction of an insensate murderer or band of murderers, he is able to save innocent and defenceless lives, surely it would be only practice of the love which he professes and which rules his life to do so. His sacrifice would then consist in taking upon himself the karma—in ordinary parlance and conceptions, the

responsibility and consequences—of the killing. And that karma would be considerably modified, lightened, if the killing were done as nearly as possible passionlessly, without anger, without any satisfaction at the miscreant's fall, but rather with intense sympathy in his agony and death—in the truest sorrow of compassion.

Despite all we have learnt about death, many of us still regard it as an unmitigated calamity, and the bringing about of death the most unholy of acts. Yet when one's death comes, by whosever's mistake or neglect and in whatsoever manner, could one rightly regard it as anything but the happy fulfilling of a promise, life come full-circle, and the manner of it but a simple matter of karma? Must I not accept my death with the same joy as I accepted or should have accepted every change in my life, pleasant or painful? Why should it matter how I die or at whose hands? If I die of illness, as the majority of us expect to or will, someone must have had a hand in bringing even that about: my physician did not warn me in time, or was not diligent or clever enough to do the right thing when he was called in; or somebody overworked me when I should have been taking things easy, or caused me to expose myself unduly to cold or heat. But I do not bear him ill-will, and my dependants do not get him punished, for that. And if I die in a street accident or an air raid, am I, and they, to be any the less forgiving? Is there any question at all of wrong or forgiveness? Of course it would be infinitely better for my fellow-beings if I died naturally, or entirely through my own persistent

mistakes, so that no bad karma attached to anyone through my death. But, since millions of my fellow-men are still at the evolutionary level where doing wrong is easier than, or at least as easy as, doing good, and they still need to sow and reap painful karma for their onward evolution, they must act as the bringers of the suffering and frustrations that are still my due and the dues of the world of our days and after. So, with the world, I take my share of the sufferings—small or large, according to my karma; I *must* take it. And some of my fellow-men may well be the agents of my death also; in which case I must take my death at their hands also without protest or ill-will, graciously, gratefully.

* * * *

The dispensing of suffering on a large scale, poignant, seemingly terrible, soul-searing suffering, is done by war. For all that then, can it be called entirely evil? Can we, knowing our Theosophy, still repeat the strangely presumptive and unsound catch-phrases of the religious but unthinking good: "God does not will war," "All war is against God and His plan," etc.? Of course God does not, in a sense, will that there should be war—not even animosity—between man and man, and between groups of men of goodwill, *i.e.*, men working for the same great purposes, though differently. But when men work *against* the great purposes hard and effectively, when every means of thought and influence from higher planes, all the education, opportunities of happy growth¹ etc. have failed to turn

¹ Such as fine, rich and nourishing surroundings, vitality and virility, intelligence, inspiration, . . . vouchsafed in abundance.

them from endangering the Plan to the point of complete subversal and those working for it to the point of annihilation, what else is left but some cataclysmic removal or crippling of the perverse and dangerous portions of their race? War is such a cataclysm, perhaps more selective and less destructive than natural cataclysms—which, moreover, need centuries of predisposing causes, such as may not be forthcoming just when they are wanted. War brings the needed catastrophe, quickly and yet as relentlessly as natural cataclysms do; (there is almost no lack of predisposing causes for it in a humanity such as ours is, constantly reacting almost entirely to emotional and selfish urges and dispensing almost incalculable suffering near and far through such reactions—which suffering must come back to it, individually and collectively). Yet, at the same time, it creates the painful karma for those who need it for their future reaping (and growth through it), which a natural calamity could not provide humanity with.

Thus, even though we must strain every nerve to make war impossible and to prevent it, should it happen to be imminent; even though in the Plan—if truly followed and lived—there is no place for war; even though the horrors of war feed the forces of evil and fall on countless of the apparently innocent, and its losses are irreparable, its cost crushing; yet war comes, when disunited, undisciplined, unenlightened mankind has brought it on, and has thereby shown that it stood in need of its fiery ordeal and cleansing, and the rebirth through these.

* * * *

Surely then we are, all of us, faced with individual and very different problems as to what each shall do in the dire event of war. Not only will the circumstances of each individual and the kind of action called for from him differ, but each will only be able to see, feel and think to the extent that vision and the faculties of feeling and thought have been developed in him. Anything more than a little higher than his highest, whether in the matter of visualizing, feeling, reasoning or understanding, will appear to him vague or meaningless, even wrong, fraught with ill-results for him, his home, city or country, something to be effectively discouraged, opposed, or put down. (I intentionally say "more than a little higher," because at such times, in crises, a great deal more of vital thinking and feeling is done by us all, so that the points of view we had stopped short of and failed to appreciate or approve, now become real and valuable to us, even becoming the new guides for our further actions.) Thus, not only must those with perhaps higher sensibilities and vision not expect those with less—and these would be in immense majorities—to follow them or even sympathize with them, but they must be prepared for opposition, even bitter condemnation and perhaps violence, from these majorities.

So we are to act up to the dictates of the highest in us at the moment—a highest which, nevertheless, is all the time growing yet higher, slowly or rapidly according to what our vicissitudes are and how we react to them and grow. Many of us will feel that we must take up the sword or other-

wise actively help in prosecuting the war in our country's cause (which we believe to be just) or in the cause of another country unjustly attacked and ravaged, or in defence of a great ideal which is being trampled under foot. If, after the deepest and most impersonal thinking that we are capable of, we still believe so, then there is no greater duty for us than to enlist and fight or otherwise help those who are fighting; we shall do *that*—and that only—well; we could never be as effective, as wholly ourselves and wholly serving our cause, doing anything else that we have not yet been convinced is the higher or nobler thing to do.

Others may feel that nothing would induce them to partake of an aggressive action, even if it were for their country or some great ideal of theirs, but that, if their land, people, homes were attacked, they must and would defend them with all their might and all the fearlessness and devotion they were capable of. They could never—and they might perhaps even believe that no one could or should ever—stand by and see invaders laying waste their land and their cities and bringing death and suffering upon their people and their dear ones, without fighting in their defence and exterminating the enemy, ruthlessly if need be, by every effective means of warfare. For them again, if, on deepest thought, they are convinced of this, and so long as they remain convinced, there is surely no other way. They will and must find their places in the defence organizations and schemes that exist or which they feel prompted to create; anywhere outside these they would be ineffective, not living their

real lives or being their true selves, which, after all, is the purpose and ideal of our existence, even in periods of turmoil and danger for ourselves or our race. . . Why "even"? It is only in such periods, though not necessarily always of war, that we most live up to our true selves.

Yet others may have the same feeling for their land or people or cause, but consider that their particular work—some expert service they may be rendering such as few others could render—would be just as much, perhaps even more, needed by their country when at war, and that their turning to soldiering or defence work (which many a trained or naturally suited person would do far better than they) would merely deprive their country or cause of that special service which they could best render, and in rendering which alone they would be spending themselves most effectively. If, therefore, their country would allow it and war did not need them more urgently in the fighting lines, they would prefer to serve from where they are. But there is a greater price to be paid for serving one's people or ideals in the manner one considers almost unique to oneself: it is the likelihood of being most misunderstood and one's contribution least appreciated, perhaps even of reaping only obloquy or persecution.

There may be many such categories into which even sincere, sound thinkers fall—categories of progressive difficulty. And somewhere near the end of this scale of attitudes to war and to participation in war must come the attitude of people whose experience and thinking have led them to the position

that no violence against a fellow-being, however violent and dangerous himself, is ever justified or could ever bring ultimate good. To them the laws of love, sacrifice and karma are such realities that anything contravening them, for whatever reason, in whatever cause, must necessarily constitute the lesser way. If love is the greatest power in the universe, why not use that power instead of anything lesser; why do anything that would generate the opposite of love and whose reverberations and effects would not cease finally except by and in love? If love and sacrifice are the very spirit of service, then, when one's land and people most need it, what more effective service can be rendered—particularly on the higher planes, where conflicts begin and are decided primarily—than to fight or counter evil by taking on oneself the sufferings it brings, even death, rather than add an iota to it by any act entailing violence? The three laws are closely interlaced, and it is difficult to consider them separately: in the law of love sacrifice is implied, and the law of sacrifice has its foundations deep in the law of karma. For is it not the inevitability of effects, once the causes have been sown, that so absolutely convinces the pacifist that any violence he may do or be responsible for, consciously or unconsciously, will be returnable as violence—some time if not immediately—and will therefore only injure and disserve his fellow-men or his ideal?

What then of the suffering that must come to them through his not fighting? The best answer to that perhaps is that, surely, if his own sacrifice is of service

to them, that of some others of his fellow-men must also be—to still others; and these ordeals which his cause has to pass must make of it an altogether greater cause, purer, richer, stronger and more beneficent than ever. The greater the sacrifices of an individual, family, group or nation, the greater are the victory, the rebirth and the new destiny. We sacrifice but temporal things, at most our bodies of one life or the gains of a few years; but we attain to something that is of eternity. It is only apparently a sacrifice in the sense of a giving up, a surrender of something precious to oneself. Its real meaning is its literal meaning—a making holy; its real name is Triumph.

But we cannot lightly decide to choose a higher way, at whatever stage we stand or whatever that way may be. To be able unflinchingly to lay down our lives, to be ready for our bodies to be maimed horribly, to be prepared for the more lacerating experience of seeing others suffer whom our non-violent defence could not save, and to be able to suffer all this without a trace of anger or ill-feeling, without, in fact, any diminution of our love for *all* fellow-beings—even those at whose hands death or maiming come to us and ours and destruction to our most cherished creations—must need great clarity of thought, purity of purpose, devotion, character, regardlessness of self . . . , to which very few of us have attained.

(To be concluded)

SHAW DESMOND—OUR NEW CONTRIBUTOR

Author of *The Isle of Ghosts*; *Reincarnation for Everyman*; *Chaos*; *We Do Not Die*; *God . . . ?* etc.

Born in the Co. Waterford, of Irish and Anglo-French Huguenot stock; secretary and director of public companies in London when not long out of his teens; travelled widely, including six lecture tours of the United States, Scandinavia, etc.; sailed round Cape Horn in a windjammer in 1930, he "signing on"; also a trip to the Arctic in a trawler in 1939; has now a world group-audience for his books on religion and for his novels, filling the largest halls in London and abroad when he speaks. His *Chaos*, the war-novel of 1938, was selected as "the Book of the Month" and attracted wide attention, here and abroad. Was for many years in the International Socialist movement, and wrote his recognized history of the Sinn Fein movement, known as *The Drama of Sinn Fein*. As he says himself: "Europe and America and Africa have asked me to lecture, and my books have appeared in Russian and German and Danish—only Ireland has not invited me . . . 'the prophet without honour . . .'"

He is both spiritualist and Theosophist, speaking regularly on religion in the Queen's and Albert Halls, London, as abroad, but, as he insists, "his philosophy is of its own kind and is neither of East nor West—it being religion applied to life."

THE DHARMA OF NEW ZEALAND

VI. PHILOSOPHY¹

“DHARMA,” according to Besterman’s *Dictionary of Theosophy*, “is a word which cannot be exactly translated, meaning law, religiousness, quality, but chiefly the duty of an individual at a given moment. . . .”

This duty as regards philosophy could be of only three kinds :

1. The continuance of philosophy under its present form or forms ;
2. The creation of a partially or entirely new philosophy ;
3. The partial or total rejection of philosophy.

Since human beings have always displayed and still display a tendency to philosophize, it is not to be expected that philosophy will be discontinued. Also, when people philosophize, chance renders it highly improbable that they will produce philosophies exactly coincident with those of their forebears. Therefore alternative number 2 is that which will be followed.

Is there a “duty” for New Zealand in philosophy ? “Duty” is not a simple idea, but is complex. By itself the word signifies nothing. Duty always exists in relationship to something or someone. Now man has always engaged in philosophy in order to satisfy various sides and aspects of his own nature, and to make himself feel more at home in the bewildering and contradictory complexity of his own nature and of his surroundings. Man’s duty

¹ Essays I—V appeared in *THE THEOSOPHIST*, January 1940.

in philosophizing, then, is towards himself, and indirectly towards others, whom he may thus aid in formulating their own philosophies.

New Zealand may be regarded as capable of formulating a philosophy or philosophies which may be of indirect aid to the philosophizing individuals throughout the world. In what way can New Zealand carry this out ?

Before attempting to answer this question we had better examine the nature of philosophy itself. It is interesting to note that different philosophies flatly contradict one another. This has had the effect of bringing philosophy into disrepute. There is no doubt that philosophy has enormously less prestige than it had in Greece, Rome and in post-Renaissance Europe, up to the time of the rise of modern science. People will not look for their happiness in a thing which is so uncertain as to be manifestly self-contradictory.

They are making one mistake only—that of misunderstanding the nature of philosophy, which is most undeniably an individual and personal activity. One philosophy affirms that matter only exists—another that only mind exists. The reason for this discrepancy can be found by looking not at the world about which the philosophy has been formulated, but at the philosopher. A man’s opinions do not alter the world, but they tell us a great deal about the man who holds them.

We discovered that “duty,” by itself, is a meaningless term. Similarly, there

is no such thing as a philosophy by itself. A philosophy is the joint product of the mind which formulates it, and of the world with which that mind is in contact. A man who is succeeding in any avenue of life, and is looking forward to new successes, will, if he devotes any of his surplus energy to philosophizing, endow the universe with a purpose. This purpose, needless to say, is the purposeful attitude of the man projected outward. His philosophy is purposive and optimistic.

In the same world as this man is one who has realized all his aims in life and succeeded; weariness and cynicism enter his life, since the only purposes he ever entertained have been fulfilled. There is nothing worth while left to do, and, strangely, he feels just the same creature as before. Therefore, purposes are illusions and the universe is pointless. His philosophy, if he formulates one, will be of the ultimate futility of all things.

These two philosophies might very well be produced by the same man at two stages of his career. The universe itself gives no clue to their truth or untruth.

Man speculates not only upon whether the universe has a purpose, but upon the nature of the universe. Here also he is no less confined by his temperament. The more introverted type, absorbed in the study of his mental and emotional processes, tends to produce an idealistic philosophy, that is, one which makes matter either an illusion or dependent upon mind, spirit or "self." The extrovert, with his interest chiefly in the world around him, regards it as thoroughly real. To him,

mind is a function of matter, and his philosophy is materialistic.

Here, again, existence itself offers no clue to the truth or untruth of the two opposed philosophies. The existence and nature of the material universe are known only insofar as they are an object of consciousness, mind, or "self." On the other hand, it is equally true that consciousness, mind or "self" is known only insofar as it perceives or experiences the material universe or its imprints—thoughts.

Thus it is evident that philosophy tells us about man, and not about existence as a whole. Optimistic, pessimistic, idealistic or materialistic, it is the expression of a mind working through a temperament. New Zealand would do well to understand philosophy itself, rather than add to the already numerous attempts to explain the universe.

Every philosophy is composed of two elements:

1. The non-committal presence of the external world, and the experience thereof by a mind, spirit or "self";
2. The attempt to alter, take from, or add to this inevitable basis.

The idealist abolishes matter, the materialist mind, spirit or "self"; the optimist projects the purposes of his mind or "self" into the other half of the picture, the cynic does likewise with his lack of purpose.

Much philosophy is, in essence, a refusal to accept things as they are, accompanied by an attempt to ignore them or turn them into something which they are not. This is due to a lack of harmony between the philosopher and his environment, or to

disharmony within the nature of the philosopher; in either case, his philosophy is an attempt to establish harmony.

Another characteristic of philosophy is the creation of a "problem," which the philosopher then proceeds to solve. The problem felt varies widely from philosopher to philosopher. One example will suffice: The basis of the philosophies of the fourth dimension, as expounded by Ouspensky and many others, is a feeling that change in time constitutes a problem which requires a solution. Ouspensky's philosophy really does make it appear as if change in time is an illusion—that past, present and future are all essentially the same in nature. Perhaps they are; but the problem of change has merely been removed from the external world and brought into ourselves; fourth dimensional philosophy has still to explain how it is that change *appears* to take place. Change is still there, unsolved.

This failing is a common feature of all philosophies which attempt to deny any side of existence.

We are now in a position to attempt an answer to the question "What is New Zealand's dharma as regards philosophy?"

To me, at any rate, it seems that we could refrain from philosophizing for a while in order to realize what philosophy often really is: the creation of a problem followed by the attempt to solve it; that philosophies vary widely according to the temperament of the philosopher; that they are not necessarily the only means of harmonizing oneself with the world and within one's own nature.

We must realize that philosophy can lead us into two entirely opposed directions—right out of the universe into a hypothetical beyond which is as sterile as it is uncertain, or further into our everyday universe, which is our one certain possession, by enabling us to appreciate and recognize the existence of every side of life in that all-inclusive synthesis which we call "existence."

If as philosophers we are to benefit ourselves and humanity in general, we must then set about constructing philosophies of the latter type.

The above two processes, to me, are the dharma of New Zealand in philosophy.

L. J. SUTTON, M.A.

VII. PAINTING AS A MEDIUM OF SELF-EXPRESSION

Painting is a very high form of art, a very subtle and beautiful medium, giving the artist an admirable outlet for his creative energy, that energy which burns persistently and tumultuously in his breast—an energy which enables him to see untold heights to which his fellow-men are blind, and drives him to try and show by graphic example some shadow of the unheeded reality of life which he perceives. It is this perceiving of the heights, or glories, or realities, or even the source of life which is the basic and main-spring of all true art.

An artist must have a great conception of life to present. This is far more important than the technique. The faithful reproduction of form and colour is an excellent thing, and a good training; but for a picture to have a

message, an appeal, is by far the most important factor in the make-up of a good picture.

It is the artist's temperament which allows him to see the hidden beauties of our world, and his work is to help us to widen our understanding of them. An artist may draw our attention to the exquisiteness of the objects of everyday life, whose loveliness shines out to an ungrateful, uninterested world. The beauty of a drop of water, a leaf, a lighted candle, the sunlight upon a white cloth, a shadow, the round of a bowl, a subtle change in tone, a bold outline against the blue sky, be it a mountain or chimney-stack, tree or ash-heap, the slight movement of a scrap of paper in the breeze, or even in so-called ugliness—because in reality there is no ugliness. Look for beauty and you will find it. It is calling out to us from every direction; ready and willing to unveil its dazzling face to our joyful gaze, ready to stroke away our fretful anxieties with a soft, loving caress, and to give us strength and clarity of vision.

The artist must express this conception through his own self in his own individual and unique way. This is very important, as it will help others a little more to an understanding of life as a whole, and therefore to a further understanding of the particular fragment of that life which is manifesting through their personality.

The appreciation of an artist's efforts to express this life is an important factor in his success. To fully appreciate pictures we must be able to understand the language in which they speak; for they certainly do speak

to us. Pictures are not mute, they all have something to say. Some of them prattle about nothing, others talk more wisely. Some paintings are very insistent in their loud demands for attention: "Look at me" they say, "aren't I a pretty picture, aren't I smart with my gay colours, and lovely curves?" and so they go on inviting us to admire their vacant showiness. Most paintings of this class are not painted by artists, but by painters in the true sense of that word. There is no inspiration behind the technical work. There is no "soul" in the painting, it calls attention to itself alone. Also we would probably find a few in this class of a more definitely harmful category. These are paintings which express all the crudities of life in a crude manner, making a mountain out of a molehill. Crude forms are evolved with a complete disregard for the divine life which certainly exists even in the basest forms, giving expression to the painter's own crude emotions which ensoul the picture.

Then we have the picture which calls to us in a modest but powerful voice, bidding us not to look at itself alone but to look beyond or through it at the beauties which it of necessity but poorly represents. And if we take the advice of such a picture we shall, with a little effort, make a discovery of no small importance. We shall find ourselves in a new world, the artist's world, a world of undreamt grandeur and poetic loveliness, and we shall feel the terrific sensation which comes with the realization of the glorious beauty which is bursting and shining from every particle of matter in the universe. Maybe we shall also feel the sensation of mighty

pent-up power which an artist feels and tries to express.

The painting of the first type is not art. It is definitely not self-expression, but the expression of something altogether foreign to the true self. But this something is being expressed to an alarming degree in all forms of art in the West, and in part of the East.

Each country, as each individual, must have its original voice with which to swell the great chorus of voices which is being raised in the world today. Something original is something new, and any new development of expression is an unfoldment of a little more of the scheme of evolution, and the unfoldment of the scheme is the purpose and aim of our life. So that, in the light of this truth, originality is an essential quality for individual and country alike if they are to play their proper role in the colossal drama of life which is being acted in the theatre we call the universe.

To resist the degenerating influence in art, we of New Zealand can help the world in every way by forming a national art expression of our own, an expression of our youth and purity, so that through our art we may help uplift the world, which is truly in need of such upliftment. We have the opportunity of showing forth some unique characteristics. We have the privilege of being in a position to make a gift to the world, a gift of fundamental and far-reaching importance.

In the first place we have an inspiration in our natural surroundings. Nature has been particularly extravagant in its attention to our Islands. For sheer beauty we have our great forests and

grandiose Sounds; our magnetic purity is well catered for by our diminutive size, therefore our proximity to the sea, and also by our many lakes and rivers; and we have an ever-flowing source of power in our numerous mountains. From these various sources we can draw material for our art, and coupled with our own individual character and youthful spirit, it should be worthy of its Island birthplace. We can put into our art the pioneering spirit of our forebears, and the hopeful vision of the future, the vision of a virile youth growing into manhood, hailing contemporary nations as brothers and equals, rather than looking up to them with awe and aping in a childish fashion their every style and thought.

Finally, we must have the love of art. In Europe the people love to paint and to see paintings, they love to see colour and form; the artist loves the very feel of the brushes, the sight of thick paint, even the very smell of it, and he permeates his work with this love, for he has every reason to love his materials, knowing as he does, that they are helping him to express his conception of beauty for the benefit of his fellow-beings. The onlooker can feel with the artist and the artist in his turn knows that his message is not lost. It is the soul of the picture that we must look for. We must discover the yearning love and power that lie behind the pigments. If we have that passionate desire for self-expression we cannot help but succeed in establishing a powerful national art as our contribution to the world and to Art.

DOUGLAS MOIR

CORRESPONDENCE

DR. ARUNDALE AND THE WAR—III¹

IN your article "War" as published in the January issue of *The American Theosophist*, you suggest that every one should now get into the war on the side of England and France, because they are supposed to be so democratic and unselfish. This view is hardly consistent with your own admissions about India's present status, and also the greed of England and France in drawing up the Versailles Treaty. Some of those who wrote the Treaty would not even permit a reference to God in it. Incidentally, what was ever done by anyone in India to correct the injustices of the Treaty from 1919 to 1939?

I had the pleasure of attending the meeting of delegates at the National Convention of the American Legion here in Chicago, when the question of neutrality was discussed. If you had been there and made the suggestions that you made in your article before that group, you would have been hooted down.

The question of neutrality is our problem, and you have no business to make any suggestions to us Americans as to how we shall conduct our foreign affairs.

KARL L. REINKE,
Chicago

IV

First of all, my greetings and respects, then a bit of philosophy from one Theosophist to another.

Hitler's karma is permitting him to do something from which the majority

¹ See our last issue for Letters I, II on the same subject.

would shrink. It is a dreadful karma, but possibly the resulting readjustments are going to prove that they were necessary.

The Jews themselves have a dreadful karma, but it *is* karma. It was they who said to Pilate: "His blood be on us, and on our children" (*Matthew*, XXVII, 25).

Since you wrote the article on War, Poland has fallen. To many it has seemed that Britain and France *had* to combine for the defence of *Britain and France*, and why should any country hasten to bring on a world conflagration?

We should fight when we must, but the longer we can postpone another World War, the greater the chance that clear thinking and statesmanship may bring Peace.

And where is the logic in holding meditations for peace while urging all nations to get into the war?

Certain countries must war, just as certain youths must fight, but that all men should join in is unthinkable, and certainly unnecessary.

Surely we need a Place of Peace—we need many places of peace. And I know you will be sincerely glad that I express my opinion when I sincerely differ from you on a matter of such vital concern. It is the only time I have ever found myself on the opposite side of the fence from you.

BARBARA PEARSON,
Berkeley, Calif., U. S. A.

THE THEOSOPHICAL SOCIETY AND MR. KIRK

The gist of Mr. Kirk's thesis (*THE THEOSOPHIST*, September 1939) may be summarized in his question: "If Theosophy really is an equivalent to the expression and manifestation of the One Life, why should it be necessary to concretize this truth in this personal way, and hark back and do homage in this manner to embodied human beings called Masters, said to be living somewhere in Tibet?" (p. 548).

We may answer the question by another question; if, as Mr. Kirk says further on in his thesis, "the One Life shows in its manifestation Infinite Love, Wisdom and Power," etc., how does he account for the manifestation of Separation in the form of hate, cruelty and war?

All students of Theosophy will agree that the One Life is Love, but Its expressions, especially in the human kingdom, for long, long periods, are far from loving. In fact, the greatest and the longest travail of the Evolutionary Scheme consists in making man, as an expression of the One Life, become as one with the One Life.

Now, there are men and women who take a longer view of the function of The Theosophical Society than merely *believing* in Reincarnation, Karma, the One Life, etc. The hint from *Light on the Path*, "Try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory," has called forth a response—vaguely and dimly at first—from the inner recesses of their being.

THE POWERS OF DARKNESS

We know by experience that on our planet there frequently spring up, here and there, movements of confusion, discord, hate and strife, leading to wanton massacre, enslavement of entire populations, literally crushing the lives of men, women and children.

A peep into such hell-holes of sadism as Dachau, Sachsenhausen and other concentration camps is enough to freeze the very marrow of the bones in the average man or woman. Right at the present time there are movements in nearly all parts of the world masquerading under various glammers, such as super-patriotism, sustainers of religion, schemes of social justice, but behind them is the iron glove of the Black Sorcerer. And if these movements are allowed to spread—and in some countries they did and do spread—it means untold agonies for thousands upon thousands of mankind.

WHAT IS SADISM?

Science, psychology and psychiatry cannot explain why some men respond to a satanic desire to do injury, to cause pain, to kill, and the more excruciating the pain they cause the greater is their thrill. The student of Theosophy has an explanation for this.

As Mr. Kirk states it, the One Life is Infinite Love. This we know by experience. Thus, when a man commences to break up his selfishness, *i.e.*, his greed, his pride, his pretences, his fears and suspicions, he will more and more experience an inner calm, an inner harmony. As he moves away from

Separation, becoming more and more unselfish, drawing closer and closer to the One Life, Infinite Love, he will experience more and more the thrill of Union with the One Life, its final completeness—Nirvāṇa.

But if man's thrill is in the highest point of Union, unfortunately there is also a thrill for man in the extreme opposite, in the highest point of Separation-Sadism.

It is here that the Dark Powers ensnare many of mankind, using the Dugpas, manipulating the forces of the Second Life-wave, whose urge is Separation.

Many Theosophists feel that The Theosophical Society has a larger purpose than merely believing in the One Life. And some have a longing to curb, to minimize and finally eliminate the satanic work of the Dark Powers, so as to shorten man's agonizing path to Union with Life Eternal. Hence, their response to the hint of the Powers of Light to give their aid to the few strong hands that hold back the powers, of darkness, etc.

Mr. Kirk speaks of fallibility and limitations of the Masters. Now we

may as well speculate on the limitation of Nirvāṇa in comparison to Mahā-parinirvāṇa, or the limitations of Brahm to Parabrahm. It is sufficient for us at our stage to understand and perhaps realize that some men have attained to that Union with the One life. These we call Masters, and some Theosophists do look up to Them.

Why are the leading representatives of The Theosophical Society allowed to make blunders, etc., asks Mr. Kirk. It has been explained again and again in Theosophical literature that the Masters do not make automata out of men, and some blunders are allowed so that the blunderer may learn by experience. And yet, in spite of "outstanding blunders affecting vital issues," The Society is a going international concern, with life and vitality in many parts of the world, indicating guidance and sustenance from Them. Again, the fact that in those countries where the reign of the Dark Powers is strong The Theosophical Society is immediately suppressed, is a clear indication that The Theosophical Society is an agency and a force of Light.

LOUIS B. BALL,

Long Beach, Calif., U. S. A.

WHAT IS TRUTH ?

In criticizing the Theosophical viewpoint of Dr. Arundale and THE THEOSOPHIST, Mr. Ernest Kirk, in his article in the September issue, levels his attack from two different sides which presents a seeming inconsistency.

He deplores the present trend of Theosophical presentation as becoming more doctrinal as compared, we assume, with the more "pure" Theosophy first presented in 1875. Yet in the same

article he intimates that Theosophy has *not changed* to meet changing world conditions.

I feel I have a particular right to disagree with Mr. Kirk, because I entertain a considerable respect for his opinion; perhaps a particular understanding of his viewpoint.

For over twenty years I felt about Theosophy very much as Mr. Kirk does. A devotional aspect is sometimes one

of the hardest qualities to develop. Yet if one remains fluidic in thought, impressionable while yet sceptical, the change will eventually be wrought. In fact, if one engages seriously in meditation that change *must* take place. One unbends. The stiffness of the lower self melts in the expanse of the Higher.

When Mr. Kirk deplors the homage we do the Masters, he is in reality censuring our acceptance of their leadership. If we follow the doctrine of reincarnation to its logical conclusion, how can we escape the fact that there are Beings far evolved beyond ourselves? Is it not reasonable that we should try to profit by their greater knowledge by accepting them as Teachers?

An officer counts upon the complete obedience of his soldiers. That obedience is given not because of the officer's infallibility (as Mr. Kirk evidently believes) but because the soldier in the ranks unquestioningly accepts his officer's superior knowledge—especially as regards the Big Campaign, which is God's Plan or Evolution.

Perhaps our viewpoint depends quite a little on whether or not we wish to be soldiers; whether we really want to be cogs in the wheel of evolutionary progress.

It should be remembered that one man's theory is another man's truth. Many of the "theories" propounded by Dr. Arundale and others may be truths to them—and to others. It is doubtful whether so many of us would maintain our confidence in the theoretic pronouncements of our leaders were we not able, throughout the years, to verify some of them, and to transform many a theory into personal experience.

Actions speak louder than words. Why not examine the life of an Annie Besant or a Leadbeater? Has it been usefully conducted? Did it seem to have direction? Was it powered by a vital force? Was it dedicated to a beautiful, merely beautiful ideal? Or did it at the same time also embrace an entirely practical conception of the Unity of Life? In other words, was it the life of a theorist; or the life of one who really knew?

Truth in the phenomenal world (or perhaps in any other) is never a definite quantity. We cannot simply take Truth and say: "I have it." All that we can hope to do is to grasp a fragment of it here and there, and to add these to our precious store. That is probably why no two persons ever have just the same Truth. It must vary—even as people vary.

Once we recognize that this variance exists, we instinctively exercise caution in laying undue stress on the Truth we happen to possess. Our senses for what others call *their* Truth become sharpened. We begin to recognize that there are certain indications and earmarks. We learn to apply these, to test. Sometimes we find that the Truth we are gathering will not fit into the receptacle we have built for that purpose. We try to stuff it in, but it will not go. A painful decision must now be made. We must cease further gathering; or mercilessly discard the beloved receptacle that has served us so long and faithfully. Often it is a *very* painful decision to make.

A. H. PERON, *Chicago*

26 September 1939

BOOK REVIEWS

Ancient Egypt Speaks, by A. J. Howard Hulme, Honorary Certificate in Egyptology, University of Oxford, and Frederick H. Wood, Mus. Doc., Dunelm, Honorary R. C. M. Rider & Co., London.

In this book the authors record the messages given in partially entranced mediumship by a girl named Rosemary (whose portrait is given), described as a well educated, normal, healthy English girl, at the International Institute for Psychical Research, South Kensington, on May 4, 1936 and other dates.

It appears in the course of the narrative that Rosemary is the reincarnation of a Babylonian princess named Vola. One of her associates (she was the wife of an Egyptian Pharaoh) was an Egyptian girl named Nona.

The messages were recorded on gramophone discs by the authors at Nona's request, Nona's object being to restore the *spoken* language of Ancient Egypt, so that, on hearing it, Egyptologists may, if they choose, hear the actual spoken language of Ancient Egypt, instead of the rough guesses and fragments of it which they have pieced together at present—thus giving life once more to a dead and forgotten language.

Here are a few extracts :

Nona then spoke of her main purpose in contacting Earth—to give some account of life in higher spheres which she had reached, to "go on" from this initial experiment to more important work. To

attain this end, she suggests that the restoration of the unknown elements of the Egyptian language should be a convincing preliminary measure.

She then proceeds to give credit to Egyptologists for what they have already reconstructed from Ancient Egypt. Then comes the astounding challenge. A living person (Rosemary) "has recalled her former life as Vola in Egypt, and testifies that Nona was her friend and contemporary" (p. 114).

To sum up, therefore, we may place on record that the Rosemary case appears to provide definite evidence of reincarnation. Many students who might not concede this would accept "Vola" as a subliminal personality of Rosemary, but this, without reincarnation, leaves 900 accurate language-tests unaccounted for. The hypothesis of another school of psychic research is that the subliminal mind of a medium constantly "fabricates." That theory again is disproved by a wealth of facts unknown to the medium's conscious mind, correctly stated in the Nona and Vola memories of Ancient Egypt. Rosemary has more than once said that she "feels more real, more alive in her Egyptian memories, than in her present existence." "The picture is all these," she added "but it is shut off by a veil of clouds. Now and then I see glimpses of it, but unexpectedly."

From the facts stated in this chapter, I therefore suggest that a reasonable supposition would be that the hidden or larger consciousness in each of us may know more about us than does the normally conscious self; that it could tell us much we have never learned in this life, of lessons which nevertheless may have been

learned for all time by our greater selves : that it remembers what our normal memories have never been able to recall. Nona's teaching adds the important suggestion that in some measure it knows our future as well as our past. Therefore it may indeed be part of a much greater personality than the one by which we are known here, even to our most intimate friends ; a personality to whom past, present, and future are all one ; a self partly imprisoned for a time in a physical body to gain experience not otherwise obtainable, but none the less of immense value to our ultimate spiritual growth. But whatever theory may ultimately hold the field, the Veda evidence and language-tests appear to provide ample testimony, for present showing, that Rosemary once lived in Ancient Egypt (pp. 106-7).

The book closes with a warning by Nona that the world of today is rushing perilously near to self-destruction, and that this is mainly in consequence of materialistic beliefs verging on atheism. She says that the chief disturbers of the peace today (Germany and Russia) are atheistic, and have no belief in survival after death. It is for this reason she has returned to earth from higher planes to utter a word of warning to western civilization ere it perishes. If the warning is accepted, it may escape disaster by a shave, but it will be a near thing !

H. L. S. WILKINSON

HINDI PAMPHLETS

Rai Bahadur Panda Baijnath, B.A., a former General Secretary of the Indian Section, has written two more very useful pamphlets in Hindi.

The Bhārat Samāj Hindu Congregational Pooja : A preface explains the inner side of religious ceremonies and sacraments and the Gāyatri, as great Theosophists have seen it ; this is followed by the whole service as practised by the Bhārat Samāj Temple.

The Chakras, the Kuṇḍalinī, and Their Experience in Hindu Books : This is a book, rather than a pamphlet, of about 100 pages. The chapters on the Chakras are based on C. W. Leadbeater's book *The Chakras* ; those on Kuṇḍalinī on G. S. Arundale's *Kuṇḍalinī : an Occult Experience* ; and the experiences are taken from Hindu Books. A very worthy attempt.

The pamphlets are published by the Indian Bookshop, Benares.

FOOD

You and Your Food, a shilling pamphlet by Grace M. Bishop, M. A., emphasizes in a clear understandable way the various dietetic needs of the body. One would have wished, perhaps, that the use of calcium in regulating the alkalinity of the blood had been emphasized, as this is an even more important function than bone-building, and in these days the subject of alkalinity is so much in the public mind. Yet the book is useful and calls attention to the main body needs, telling from whence they can be supplied. It is to be regretted that flesh-foods are listed as suitable for human consumption, as from so many standpoints the use of flesh is degrading to humanity.

(The pamphlet is published by the C. W. Daniel Co., London.)

A. H. P.

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The Music of Peace

THE WORLD'S CONCERT OF NATIONS

By CAPTAIN SIDNEY RANSOM



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The old phrase, "the concert of Europe," might seem almost a derisive one to-day, but what is being increasingly realized is that the *ideal* implied by such a phrase is right. And further, that we should be thinking in terms of a possible concert of all the people of the earth. In the analogy of a concert, an orchestra, we have the thought that though there are several different instruments, each with its distinctive function, there is but one composition being played out. Each instrument has to offer its own efficiency, its own influence, but beyond that giving of its own individual efficiency it must be played as a part of the *whole symphony*. An individual efficiency and excellence must not obviously be allowed to upset the proper proportion of the whole. The analogy also suggests that there is a master-conductor who already knows the whole piece of music to perfection, and whose function it is to harmonize all the several instruments into the one pattern. The score has already been written, but its manifestation awaits time and experience.

With nations, each has its own contribution to offer; nay more, each is destined one day to make that offering as a part of the whole. In the national orchestra too often we have individual instruments desiring to play and to be heard at all times, and few of such instruments have yet learnt that often their best contribution may be in a pause, a rest. In Europe, a number of small and large communities each claim the sovereign right to declare war upon another. That surely is an outworn, out-of-date right, even if we admit it ever was a right. We need to re-value such words as "rights," "freedom," "independence." All members of an orchestra have rights, but not to play at their own sweet will; the only true rights are the rights to co-operate with the conductor. Nationalism has, of course, its place, but nationalism and patriotism have often been

exaggerated and over-emphasized to a degree that literally defeated its own ends. A school or other community usefully has its own loyalty, but it is a dis-service when such a loyalty is allowed to encroach on one's loyalty to the larger group, of which the smaller is but a part. Advocates of party issues must be ready to let them take second place to world issues. The leader we are looking for is one who is big, big in views and big in the power to unify.

No one definition of what a nation is has ever been agreed upon. Religion, language, territory, ethnic types, forms of government—these may belong to a nation, but *yet are not the nation*. In earlier days, maybe, a nation could be accurately defined in terms of a religion, or even by a set of particular customs, but to-day a nation offers harbourage to many religions and to many different types. Mankind is obviously far older than any race or nation. The many races come and go as do the waves on an ocean, but there remains the continuing ocean on whose bosom innumerable waves have their little day. Is it not possible that a nation exists primarily for SOULS, for giving particular experience to souls (as a school does to pupils) and hence the length of a nation's life depends upon the work intended to be done?

So it is that the best historians are those who speak to us in the form of poetry and folklore. Such poets give us an interpretation of those passing facts, which mostly fill our school histories. The poets help us to grasp the true meaning and purpose of any great period; they help us to see the essential solidarity of mankind. Too often the teaching of history has kept alive national enmities. H. G. Wells says "a nation is a spiritual entity." In studying nations we are trying to read the pilgrimage of a spiritual adventure.

The words "nationalism" and "internationalism" are not opposite words, they are complementary. True nationalism implies internationalism. The word "internationalism" means "between nations" so therefore obviously presupposes a co-operation between them. The word most certainly does not suggest un-nationality; still less anti-nationality.

The one life, common to all, has infinite possibilities and aspects and any one individual or any one nation can but express a few of those aspects at any one time. In the early stages of evolution the nations, in order to *become* nations, had to develop separteness, even selfishness, but as evolution proceeds a new factor becomes important and co-operation rather than competition should be the order of the day. Those in whom the pioneer spirit consciously lives must ever be trying to play out the yet unsounded note, knowing that real progress will inevitably be in terms of that new note. We need not condemn the past deeds of the nations; to us, now, it seems they followed lesser light than we now know but let us at any rate determine to think and act in terms of a greater light. Everything that tends to Union now is on the line of evolution, and everything that tends toward separation is on the line of the past. The old patriotism was "my country, right or wrong" but the new gives way to the newer patriotism which seeks to discover the note that each nation has to sound in the concert of the world.

So strong to-day is the feeling for internationalism, that some writers have even gone to the extreme and condemned nationalism. But true nationalism is a precious and choice flower. Though we do well to discard a counterfeit coin, yet the existence of a counterfeit implies that a real coin exists. An individual is born into a nation because he needs to learn the lesson that nation can teach, and it is high education that our youths and maidens should be taught to be finely and nobly national.

If every nation has a special word in the world-song of life, may we make a humble attempt to determine what that word is for some of the nations in the world to-day?

Australia; the spirit of adventure and brotherhood, and a wide-spread appreciation of the beautiful. Also love of the open-air.

Austria; the spirit of culture, into which the spirit of the quest largely enters.

Belgium; the spirit of independence and virility.

Holland; practical idealism, the spirit of common-sense.

Germany; the spirit of discipline, strangely and wonderfully permeated by the spirit of the Quest.

India; the spirit of the Aryan civilization and culture—rightness and appropriateness for every particular occasion.

England; the spirit of respect for law and order and practical capacity.

Russia; the spirit of Holiness, mysticism, culture. This I believe is the real Russia which will re-emerge after its years of obscurity.

Italy; is experimenting with new type nationalism, which, whether we agree with it personally or not, should not prevent us from trying to understand it.

And what should a visitor, such as I am, say of America? I believe that you have here splendid evidences of a Quest of The New Age, and of giving spiritual values to material things. In material things, it may be that yours is the work of solving the pressing problem of distribution. Production has been solved, it has been said. How can these goods and materials be universally and fairly distributed so that humanity may have leisure rather than unemployment?

Whatever may be your contribution, it must be for the whole world. There is no reality in isolation. The only legitimate isolation is the temporary one provided by an Isolation Hospital. We all need to sit round a common table. An attempt to do this has been called a League of Nations. It was an experiment, an early experiment, and being but an infant it has had many tumbles. But is the idea behind it right? I believe it is. Let us re-name it, if need be, re-constitute it, change its form; but it is only as we strengthen the will for peace, organize for peace, want peace, be prepared to sacrifice for peace, that peace will come, and the true harmony, the symphony of the Nations heard to perfection.

(Radio Talk given by Captain Sidney Ransom at Columbus, Ohio, Station WOSU, May 23rd, 1936, and over WKRC, Cincinnati Ohio, May 28th, 1936.)

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