

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

March 1939

Vol. LX, No. 6



TRANSMUTATION

GEORGE S. ARUNDALE

INTEGRATION: THE WORLD'S NEED

ADELAIDE GARDNER

SOCIAL AND TECHNOLOGICAL TRENDS

WILLIAM KNIGHT

AN APPROACH TO "THE SECRET DOCTRINE"

FRITZ KUNZ

IMMORTALITY AND THE FOURTH DIMENSION

A. C. HANLON

"BUTTERFLY MOUNTAIN"

J.A.P.

BEHIND PRISON BARS

SERGE BRISY

The Cycle Of The Will

GEORGE S. ARUNDALE

THE SPIRITUAL ADMIRALTY OF THE WORLD

Those who are officers of, or apprentices to, the Spiritual Admiralty of the world, are learning navigation, the navigation of the world.

For the moment the world-ship is in a storm, and these officers and apprentices have the wonderful opportunity of being allowed on the Bridge to see at firsthand how the world-ship should be navigated.

To be on the Bridge is the one thing that matters for those who aspire to become navigating officers of the world.

There are some who look but do not see. There are some who look and become immersed in their own ignorant conceptions as to how the ship should be navigated. There are some who look and who understand deeply.

G. S. ARUNDALE

THE THEOSOPHIST

(Incorporating "Lucifer")

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

EDITOR: GEORGE S. ARUNDALE

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

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

CONTENTS, MARCH 1939

	PAGE
ON THE WATCH-TOWER. THE EDITOR	409
THE CYCLE OF THE WILL. GEORGE S. ARUNDALE	418
INTEGRATION, THE WORLD'S NEED. ADELAIDE GARDNER	423
SOCIAL AND TECHNOLOGICAL TRENDS. WILLIAM KNIGHT	431
AN APPROACH TO "THE SECRET DOCTRINE." FRITZ KUNZ	435
IMMORTALITY AND THE FOURTH DIMENSION. A. C. HANLON	444
FROM THE SEA-SHORE. PEGGY STREET	450
THE ARTS IN EAST AND WEST. GEORGE S. ARUNDALE	452
SHAPER SHAPED (Poem). HARINDRANATH CHATTOPADHYAYA	454
"BUTTERFLY MOUNTAIN"—PILGRIMAGE TO ADAM'S PEAK. J.A.P. AND C. W. LEADBEATER	455
KARMA. FROM A ROOF TALK BY THE PRESIDENT	460
THE SPIRIT AND SERVICE OF SCIENCE. E. W. PRESTON	461
DOES PERFECT JUSTICE RULE THE WORLD? (An Answer to a Question). W. B.-L.	462
NOTES AND COMMENTS: The Paraguru or Mahachohan—A Professor's Experience—The Reincarnation of H. P. Blavatsky—The Theatre in America	465
A TURNING POINT IN HISTORY. IRENE M. PREST	469
BEHIND PRISON BARS. SERGE BRISY	472
THE WORLD'S CONSCIENCE	481
JOINED TOGETHER	482
WHO'S WHO IN THIS ISSUE	483
THE THEOSOPHICAL SOCIETY	484
SUPPLEMENT, INTERNATIONAL DIRECTORY, ETC.	xi
INDEX, <i>The Theosophist</i> , Vol. LX, Part 1	a

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

BE COURAGEOUS!

Do not forget that the earth is the refining furnace of the Ego, that the limitations of the physical, the inequalities of evolution and, in consequence, the impossibility of the majority of people realizing, even for a moment, their unity with the Universal Self, is the reason for so much sorrow and so many personal grievances. . . .

The Scriptures of all Religions show us that it is only through suffering that we can attain perfection, so no matter if you do feel at times too weak to go on, be comforted ; no matter if the whole world seems to forsake you, be courageous ! Know that at such times your strength is being tested, and if you hold fast to your ideals and are true to your own Higher Nature, you are not alone, but sheltered by the Divine arms of Truth that will bring you all in good time to the joy and peace that passeth all understanding.

H. S. OLCOTT



On The Watch-Tower

BY THE EDITOR

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

VALE ATQUE AVE!

AS I have been expecting, the Italian Government has at last dissolved our Italian Section. I have received the following communication from one whom I must now call the late General Secretary of the Section, Signor Castellani:

SOCIETA TEOSOFICA ITALIANA

Milano,

January 24th, 1939

Dr. G. S. Arundale,
President of The Theosophical Society,
ADYAR—Madras (British India)

Dear President,

This is to inform you that by a decree dated January 14th, served on me but yesterday, the Italian Theosophical Society and all the Lodges existing at the date of the aforesaid decree, have been dissolved.

All the Society's assets (books, files, membership lists, book-keeping records, etc.) have been handed over to the Authorities.

Within the next few days I shall mail you a detailed report.

With kindest regards,
Secretary General
(resigning),

CASTELLANI

Russia, Germany, Austria, Italy—we have lost them all awhile, but only awhile, for I know that when the present miasma of darkness is blown away by the mighty winds of freedom our Society will once again be honoured by the membership of each one of these unhappy countries. We have only to wait, and while I feel a little sad that my Presidentship should have synchronized with some of these

distressing happenings, I am on the other hand thankful that I am thus given the opportunity of redoubling my energies in doing all I can to strengthen our beloved Society and to spread more intensively than ever the light of Theosophy.

I feel more than ever that our Society is becoming a stronger force in these days of the world's weakness. I feel that we have behind us, as rarely before, a driving power which will enable us to triumph over all difficulties, even though, as is inevitable, the darkness without has here and there penetrated within. With such penetrations I shall be as ruthless and as uncompromising as I can, for at all costs The Society must be guarded against attacks which should only come from without. This I owe to the future and to the past, and I shall fulfil my obligation to the uttermost.

I thank most sincerely my Presidential Agent in Italy, Dr. Gasco, and his colleague Mr. Roberto Hack, for all they have done to try to save the Italian Section for Italy's service. They worked heroically, but in these days *force majeure* has its temporary victories, and they have been compelled to accept defeat, but with their flags flying bravely to the breeze of adversity. It was, of course, fatal for Signor Castellani to try to tamper with the integrity of our three Objects, to seek to confine the Italian Section exclusively within the Italian territory and the present Italian conceptions of government. As he was unable to do so, since a substantial proportion of the Italian membership was unwilling to render this disservice to Italy, the intervention of the Italian authorities was a foregone

conclusion, despite all Dr. Gasco and Mr. Hack could do to make clear the fact that the Objects of The Society are in no sense subversive of the true interests of the Italian people. So, for a short while we are without Italy. We are indeed losers, but Italy is a loser also. May we soon be united once more for the service of Universal Brotherhood and to the greater glory of Italy.

A MONTESSORI MESSAGE

I am very happy to give prominence in this month's Watch-Tower to a beautiful and remarkable utterance of Montessori in connection with the recent festival of Christmas. And I feel honoured that this great lady has accepted my invitation to visit India in October next and to stay six months. She will study Indian conditions and relate her educational system to the needs of the Indian child. We shall place at her disposal, of course, the Montessori department of the Besant Memorial School, and I hope she will direct a training class at Adyar, which will, of course, be open to as many as can be accommodated. While here in Madras she will stay at Adyar, but I am arranging for her to visit the most important educational centres throughout India and to give lectures in them and conduct training courses. I shall write more about this next month. In the meantime the spirit of her work could not be more appropriately expressed from the point of view of Indian education than in the great message that follows :

The social events of the year should unite us more closely this

Christmas than ever before. But it is not music or joy that is in our hearts; we are thinking of other things, of the massacre of the innocents, of the grief and tears of the mothers, of innocent blood spilled in a mad fury of barbarism. It is the flight into Egypt: the children are leaving their fatherland in search of a refuge.

But, were not such events once closely connected with the birth of the Child, the Saviour? This was the Child they had all been seeking, but no one had discovered Him; only some humble had seen Him. To find this Child even the most powerful in the world had to trust to a Star which guided them.

So it appears to be happening now. The Child is born and we must seek for him: a Saviour is living among us.

In our century, which has been heralded as the Century of the Child, the adult is swept away and engulfed in his petty or fiendish scheming. Our hope is in the Child! When it is realized that the fallen man must seek in the child the help for his salvation, human society will be rebuilt and redeemed.

MARIA MONTESSORI

That which follows is a record of actual service of those who, in various countries, are in the grip of hatred. On return into the outer waking consciousness, I found myself impressed with this record of my reaction to the conditions in which I had been moving during the sleep of the physical body:

TRANSMUTATION

Sometimes, oftentimes, I think I cannot bear it. For I go into the places of black desolation where cruelty reigns unchecked, where mercy is unknown, where the lust of savages seeks out its victims and covers them with fearful suffering and terrible dishonour.

Sometimes, oftentimes, I think I cannot bear it. For round about me, surging up to me in pathetic and pitiable clinging are those to whom naught is left but utter despair. Behold a friend! Is there, then, by chance, even the feeblest glimmer of hope?

Sometimes, oftentimes, I think I cannot bear it. Families, families, families—grandfathers and grandmothers, fathers and mothers, children, children, children, relatives, close friends, the joys of marriages about to be blessed, little ones about to be born, peace, prosperity, hard living, but thankfulness for the mercies of love and comradeship.

Into it all bursts gloatingly calculated savagery, and tragic ruin desolates into inconceivable agony. Unbearable agony? Sometimes, and then desperate suicide. Otherwise . . . it must be borne, and is.

Sometimes, oftentimes, I think I cannot bear it. I see all these things. They cannot be hidden from me. No muzzling of the press, no lying declarations, can conceal the truth from me, for I have the right, I have the duty, to know, and therefore to help as best I can.

In the radiance of my colour body and under the symbol of Him who is Lord of all, I move among the black clouds of desolate despair. And the little children cling

to me weeping for the love that is no longer theirs. Young men and women challenge me to justify my radiance, and to fulfil the Star. Young wives and young husbands hold up to me their new-born babes and passionately demand that I shall deliver them. The old look at me dumbly, dishevelled, eyes dimmed by the darkness within.

Barbarism Reborn

Sometimes, oftentimes, I think I cannot bear it. For the evil-doers laugh at me. They dare me to save their victims. They laugh and laugh and laugh.

Sometimes, oftentimes, I think I cannot bear it. All the horrors of the past—the horrors of the persecution of the Christians in ancient Rome, the “holy” inquisitions of the Middle Ages—all are reborn, the utter savagery of them all is reborn, in the power of the deeper iniquities which today are within the compass of man.

Sometimes, oftentimes, I think I cannot bear it. And so-called Christian countries throughout the world, and countries pretending to observe the precepts of mighty Members of the Company of Compassion, remain content to suffer those whom they have placed in authority over them, their rulers and governments, to remain silent, to take no action, to make no denunciation.

Sometimes, oftentimes, I think I cannot bear it. And while civilization is being feverishly, ruthlessly, in the crude manner of the ancient destroyers of the noble, and of the blood-befouled haters of the weak, broken into pieces, some nations there are which are afraid of being

hurt, and connive at any expedient, honourable or dishonourable, to keep them safe!

Sometimes, oftentimes, I think I cannot bear it. These nations suffer their governments to maintain cordial relations with those who work iniquity, for they have no courage to denounce it and make war upon it. When wrong is condoned, is protected from attack, its armies are advancing upon the right and are attacking it. There is war, but these nations choose to turn their backs upon it and say it is not there.

Governments Counting the Cost

Sometimes, oftentimes, I think I cannot bear it. There *is* war. There *is* degradation. There *is* dishonour. And out of these must come suffering. Where wrong is widespread, where the forces of barbarism are triumphing over the forces of civilization, where peace and brotherhood are in danger, there let there be the sternest denunciation at whatever cost, and let the spirit of war be solemnly invoked to halt the evil that threatens the whole world.

Some nations and their governments are counting and counting and counting the cost. And they go on counting while the cries of the helpless are sounding terribly in ears they would make deaf. They see their fellow-men, they see women and children, plunged in their thousands into ghastly misery. And they say they cannot afford to help them. It is too expensive. They must think of themselves first. So they go about seeking all manner of compromises, all kinds of adjustments. They rush hither and thither, and declare they are much pleased with the cordial

relationships they have maintained or have perhaps established. They sign documents. And the forces of barbarism laugh and laugh and laugh. They laugh because these things make not one jot or tittle of difference to them. They laugh because they see the selfishness of statesmen and of nations, which is ever being used to guard their peoples from discomfort, to preserve them from war, to keep them comfortable in the midst of others' agony.

Sometimes, oftentimes, I think I cannot bear it. Where are the countries, where are the peoples, where are the statesmen and leaders, who prize honour and justice above safety, who have the courage to run risks for the sake of delivering the weak and oppressed, who are willing to stake their very existence upon an offering of their all in the cause of freedom?

The peoples are willing, but the statesmen are weak. They are afraid, and rush hither and thither in vain attempts to ensure a peace which they are ready to buy at almost any price. And while the world is waiting for action, for the vindication of honour and justice, for the guarding of civilization from its undermining by barbarians, for men and women whose spirit is the spirit of greatness and courage and not the spirit of expediency and procrastination—while the world is waiting for these, cruelty goes on its way unchecked, mercy remains trodden underfoot, the lust of savages continues to have its fill, and thousands upon thousands of hapless victims are thrust down into bottomless hells.

Sometimes, oftentimes, I think I cannot bear it. But I must bear it, for they cannot. I must give them all I have to give, for all that they had, their very moral courage itself, has been torn away from them.

I must bear it, and I must seek out others who also will bear it.

What others are not doing, we must strive to urge them to do. But whatever others may or may not be doing, we at least must do our duty, even though almost alone.

We cannot do more than this, and more is not expected from us.

God's in His heaven, and if we will but strive to be gods on earth, all will yet be well.

Yes, I will bear it, and happily.

THE WORLD IS AT WAR FOR ITS SOUL

“For what is a man profited, if he shall gain the whole world, and lose his own soul?”¹

Today the world is once again at war for its soul. So was it from 1914 to 1918, and though its soul was made safe, the safety seems to have been only for a time, for today there are those in the world who seek to gain the world, but who do not seem to know that the world they expect to gain can be but the body, the form, the outer husk. Their gaining of the world would be at the cost of the world's soul and of their own souls no less.

The mighty Guardians of the world will not permit this. They will not allow the world to be gained at the expense of its soul. But the cost of the refusal and the pain of

¹ Matthew 16, 26.

it depend largely upon those who are the world's most civilized denizens—the higher reaches of humanity.

If such as these hesitate, are afraid, allow their own interests, the interests of their countries, the interests of their faiths, to weigh more heavily in the balances than the interests of the world as a whole, then the cost of the refusal must needs rise, and the pain of it must needs be intensified.

On the one hand there are those who seek to gain the whole world for their selfish and narrow interests, and whose weapons of seizure are hatred, ruthlessness, persecution, the callous indifference to honour and justice, the contempt for mercy.

On the other hand there are those who sincerely abhor such barbarism, but who are unequal to cope with forces which deem all means justified to attain the end in view, and who hesitate to involve their nations in the horrors of war in order to preserve to the world its soul.

Such good people who fearsomely hesitate, who seek to placate rather than to denounce, and who are prepared to buy peace at almost any price, are almost as much a menace to the world as those who deliberately and openly seek to enslave it.

Evil is abroad

The world is at war. There are the forces of darkness, which have no weakness or shame to declare their cause and to fight for it at all costs. There are the forces which seek some kind of compromise between darkness and light, willing that light shall compromise with her nature so that darkness may

exalt hers. And there are the forces of the light, which know no compromise, which have no weakness or shame to declare *their* cause and to fight for it at all costs, knowing that great is the Light and it shall prevail, and knowing that no cost is too great in the service of the Light.

To which army do you being?

The answer is little in doubt.

Only a very small proportion of the world's humanity is consciously fighting against the world's soul, seeking to tear the world away from its soul. A very small proportion, but a proportion which cannot be ignored because it is highly organized and knows well how to use every artifice of might to crush Right underfoot.

A certain proportion of the world's humanity is helpless in the toils of those who constitute this band of enemies of the world. But the vast majority of the world's humanity does indeed belong to the army of the Light, its value and effectiveness largely depending upon the leadership it enjoys. In the world today there are few leaders. In the high places, in office and power are those of small vision, of small political stature, timid, hesitant, ever afraid to run a risk for the sake of seizing an opportunity. So is it that the army of darkness, actually small in numbers, triumphs on every front, for as it advances, the leaders on the other side recede; as it insists, the leaders on the other side concede.

The Price of Peace

Abyssinia? Let the people of Abyssinia pay the price of the peace we want.

The Jews? Let them pay the price of the peace we want.

China? Let her pay the price of the peace we need.

What kind of peace is it that is thus purchased? Can we get a peace, can we enjoy a peace, can we retain a peace, which is bought with the martyrdom of the weak and helpless, with the blood of their injuries and with the terrible grief of their desolations?

How dare we say: Peace in our time, O Lord!

Shall not this martyrdom, this blood, this grief, cry out for vengeance not only against those who directly caused it, but against us who lifted not a finger against it, only here and there a cry, for fear lest we become afflicted as these unfortunates in their hundreds of thousands are being afflicted every day?

Charity, it is said, begins at home. It is also said that it does not end there. Let it be further said that charity which stays at home and issues not abroad will soon wither and decay.

There is but one world. The world has but one soul. There is but one charity which, while issuing forth from the heart and encompassing the whole body, stops not there nor at the frontiers of any land or of any faith, but surges ever onwards and outwards until it reaches the rainbow's end: and then . . . ?

Uncharitableness erects customs frontiers and at least demands dues in conformity or in conversion, if in no other forms. Charitableness knows no distinction of frontiers, not by denying them, but by accepting them, and in accepting asks no conformity or conversion, but remains content to give.

Charity has demanded from us that we shall go forth to save the afflicted, the weak and the grief-stricken, for thus only shall we save life—the one Life, ours and that of all that lives.

“For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it.”¹

We are very carefully saving our lives, yet if the Christ was crucified to save the world, can there not be some form of crucifixion for us to save the Abyssinians, the Jews, the Chinese?

I say that the Christ spirit is abroad in these days of darkness, seeking where it may abide in strength and holy purpose.

The Christ is abroad

The Christ spirit has come down to earth in answer to the cry of those throughout the world who have become afflicted by the cruelties of man.

The Christ Himself is abroad, for “Lo, I am with you alway, even unto the end of the world.”²

Where is He? Where else could He be save where His children are afflicted, are desolate, are in despair. And as He comforts them, He looks upon the world and says: “Think not that I am come to send peace on earth: I came not to send peace, but a sword.”³

Who is taking up the sword? He needs today the soldier. He needs those who will take up their cross and follow after Him into the fight for love and justice.

¹ Mark 8, 35.

² Matthew 28, 10.

³ Matthew 10, 34.

Each country in the world is blessed by greatness and by the great ones who have embodied it for all to behold. Never more than now has that greatness been needed. Never more than now has the world needed the great.

Never more than now has the whole world needed to pool its greatness that the peoples of the world may arise therein to purge the world of its darkness lest it lose its soul.

And the greatness it needs is the greatness which made each nation chivalrous, noble, pure in sacrifice, strong in justice, rich in culture.

If such greatness is embodied by citizens in every land, then will the Saviours of the world lead them to victory.

In Europe let there be a Federation of northern lands. Let there be a Federation of the West. Let there be a Federation of the South. Let there be a Federation of the East. Let the United States of America help the world to save her soul, and let India, the Mother of the Aryan world, regain the freedom of her own soul in helping the whole world to fight for the world soul.

Let every country put on the mantle of its greatness. Let each gird about itself the sword of service. Let each assume the crown of its righteousness. Let there be a world dedication to universal brotherhood. Then will the war of the world for its soul have been won.

THE SOCIETY'S CAPITAL

It should be very clear to us all that Good Work is the capital The

Society requires for its maintenance. As The Society accumulates Good Work its financial resources may also increase. And even if they do not, The Society will be safe indeed with its Good Works. But if its financial resources outstrip its Good Work, then it is in danger. A Section rich in money is in danger. A Section that is rich in Good Work is indeed safe. How dangerous to have a regular and substantial income if those in charge of it do not really know what to do with it. How safe to have a regular and substantial output of Good Work, for not only will this give The Society the Life it needs, but it will also give The Society the money it needs.

A particular danger as regards money is that it represents a power which has been as much abused as rightly used, and in receiving the symbols or tokens of this power we do not always trace them to their source—have they been created nobly or ignobly?

It is a problem of no little difficulty as to whether we should accept for Good Work money that has been coined in the Mint of Wrong. If we do accept it, we must hasten to dedicate it to the highest purposes we know.

But Good Work is ever noble, and cannot but sanctify those whom it contacts. Where money is derived from ignoble sources it must needs tend to stain.

I feel that there is no danger to The Society so long as its Good Work is ever on the increase, even though its financial state may go so far as to be precarious. If its financial state be precarious, then is the time for us to stimulate in every

possible way its Good Work. We need then have no fear, for then it is true to say that the Lord will provide, and we must not deserve the epithet: "O ye of little faith."

On the other hand, if our financial state is what in the outer world we should call safe, let us be sure that our spiritual state is also safe, for money often comes in order that opportunities may be the better seized because of it.

The Reign of Brotherhood

If we become well endowed with money, let us challenge ourselves as to whether we are engaged in utilizing it as it is intended to be used, as the Masters would have it used for Their Society. Money is opportunity. With it we must seize opportunity. What is the opportunity we have to seize?

Unless The Society lives difficultly it is not achieving its purpose. The Society must have hard work to maintain itself. It must have hard work to do its work. It must ever be in advance of the world, in advance of crowds, of thinkers, of statesmen, of philosophers, of priests, of scientists, in that it knows otherwise, that it knows what has yet to be known. Not that it is greater, but that it is different. Not

that it is wiser, nor that it has finer intellectual power, nor that its emotions and feelings are more beautiful, but that it has other Truth which some day shall be precious to the world, Truth that it cherishes and guards lest it be not available to the world when the time comes for need of it.

Far more important than any approximation of Science or Religion or Philosophy to Theosophy is the approximation of man to Brotherhood, and while we may well recognize the value of Science, Religion and Philosophy in the understanding of Brotherhood, these are after all but means to the end of Brotherhood and of man's identification with Brotherhood. In Man himself dwells this Brotherhood. Brotherhood is his original and eternal birthright. He is an integral part of the Universal Brotherhood, and the work of religion, science, philosophy, and of all other expressions of life, is to arouse in him that which is there, and to help it to ascend its rightful throne and reign in him unchallengeable and for ever.

Therefore is it that the First Object of The Theosophical Society stands where it is—first and foremost. Therefore is it that the other two Objects come second and third, as servants of the first.

The Cycle Of The Will

JAI MANAVE JAI!

BY GEORGE S. ARUNDALE

Theosophists are called to the service of the Manu, Father of the Aryan Race, to apply His laws to the spiritualizing of our modern civilization, adapting them to the special needs of the nations.

A First Ray Call

AS we go back into the history of The Theosophical Society we perceive that at different stages different rays have been emphasized, and different types of work have been demanded from those members of The Society who have had the necessary vision.

In the beginning of The Society's history, the emphasis was obviously on the First Ray, because the First Ray is the building ray and established the rhythm required by The Society. We may call this a First Ray Society essentially, even though the Second Ray influence must inevitably be strong because of the influence of the Chohan K.H. And many years ago after the First Ray sent forth its dominance, the Second Ray became influential, and successive to that the Seventh Ray, and then again the Second Ray.

Now we have again a call from the First Ray. A period of the emphasis of the Will is coming over the whole world at the present time. Not that any other aspect of consciousness is lessened, but that from time to time one aspect becomes dominant and infiltrates into all the other aspects, and so one particular

group of the Hierarchy will, as it were, take charge, almost as one might think of a relay race.

It is will-power that for a short period (though I do not know its length) is surging through the world, and by strengthening the will, we can strengthen every other aspect of our consciousness. We can take advantage of every surge of power and use it to fructify the other aspects of our consciousness, and especially the aspect that is dominant in each of us individually. While you can certainly produce results along any line, there is quickening of productivity on the First Ray. We all belong to all rays, but by working along that line for the moment, we can do more on our own individual line, our individual ray. Each is on all rays, even though one may be dominant for the moment. Though I may say I am on a certain ray at the present, if anyone would ask, "Will you be eternally on that particular ray?" I would refuse to commit myself as to time. In terms of time I am this ray, but I am also all the others. In a modification of the phrase of Walt Whitman, "I am large. I contain multitudes of rays."

Renewal of Education

With the manifestation of the First Ray will come naturally as a second consequence that of the Second Ray, for there are two Founders of The Theosophical Society, and we never have a manifestation on the First Ray without also having a manifestation on the Second Ray.

So we have before us two essential objectives in this new year of 1939, on the various permutations and combinations of which we have to ring very wonderful changes if we can. The first is the essential reconstruction of the life of the world in terms of the First Ray, which is to say for us, in terms of the giving of the Law by the Lord Vaivasvata Manu; and the second objective is the renewal of education.

For those who are prepared to dedicate themselves to this great Law-Giver of the structure of the Aryan Race, and to express that dedication in whatever particular department of life they may be working, He becomes again their Commander-in-Chief, obviously working through His First Lieutenant, the Chohan Morya, and through His Second Lieutenant, Dr. Besant. And this keynote of the Besant Spirit is as near as we can reach down here to the work of the Lord Vaivasvata Manu. Dr. Besant herself never went out to work in the name of the Manu but she uttered the old war-cry: *Jai Manave Jai!* Victory to the Manu! Even in England and on the Continent, in America and elsewhere throughout the world, when she knew there was a call from the Lord Vaivasvata Manu for some of His children to go out and try to fight for Him, she has

with flashing eyes uttered that stirring mantram. This great Call must be uttered in the West no less than in the East, and I am perfectly clear that if we will try to dedicate ourselves in concentration and meditation, constantly thinking about Him, the Lord of our Race, through the magic of Dr. Besant herself we shall be able to be very much more effective in our work and contribution to the success of His work for 1939.

Fortunately we shall have Dr. Besant at our disposal, and her very eminent colleague, Dr. Bhagavan Das, who is convinced that for the good of his country and the world the Manu's spirit must pervade the world. If only we can meditate on Him, we shall have little difficulty in finding out what He wants. Only we must approach Him with the utmost impersonality so that we may be able to be impressed clearly with His intentions. The difficulty for most of us is that we think we know what ought to be done. I can assure you we do not. In any case, if you come into remote touch through Dr. Besant and the Master Morya, you see how very much more He is eternal, and how very much more we by contrast are time people, trying to fit eternal things into the requirements and dominations of Time.

In the Name of the Manu

It is in India that we have especially to be active. In India the best results ought to be obtained, because this is the great home of the Aryan Race. We shall have to run counter to innumerable prejudices, thoughts, and opinions, political and otherwise. What does that matter

to us if we think or dare hope that we are in even the smallest measure fulfilling His desire? Though this is in the nature of a presumption, still if we are free from enslavement to our smaller selves, perhaps the Higher Self will be able to reign.

Enter into the spirit of the Lord Vaivasvata Manu. Know as much as is possible about Him. Ponder upon such of His declarations as may be available to you. I want you to feel your strength in this matter. It is not a question of position, learning, influence. It is He who matters, and the humblest, the poorest, the simplest, the least efficient amongst us, can draw near to Him through the tremendous potency of dedication, and that very potency which will draw us near to Him will help us to do His work.

I am urging those who are going back to western lands, to take His spirit with them and challenge what is going on in the light of such revelation as may have come to them here in Adyar. This very vivification of Adyar in the 1939 plan¹ is evidently intended for this very purpose of harnessing the power of every resident to whatever work he feels disposed to undertake. It is all part of the scheme of making more fire under the pot which has to boil. I earnestly trust that every single member of The Theosophical Society will regard it as part of his duty in dedication to the Lord Vaivasvata Manu to fit himself into every congenial scheme for the re-energizing of the Work. For as the immediate forces are released which are so intimately Aryan, so will the

¹ See January *Theosophical World*.

essential forces flow through the awakened channels.

What is very important is to realize that our appeal is not merely through words or through schemes with which we seem to be exclusively concerned. We must awaken everywhere we can every aspect of Aryan life. It is part of Shrimati Rukmini Devi's dedication to the Lord Vaivasvata Manu Himself that she hopes to be able through dancing to help in the delivery of His message. Dancing is an immensely potent factor in adjusting everyone in rhythm to the Real, and so making them infinitely more receptive to the Manu's scheme of life.

If only there were someone who could release through singing His message, it would make an enormous difference. Words are all very well; schemes are all very well. But you want the rhythm in everybody. The most potent way the rhythm can be manifested is through sound, form, colour, movement, gesture. The dancing with which we are concerned comes straight from First Ray sources, as one has reason to know when one goes to Chidambaram. If only there were a great singer who could sing the glories of the Manu, if we had a band of beautiful chanters, if only we had a great flutist who had in him such a sense of dedication, our path would be infinitely smoother on our coming Indian tour.

Again, we can be a band of soldiers going out in His Name, as we have read the goings forth in times of old, in those beautiful descriptions given us by our two great leaders.

We need outposts of workers throughout India who will attempt

to discern the spirit of the Manu as applied to the problems of India. We need no less such workers in Britain, Europe, America. The deeper I go into this new programme that the Manu is making in the persons of some of those who remember Him, the more clearly I see that a selection is again taking place within our Theosophical Society, and I am very much hoping that there will be a very adequate and substantial response.

Manu for the West

So far as the West is concerned, we must not think merely of what people will receive, what they will stand, but also of what they need and how that need may be supplied, even through forms at first uncongenial. My mind goes back to the establishment of the Victorian era when that great band—Shelley, Byron, Keats, Dickens—stood up against the civilization of the time and challenged it. There are magnificent passages in the poetry and prose of that era that show forth the spirit of challenge and loneliness, of challenge and triumph. We want people who can so stir the world. In both the East and the West we want people who are prepared to stand alone, and to give each what it needs irrespective of circumstances and the lines of least resistance. There could be nothing more glorious, let us say, for our great Sections of Britain, Europe, the Americas, than to come together in a spirit of dedication to the service of the Lord Vaivasvata Manu and in all humility but in all sincerity to say: This is what the West needs in this, that, or the other department.

I can conceive how that could be wonderfully done not only for Britain, for Britain has a special place in connection with the Indo-British Commonwealth of Nations, but no less in the United States of America. I think of so many things that must be done challengingly and lonesomely, so that one person begins and begins and begins against the whole stream of both eastern and western civilization. It is not a question of what the people will receive either in India or anywhere else. It is a question of telling the truth as unveiled as we can tell it so that by its very nakedness it carries conviction.

Think of the Manu, of His relation to the Aryan Race, of His giving the great Laws which are as true today as ever they were, There may be adaptations necessary, but in the midst of the adaptations we must see His reality and divest ourselves of all those clouds which sometimes seem to surround us, because we feel that we must temper the wind to the shorn lamb. There are times when the shorn lamb needs a full blast, or at least a very strong blast indeed. This is such a time. I am convinced that the world can stand a great deal more of the naked truth. I believe that if we venture upon reality here and now throughout the world, we shall find, to use a common expression, that it pays in the long run. We must try to speak the truth and not bolster up the higher with the lower. There must be those who will teach Theosophy who are in touch with the needs of the time, but there must be some of us who are messengers, reformers, saviours on a small scale.

A Light in the Darkness

I would that the flame of the Manu could burn through India. The iron of the First Ray is red-hot in the furnace at the moment. If we take it out of the fire, we can do tremendous things with it provided we have humility, impersonality, and submit ourselves wholly without reserve to the Will of the Elder Brethren. Personal strength, determined submission to Their will, combined with humility with regard to oneself, and a sense of deep impersonality, all these will make us very potent servants of the Masters in these time of the world's difficulty.

How fortunate it is that the world has its difficulties here and now, when you and I are so magnificently equipped to help to cope with these difficulties, each along his own line! How privileged we are! It may be a long time before we may again contact a world with such difficulties, that we with our light may help a world in its darkness. Let us make the best use

we can of this particular incarnation, for it is not so easy for the concourse of beneficent circumstances to be as great as the concourse is today.

And you, young people of the world, are almost as privileged as are we older people. You see, we older people have gone through many of our difficulties and troubles and have come out on the other side. You young people have still to go through your experiences. And yet we are without distinction all equally blessed. We are face to face with difficulties and are so finely equipped.

Let us look over our armoury and brighten all the pieces that have become dimmed through lack of use. Let us have an armoury so bright that it almost makes light even more than it reflects it. Let every faculty be shining with power, with activity, within us. Let us go forth, some as troubadours, some as knights of old.

Let us go forth in the spirit of the Manu. It is His year.

THE FATHER OF THE ARYAN RACE

Our Manu is living in the Himalayas, not far from the house of the Lord Maitreya, and He comes sometimes to His great Brother's house. He is a magnificent-looking man, with a great beard rolling down over his chest in glowing waves of brown, and masses of glorious hair, mane-like, a lion-head of unsurpassable force and power. Tall is He, and of King-like majesty, with eyes piercing as an eagle's, tawny and brilliant with golden lights.—A.B.

Integration, The World's Need

BY ADELAIDE GARDNER¹

What the world needs is the right integration of the individual to society in terms of the emerging sense of a truly inclusive unity of all mankind, in fact a recognition of universal brotherhood. Some nation must lead the world into the new social order. Will it be India?

A Critical Point

THE Theosophical teachings hold a key to the whole problem of world tension, for according to these teachings the evolutionary process has reached one of its critical points, and at such times the strain between old and new ways of living is acute. The critical point at this period is the shifting of human consciousness from its deep embedment in the analytical and separative mental consciousness to a focus in subtler mental material, where the life that stimulates to thought is that of buddhi, sometimes called the Christ consciousness. There is very much involved in such a shift of focus, for the life of the separative mind is the personal emotional nature, rightly recognized in western psychology as the power-house of personal activity. Emotional values are almost always self-interested, centre on personal advantage and desire. Buddhi, on the other hand, the life of the higher nature, is focussed in unity, and the advance guard of the human family is beginning to touch the sense of human solidarity and even to use this with some freedom. It brings with it a clear sense of underlying

oneness, and the ability to sacrifice personal advantage for the sake of the good of larger units, such as a State, or a race, or even the world as a whole. Between these two habits of mind there lies a no-man's-land of conflict and uncertainty, in which many adventurers, many countries, find themselves at the moment.

A very fine symbol can be used to illustrate this transition condition of chaos, or formlessness. This is the symbol of the chrysalis, for just as the grub weaves round himself a hard cocoon within which to change his shape, and when ready nibbles away the crust and emerges in a new form into a wider field of activity, so the human being, using the fabric of the lower mental world to gain experience, builds about himself a rather hard and resistant lower mental body, within which he shelters himself for many lives. At last wisdom begins to dawn, and often after a period of darkness and even withdrawal, when all spiritual life seems dead, the new form takes shape, has the courage to eat away the encrusting shell, and gradually emerges, a new creature, with the wings of the higher mind clinging to his new and more beautiful form. This is an ancient symbol, but one

¹ A precis of the Convention lecture given at Benares, 29th December 1938.

of great meaning, and very perfectly illustrates the process occurring in the vanguard of the race at the moment.

Conflicting Ideals

In such a period conflicts are everywhere in evidence. Idealism is growing, as one can see in the increasing awareness in many countries as to the wastefulness and stupidity of war, but on the other hand there is also widespread fear and doubt in regard to the possibility of realizing these new ideals. The world is half-hearted, unable or unwilling to trust the new consciousness, and inclined to fall back at critical moments upon old and more familiar habits of bargaining and compromise, in which some immediate good secured seems more important than the larger ideal. This was evident in Munich in 1938; it is evident in India, where the building of the new Constitution is being attempted on rather hit-or-miss lines, without sustained idealistic vision. India is dazzled by western science, tending to ape the western modes of dealing with politics and town-planning, taking a bit here and there and patching it upon the older civilization in a casual fashion, instead of going back to the magnificent standards of the ancient Indian cultures, and building the new State on the grander lines of its eternal ideals.

Now imitation is dangerous, because the imitator is a different being from the original creator, and in this case the imitation of the West by the East is peculiarly unsatisfactory because the life of the two hemispheres has developed on fundamentally different principles.

Hindu culture is a harmonious growth based on an organic conception of the relation of the individual, his religion, his family, his business, to the State as a whole. Christianity has accepted a fundamental dualism between State and Church, between secular and religious affairs.

In pre-Christian Europe the early Greek States accepted the Hindu conception of an organic relation of the individual to society. A famous dialogue of Socrates in Plato's *Republic* shows clearly the difference between two ideals of the State in relation to the individual. On the one hand there is the theory that man makes a sort of agreement of convenience with his fellows, bartering his freedom to do exactly as he likes for the sake of greater security and the safety that comes from living in a group.

In later centuries this theory was developed under the term "the social contract," and was the basis of a great amount of comment by western philosophers. In the *Republic* Socrates shows its fallacy, for man being at root a spiritual entity is inherently related to all his fellows by the common spiritual life. Man is by nature, according to Socrates, a social creature, expressing his best qualities only when he is in close social relationship with his fellows.

The two theories are important to consider in the changing world today, for while the first has only a utilitarian meaning, the Socratean idea gives to human association all the importance of a sacrament, an outward and visible sign of an inward and spiritual condition.

Socrates also recognized that just as the individual has his physical,

psychic and spiritual levels of experience, so also the State, being an expression of the whole race, must also have its existence at all these levels, and a function in relation to the members of the community upon each of them. This view might have built a vast empire, but slavery was admitted in the Socratean scheme, and the vigour of Greece was undermined by the suffering of its slaves. It went the way of other empires, the way of Carthage, Rome, and other great social units, the philosophy and practice in each of which had some great flaw that corroded the social structure.

Dualism in the West

Christianity declared the spiritual equality of all, and has always stood for universal brotherhood. Its vitality probably depends upon this as much as if not more than upon any one other factor. For it suffers from a profound philosophic disability, in that its teachings very early came under the dualistic influence of the Nestorians, who put God and the devil in strong opposition, divided life up into lay and clerical, and generally imposed a duality of view upon the faith which has been reflected in all European history and in the civilizations influenced by Christian ethic. Individual mystics of course always transcended this dualism, but the average person accepted the attitude that man was divided into a body and a soul, and while the State had control over his body, the Church was the natural guardian of his soul. Such a splitness in thought naturally worked out into the conflicts between the vari-

ous Empires and the Papacy. The Holy Roman Empire attempted to solve the difficulty, but ended in corruption, religious wars of persecution, and final disintegration.

Yet the emphasis upon dualism has been useful to the West, for it is often only in periods of acute conflict that the greatest spiritual strength is evoked. So during wars of religion and of conquest, there was always the monastery to which men turned to escape the perpetual pillage and misery of feudalism, and later, during the great religious wars of the Middle Ages, men and women found the strength to think for themselves in the midst of the conflict between ruler and people, between Church and State. It may be that the split mind developed by the Christian teachings was necessary in order to bring to flower the intense individuality and keen sense of responsibility that is so characteristic of many western peoples.

But western nations grew up haphazard in the midst of this antagonism between the secular and the spiritual, owing allegiance to different masters in the affairs of the world and in those of the spirit. Hence industry and even politics, the conduct of the social welfare of the whole group, was often left to the materialist, and looked upon as apart from culture, and not integral to the life of the spirit.

In the sixteenth and seventeenth centuries and during the Industrial Revolution there was an active return to philosophic thought about the relation between the State and the people who composed it, but in the end the utilitarian philosophy held the field. This philosophy accepts the fact of an underlying

universal law, but that law is not seen in its deeper aspects. Supply and demand were supposed to adjust themselves if left alone to fight it out, and most of modern industrialism grew up under the resultant *laissez-faire* policy, as it was termed. The deeper law of human brotherhood, which demands that the strong shall not exploit the weak, was ignored, until the humanitarian movement grew up, in opposition to the utilitarian policy. All that we know today as social reform, the extension of the franchise, the organization of the workers, and the development of cooperative societies was fostered by the humanitarian influence.

Yet in spite of the humanitarians the materialism of the world increased, and so impulse after impulse was sent out by the Elder Brethren to maintain and support the spiritual factors in the race. The religious revivals of Swedenborg, Wesley, and the Oxford Movement were balanced by the discovery of ancient manuscripts, the study of comparative religion, and the attack upon the infallibility of the Bible. In the early nineteenth century Emerson and the Transcendentalists brought great sympathy into their study of the Vedanta, and then in 1875 The Theosophical Society was launched to restore to the West the long lost ideals of the East and to demonstrate the possibility of founding an organization based on the spiritual unity of all mankind. From this experiment the older concept of the State may again return to the West, a concept in which the integration of the individual to the State rests upon the recognition of his spiritual nature, and the civil responsibility of the State is that of

supplying the best conditions under which the spiritual nature of its members may develop.

The True Foundation

In this very brief review it is evident that western political and social conditions have grown up without a sound philosophy behind them. The Christian ethic, when followed, supplied the sense of brotherhood, but the absence of a basic philosophy of unity underlying the dualism of matter and spirit left society without a sound foundation for relating the individual to the whole. So today much of the current bewilderment and inadequacy of our methods in the face of critical situations is due to the fact that we are trying to make wholes out of parts, seeing the liberty of the individual as a thing in itself, apart from his social obligations; seeing a single State as a unit which can determine its policy apart from other States. In fact the League of Nations may be said to have failed in its larger mission because it was used to support the interests of a part of humanity, and was not an effective expression of the principle of human brotherhood. On the other hand, the International Labour Office, which under the auspices of the League has done such magnificent work for human betterment, irrespective of race or creed, has prospered.

What is needed today, then, is a right integration of the individual to society in terms of the new consciousness, in terms of the emerging sense of a truly inclusive unity of all mankind. To this end the State must be seen as threefold in its function, just as the individual

is threefold in his nature. There are many ways of analysing the constitution of man, but for the moment let us be content with the simple one of body, soul and spirit. Man and the State being essentially built of the same living tissues, the State also has its physical organization, its psychic life and its spiritual aspect. To meet the needs of man, the State must fulfil its functions at all these levels.

In his spiritual life man must recognize his unity with all his fellows. The unitary philosophy of the East necessarily is tolerant, for if all men are to be integrated to an organic State, and yet be free to pursue the spiritual life as the greatest of all activities, it is perfectly inevitable that there should be divergence of religious methods, and even of teachings about fundamental things. Yet all being part of one State, all must have their place. Hence in any community where recognition of spiritual unity is a basic factor in the philosophy, the religious forms are bound to be varied, and tolerance for divergence of belief is inevitable. The six systems of Hindu philosophy, varying from a very materialistic conception of the universe, to the monism and mysticism of the Vedanta, is exactly what one would expect from a culture which accepts both reincarnation and the solidarity of the human race at the spiritual level.

The Self and the State

Something of this wide understanding of the need in man for various ways of finding God is necessary in the State of the future if the spiritual life of the individual is

to develop on vigorous and wholesome lines.

At the psychological level the individual needs the widest possible experience and many opportunities for developing latent capacities of thought and feeling, and these must be provided by an adequate educational system. Such an educational system, seeing man as spirit in his essence, leaves him free to find his own form of spiritual expression, but inculcates reverence for the methods used by others. Religious tolerance, together with a sense of adventure in the search for his own enlightenment, should be the basis of education, and personal disciplines used would be based on the science of the SELF, and taught only as a means of SELF-discovery. So also the mind must be trained, not only the hands, for clarified and impartial thought is need by the community. There should also be self-expression in art, and in easy social contacts, for the gift of capacity to make real and simple relationships with one's fellowmen is one of the rarest gifts cultivated in our schools today. The training of the hands is part of such a system, its purpose being not merely to enable the child to earn his living, but to give him a more complete preparation for life. Through all this there should run on the part of the student a quiet growth of recognition of his real relation to the State, and of his obligations to society, inculcated directly, perhaps, through voluntary social work in the higher classes of the schools. A child thus educated might indeed develop as a personally integrated individual, and so be relieved of the pitiable sense of anxiety which is characteristic of

many adolescents and young people today.

At the physical level it is essential that the community sees to it that the physical needs of each individual are supplied, as a matter of course. There is no economic barrier to the ability of the State to do this. There is sufficient control of material forces, sufficient knowledge and machinery, even with a very much shortened working day, sufficient production of the necessities of life throughout the world, to supply the needs of all. It is not knowledge, it is not capacity for organization, it is not material goods that are wanting today. What is wanting is vision, the vision that brings a convinced sense of the unity of each man with all his fellows. Such vision would see the world as one, and insist upon dealing with social situations in terms of the good of the whole. But we lack enthusiasm for human betterment, and for the service of each part given freely to the whole. We are still too self-interested, wanting something for ourselves, afraid that a readjustment would leave us less well off than we are at present.

We imagine we must sacrifice personal liberty, personal wealth, personal security, in order to found the new order, and we are not willing to make that sacrifice. As a matter of fact, what is demanded of us is not a lessening of personal happiness but a completely new idea of that of which it consists. When from a background built upon a sound philosophy the good of the whole is sought, the result is an increase of personal freedom, sufficient wealth, and above all the attainment of psychological security,

for if the spiritual freedom of the part is acknowledged and revered by the larger unit, the whole fulfils the part and in no sense destroys it.

The New Order

So that again it comes down to the need for individuals to change the habit of their minds, if the new order of human life is to come into being in our times. Sooner or later this new order must come, because the course of human evolution cannot be stopped, but if it is to come in our times a certain number of individuals need to make the effort to integrate themselves upon the eternal basis of unity with all that lives. They must commit themselves afresh to living according to the old philosophy, old because so often revealed in the past, but now new, because many human beings today are at last able to reach up to the world where its basic facts can be known at first hand.¹

As an increasing number of individuals cross the mental frontiers between personal and impersonal thinking, between the lower and the higher mind, it will become possible for them to convey to the general public a greater confidence in the principles upon which the spiritual laws operate. Once these principles are understood or even accepted as probably sound, the wasteful folly of competitive systems of industry and of hostility between nations will be obvious. The conflicts created by a dualistic philosophy in the individual, by self-centred

¹ At this point in the lecture there was a consideration at some length of the process of personal integration. This will later appear in book form.

and separative living in society, and by self-interest and bigotry in religious and national life have had their use—but today they are out of date. The new civilization must be based on the recognition of brotherhood, without distinction, and a willingness to admit all brothers to be members of one socially integrated whole, or it serves no useful purpose today and cannot endure.

Who Will Lead?

Is there no nation in the world today ready to give a lead to the others in beginning this vast experiment? Could India do this?

India stands today in a unique and very special position, for not only is her natural culture based upon the concept of a truly integral relationship between the individual and the State, but her Constitution is in a formative condition, and the next few years will see a new India arising, as she steps out into the world of international life as a free unit within the British Empire. Is it not possible for members of The Theosophical Society in India to seize this opportunity, and to make of India a wonderful experiment which will convince the western world of the value of polarizing national life to its national spiritual centre? There are many in India who are deeply familiar with the technique of personal integration, with what is called yoga, the orientation of the personal nature towards the light of the spirit. There is a magnificent tradition of indigenous culture, based upon dharma, the just contribution of each person in the community to the life of the community in which he lives, each giving according to his

capacities. Why should India look to the West for extraneous political slogans, for concepts of the State which are built haphazard upon the basis of a blind materialism, a materialism already discredited and admitted by great western thinkers and writers to be incapable of producing human happiness?

In several recent books, such as Joad's *Guide to Philosophy of Morals and Politics*, Aldous Huxley's *Ends and Means*, or Gerald Heard's *Third Morality*, the situation in the West is fairly faced, and the poverty of the cultures based upon utilitarianism, and upon a dualistic conception of body and soul as at war with each other, is seen clearly. A life lived for sensation ends in satiety and boredom. A life which seeks wealth only ends in defeat, or in bareness of spirit. Even those who live and work for fame find in the end that the opinion of others cannot satisfy the hunger of the soul. Only by some conquest of the lesser self and its direction towards the knowledge of the real can anything like lasting happiness be achieved.

India is familiar with all these teachings, and can add to them the further wisdom of the past when the Laws of the Manu outlined the relation of the ruler to his people, of the worker to his work, of the woman to her home, of the child to its parent. The dharma of each is based upon his spiritual relationship to his fellows, upon a real relationship, and not upon the momentary reactions of a limited personality. . . .

Cannot Indians today accept afresh these old traditions, renew their allegiance to them as the basis

of their daily lives, and in a liberal and enlightened manner adapt them to the needs of India today? Is it not just possible that if a few dedicated and devoted workers set themselves the task of rebuilding the Motherland in terms of her old greatness, revising and adapting her tradition to meet modern needs, here in India there might spring up that civilization for which our world is crying out? A civilization based on tolerance and brotherhood, in which the spiritual need of all is given first importance, and the materials of common life are shared to meet the physical needs of all? Here there could be an education such as the world is waiting for, where reverence for the past and knowledge of the meaning underlying the hereditary teachings walk hand in hand with the best of modern science and skill. The two are not

incompatible as some think, but complementary. In such a State these could develop a civic spirit such as Greece knew in her prime, when the selfless service of the State was the highest duty both of the intelligent and also of the illumined.

All this is possible. Other experiments have been made, from time to time, and India is ripe for such an adventure. Such an India could do much for the world today. We need to see a nation dedicated to the things of the spirit, applying the ideals of the spirit in a practical way to the affairs of everyday life. And is it not also possible that such an India could prove to be a fit vessel into which ever increasing life from the Elder Brethren might pour down from the sacred centres of the Himalayas, and flow out thence for the regeneration of the world?

SHELLEY SAYS

To suffer woes which Hope thinks infinite ;
 To forgive wrongs darker than death or night ;
 To defy power, which seems omnipotent ;
 To love, and bear ; to hope till Hope creates
 From its own wreck the thing it contemplates ;
 Neither to change, nor flatter, nor repent ;
 This, like thy glory, Titan, is to be
 Good, great and joyous, beautiful and free ;
 This is alone Life, Joy, Empire, and Victory.

Social And Technological Trends

IN RELATION TO

National And World Conditions

THERE has been formulated in New York by Mr. William Knight, a highly experienced engineer and Theosophist, a plan for advancing world peace and progress which it seems quite apropos to present to the far-flung body of readers of THE THEOSOPHIST in the hope that it will everywhere be brought to the attention of scientists, engineers and technologists who may be willing to cooperate with the National Advisory Committees and the International Advisory Board which Mr. Knight proposes.

It seems hardly necessary to say it to the readers of THE THEOSOPHIST, but this strange period in Earth's history is, on the one hand, so fraught with confusion, cruelty and misdirection, and on the other so imbued with altruism and desire to be of service, that any intimation of a way out toward better and happier conditions should be welcomed

by all men and women of goodwill, and taken up and acted upon by those who can do so.

Mr. Knight believes that the truth of the matters concerned should be found out by a body of scientists, technologists and engineers who are not prejudiced in favour of or against any set of preconceived ideas or programmes. Such a survey as he proposes would be a most excellent test of the soundness of the teachings of Technocracy, a simple statement of which appeared in the October and November issues of THE THEOSOPHIST, and should be made in view of the rapid and remarkable growth of the technocratic movement. The proposed cooperation of scientists, engineers and technologists of all lands in this world-wide survey seems a matter of considerable spiritual import, and I gladly pass on the programme in the words of its author.—
F. MILTON WILLIS.

MR. KNIGHT'S PLAN

A New Social Mechanism

It is proposed to organize a National Advisory Committee on Social and Technological Trends, composed of American scientists, engineers and technologists who are competent and willing to undertake the work outlined below. This work shall be undertaken only if it appeals to a sufficiently large number

of men and women who believe in its timeliness and are willing and able to contribute to its success with their work or their money or both.

It is further proposed that once this committee has been organized, it shall take the initiative in bringing about the organization of similar committees outside of the United States, each composed of

outstanding scientists, engineers and technologists of the great nations of the world.

The object of all these National Advisory Committees shall be to cooperate in research work undertaken by an International Advisory Board on Social and Technological Trends, composed of the membership of all National Advisory Committees, the programme to be briefly as follows :

1. Make a study of the magnitude and rate of scientific discovery and technological progression achieved during the past one hundred and fifty years and find out, with particular reference to each continental area of the world, whether or not the corresponding evolution of the social mechanism of production and distribution of all goods and services on each has progressed at the maximum possible rate compatible with the physical set-up of climatic conditions, mineral resources and population existing on that area. If not, specify the causes of such a lag.

2. Find out whether or not, and to what extent, the ever-increasing use of energy other than that of human beings and animals, which has taken place during the past one hundred and fifty years, dictates today the mode of operation of a social mechanism. If so, define its basic operating laws.

3. Define to what extent and within what limits of energy conversion rates, and the rate of depletion of non-replaceable natural resources, the basic laws mentioned can be partially or totally ignored, for a time, by one or all political divisions of a continental area, without impairing the continuity of the

operation of the social mechanism of that area and the stability of the social institutions of all continental areas of the world.

4. Broadly define, on the basis of the physical set-up of climatic conditions, mineral resources, the number of energy conversion devices already built, the technically trained personnel, and the technological knowledge available today, also the rate of energy conversion prevailing, on any particular continental area, the form of social controls best adapted to such area for the production of the largest possible flow of goods and services to the largest population that the area can support on its own natural resources, with the most efficient balanced load operation of its present technological equipment and the least possible waste of irreplaceable natural resources and human effort.

5. Determine the natural resources in excess of local consumption and the excess of goods and services which could most efficiently be originated on any particular continental area with its present technological equipment and could be exported to, or should be imported from, other continental areas, in such a manner as to establish the nearest approach to a continuous balanced operation of the production and distribution mechanism of all continental areas ; this without attempting to interfere with the natural inequalities inherent in the unequal distribution of natural resources on the continents of the world.

6. Find out whether or not the present economic system, based upon the use of a currency measured in terms of a commodity (gold,

silver, copper, nickel, paper) entirely unrelated to the physical process of production and distribution, and endowed with an arbitrary and variable exchange value, can be so amended as to provide, at any time and place, an accurate and uniform measurement of the physical cost of production and distribution of all goods and services, a cost exclusively based on the exact measurement of the energy degraded in the technological process of production and distribution used. If not, design an economic system and a currency that will do so. This currency should provide an accurate measurement of production and distribution costs of any and all goods produced and services rendered on any particular continental area. It should also provide a means of predetermining the social usefulness of technological changes, and the reaction of such changes upon the internal economy of the continental area and its foreign trade.

7. Originate any type of research work bearing upon the physical operation of the social mechanism (both national and international) that, in the estimation of the Committees, is conducive to the collection and to the widest possible dissemination of pertinent data and information leading to a better popular understanding of the operating laws of a modern social mechanism and a clear vision of what science and engineering can do toward eliminating, in so far as this is humanly possible, the sense of fear of present and future economic insecurity, *which is the paramount motivating cause of misery and crime,*

racial antagonism, hate for certain minorities, revolutions, and wars.

A Survey of Modern Society

It is fully realized that this programme emphasizes the urgency of a detailed study of the physical operating characteristics of modern society, and that the human phase has been almost entirely disregarded. The reason for this is that, if it is conceded that since about the beginning of the last century the evolution of our social institutions has lagged behind that of our scientific and technological progression, and if it is further conceded that the present world unrest is mostly, if not wholly, due to this lag, it becomes imperative for us, before we reach the limit of social intolerance—when the very foundations of our civilization would be endangered—that we first specify the limit of this lag behind which we cannot go, and also the optimum reorganization of our social institutions needed to harmonize the operation of our social controls with our ever-expanding scientific discovery and technological changes. Between these limits lies the solution of our present troubles.

As there are technological trends responsible to a large extent for the moulding of the social environment of national entities and the behaviour of individuals, we cannot continue to ignore the fact that our type of modern civilization cannot be made to function much longer according to our wishes and beliefs only. For instance, on the North American Continent the rate of degradation of energy is rapidly approaching 200,000 kilogram-calories per capita per diem. There must be some physical limiting

conditions preventing us from indulging forever in a wish-fulfilment regulation of national policies and international relations which now clash daily with modern technological trends.

The Scientific Method

As we have developed an entirely new type of civilization, in which the work of the world is increasingly being done with physical forces which no previous generation of men knew how to use, if this civilization is to endure we must primarily concern ourselves, at the present time, with a thorough study of the social effects of large-scale energy conversion in a modern highly industrialized social mechanism—which is the province of scientists and engineers—before moral and intellectual forces equally responsible for the moulding of modern society can be studied in their true perspective—which is not the province of scientists and engineers. This being the case, we must first approach the operating problems of modern society with the same methodology that we employ in the study of all scientific and engineering problems. In order to do so, we must state our problems and their suggested solutions in physical terms only.

It is with this in view that an attempt has been made to outline the present programme in such a manner that the conclusions arrived at could be coloured the least with the feelings, beliefs and philosophi-

cal preconceptions of scientists and engineers as to what an ideal social mechanism should be, and how it should be made to function. A basic assumption had to be made when outlining the programme, and this was that the people living on each continental area of the world where far-reaching social changes are impending, such as America, Europe, Asia and Africa, if they are going to plan at all a new social order, must base their plan upon the natural resources of their area, and the plan must be peculiar to the scientific and technological knowledge they have been able to master and apply.

Science, which concerns itself with the determination of the next most probable state in any field of knowledge, be it chemistry, engineering or social phenomena, may well be able to answer some of the most perplexing questions on the future immediately ahead of us. The object of this programme is to obtain a timely answer to these questions by those who are most competent to give it, and to point out the general directions that we must follow from now on in the pursuit of national and international policies, if a destructive clash of these policies with modern technological trends is to be avoided. The people of the North American Continent have the right to expect their scientists, technologists and engineers to lead the world in this study and to report to them their conclusions.

Those who are interested in participating in this survey should address Mr. William Knight at The Engineers' Club, 32 West 40th Street, New York, U.S.A.

An Approach To "THE SECRET DOCTRINE"

BY FRITZ KUNZ

Mr. Fritz Kunz raises a realistic philosophic background both to the Ancient Wisdom and to H. P. Blavatsky's presentation of it in *The Secret Doctrine*. In consonance with the republication of *The Secret Doctrine* at Adyar, he is preparing a book which he calls *A Guide to The Secret Doctrine*, and the following vivid and well-informed article is the preface.

Arcane Lore

The Secret Doctrine was published by H. P. Blavatsky in London in 1888. It has run through many editions, and constant demand has kept it in print steadily. There were several hundred errors of page references and the like in the first edition, owing to the peculiar manner in which the book was composed. In the edition of 1893, these were with great labour set right by the well known scholar G. R. S. Mead (who assisted in the original work), and the no less celebrated Annie Besant, Madame Blavatsky's loved hostess during her last days. The author, however, has become in these fifty years a fabulous character to some of her admirers. They have printed a facsimile of the first edition, in which the errors are fondly perpetuated for the puzzlement of posterity. Thus *The Secret Doctrine* is, in print, like the Causeless Cause which it discusses, both eternal and non-eternal.

The published work consisted originally of two volumes, one devoted to cosmology and cosmogonic

symbology, and the other to man as hero, race and type. In the preface Madame Blavatsky declared that more volumes would be issued dealing with theories of microcosm and related topics, provided the work were well received. ". . . A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of Occult Philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety." She died, however, on May 8, 1891, leaving a certain amount of new manuscript, and much left over from the first parts. These were collated to the published portions, and after deletion of repetitions, principally by Annie Besant, were issued as a third volume in 1897. It is fortunately possible to judge from this, and from the general tenor of volumes one and two, that the portions planned were to be along striking

lines, bearing upon such fascinating themes as biogenesis or recapitulation and other principles, as well as personages, in occultism.

Also, most fortunately, about 1917 there came to light at the world headquarters of The Theosophical Society at Adyar, Madras, India, a holograph copy of an original draft of Vol. I, done in 1885. It turned up among old papers which were rescued from oblivion by a train of events which the present writer had the fortune to set in motion. This manuscript . . . contains also three sections of the first draft of the third volume. The copying was done by Countess Wachtmeister, who was ignorant of Greek and Hebrew, and words in these languages are represented by mere squiggles. The Editor, C. Jinarajadasa, was faced by a dilemma. If he published it facsimile style by planograph printing, he would start the wildest surmises as to what the words are. If he and his colleagues interpreted the scrawls, they would be responsible for their decisions before the growing body of the orthodox. It may be best once more to follow Nature, and issue the work in an intelligible form for those to whom the ideas are living and moral issues, and in hieroglyphic for those who prefer to rest in the eternal.

Nature Facts

We, for our purposes, are at ease in both attitudes, and in the present *Guide*¹ do not hesitate to expand and document incompleting theses of the original, only distinguishing sharply our words from those of the original. We are not only restating,

¹ *A Guide to the Secret Doctrine*, by Fritz Kunz. (To be published later).

but also pursuing the train of thought in *The Secret Doctrine*. That work is regarded by some as book knowledge, because it refers to documentary sources. But this is not wholly correct. The doctrine is natural, not academic. And Nature may be interrogated afresh at any time. She has been questioned incessantly since 1889, by a multitude of inquirers: physicists, biologists and psychologists, artists, religionists and philosophers, speculatives, mystics and occultists. Certain elements in the doctrine have been more fully explained by subsequent writers. An expert in supermaterialism, C. W. Leadbeater, with his wonted pellucid clarity, has dealt with such aspects as the course of the Great Breath (*The Secret Doctrine* being concerned with its origin and nature), the appearance and function of the psychic atmosphere of man, and the geography and habitants of the superphysical worlds about us. Annie Besant has attacked such problems as the nature of consciousness, and the character and purposes of monads, with a peculiar insight and superbly suited diction. Scholars such as G. R. S. Mead and W. Y. Evans-Wentz have documented weak points admirably. Even those who have loved H. P. Blavatsky, not wisely but too well to appreciate others who are devoted differently to her—these too have added to our store of available wealth. We do ourselves no good by ignoring all this. It must succumb to the royal solvent, nature's esoteric matrix-fluid. It is the purpose of this book, therefore, to serve as a guide both to *The Secret Doctrine* as arcane lore, and the secret doctrine as nature fact, without

prejudice as to the source so long as they be facts and not fancies.

Science in the Eighties

An example of the state of affairs time has corrected will be useful. Bain's *Logic* is quoted¹ to show that (in the 1880's) Newton's corpuscular theory was not yet established. The passage, in discussing the Ether, says: "Some hypotheses (which support the existence of the Ether) consist of assumptions as to the minute structure and operation of bodies." Bain calls these minute bodies "representative fictions." But today, in the middling nineteen hundreds, the minute structures—protons, electrons, deuterons, neutrons—are not in that sense fictions to anyone, not even to morons. Now *The Secret Doctrine* was, even in 1889, on the side of the angels and of the Ether—in fact, several Ethers. Since then Ether has come in and gone out, for science, and at this writing is stuck in the door between the two jambs of quantum and celestial mechanics, we believe. But we, in this *Guide*, waste no polemics as H. P. Blavatsky was obliged to do. For in the current war in the Ether, there are those who see matter as it is, the privation of Reality: Schrodinger, for example, to whom atoms are holes surrounded by an aura. Our business is to give the reader a hint where to look. By this means what is positive and useful is briefly stated. What is obsolete may be forgotten.

In the eighteen-eighties the available science was of course much more limited than our own, faulty as that is. And the number of im-

¹ *The Secret Doctrine*, I, 347, 1893 Edn; II. 39 Adyar Edn.

portant elements in the Philosophy which is advocated in *The Secret Doctrine* which were alien to the ideas of that time is considerable. The intervening years have seen nearly every salient position which Madame Blavatsky defended conceded by science, the descent of apes from man being today the only important matter in dispute. Hence the work contains what is for our generation a certain amount of useless lumber of refutation, arising from outmoded science. Nor is that all. The need to argue resulted in a great deal of repetition and unnecessary confusion, added to a somewhat disorderly state of mind in any case natural to the author. All of this antiquated science and the disputation it prompted are, in this *Guide*, abandoned, and the theme of the work stated simply, in its own language as well as that of our day, with the knowledge of our own contemporary science brought into position to illuminate by illustration.

H. P. Blavatsky's Method

The Secret Doctrine frankly purports to be the partial revelation of the structure of the cosmos to a society not fit to know the whole. That is, the true doctrine is secret, and its full statement forbidden. Why this should be so we shall indicate briefly in the next paragraph but one. Granted, it follows that a confused style, with a multitude of references to the same topic scattered over the whole, is an excellent defence. It reveals to the diligent worthy what is hidden from the indolent and unworthy. It is difficult for minds which consider themselves wholly logical to conceive of

anything important being done in so haphazard a manner. But it is of the very nature of the case that it should be so. The whole work is intended to be not too orderly lest it reveal too much. Madame Blavatsky, loyal, industrious, impulsive, generous, was wonderfully equipped for just this. Her indifference to personal appreciation reminds one of Joan of Arc, concerned only with her duty. Anyone possessed of a generous nature and a sense of humour will surely appreciate: "To my judges, past and future, therefore—whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal bacilli on the weakest points of the body—I have nothing to say."

Nor have we. We have only tried to do our bit to fortify those weakest points of the body of *The Secret Doctrine*, not only by modern documentation, but by gathering together the diffusion of the knowledge from all three volumes into a concentrate, without further concern with the causes of the original scattering. For it is academic now to try to estimate what part is deliberate and what temperamental. Our business is clear statement, in the author's own words, of that which (since a secret stated is a secret no longer) she had then to disguise sufficiently to keep it in print for those who could and should profit after her day.

We feel it necessary to say, however, that no one is making needless mysteries. The secrecy element which is implicit in anything es-

oteric is due to a very simple state of affairs. First: there are some matters which, if explained to those who cannot or will not lead the required kind of life, inevitably are misconceived. What an adult means by reference to sexual psychology is not what a child of five will understand by the words, though he may think he understands. Similarly, words used in reference to some new mystical experience by a person of simple, pure and selfless life cannot possibly be comprehended by another whose life is sustained inwardly by the emotional and mental equivalent of beer and beefsteak. The words do not mean the same to both parties. Walt Whitman, as R. M. Bucke realized, is a celebrated illustration of experience not appreciated, if an example is wanted. If this be conceded, then it follows that premature revelation to the unprepared may be dangerous for them. There are psychological poisons more evil than the poison gases of military men.

The World Process

The world process described in *The Secret Doctrine* resembles most closely the views offered by the philosophy (*darsanas*) and the religions (*agamas*) of India—especially the primitive Vedanta. But it is unique in the attempt it makes to give some information on those stages of world unfoldment which the extant Indian six systems of philosophy, including the Vedanta, regard as beyond thought. Being by worldly man unthinkable, they are also unspeakable mysteries—hence attempts to discuss them would be misleading. Such is the attitude even in the Vedanta, on

the whole. Hence, as Buddha did, the Hindu prescribes first a new mode of life, whereupon words about the veiled stages of cosmos will have sense. Kant, marching about solitary with his umbrella, must have been moved vaguely by a like impulse. But in India this is a conscious doctrine, and the discipline is fully worked out in addition.

The Secret Doctrine shows a full appreciation of this state of affairs. But Madame Blavatsky maintains that the previously extant descriptions of the higher stages of cosmology are lost, or so garbled that a new effort must be made, an effort in any case being necessary at least to establish in English the concepts now available in the Sanskrit. Moreover, the intent is to give in outline a really complete list, and some description, of the principal or universal powers, cosmic elements, and other Entities which (or who) dominate and embody the world process in its transcendental stages. It is agreed that these Entities are described in one way or another in myths, religious parables, early art, and generally are the gems encrusted in folk knowledge. And these pregnant images are evoked from a diversity of sources besides the Indian. But it is something quite new in our day to have the whole tale pieced together, with missing portions supplied. It brings both East and Antiquity close to us Western philosophical orphans.

Cultural Lines

Naturally the language is strange. It may seem even senseless on first acquaintance. But this is just what one must expect. If that which is beyond thought is to be described,

poetry must enter the scene: song would be better. For the heart must be opened at the same time that thought is quickened. In this particular the work is more successful than in any other except perhaps versatility of attack and eclecticism of sources. Let no reader, however, be deceived by the rich tapestry of language in which the design is woven. It is the strange victory of *The Secret Doctrine* that it succeeds in being grand and poetic yet precise and scientific at the same time, in all its essential portions. In short, the language has as strict a terminology as the vastness of the concepts will allow. After all, English is not, at bottom, a metaphysical tongue. And this is, for the English-speaking peoples, their first Purana, their early Upanishad.

The wide acquaintance of Madame Blavatsky with the several important traditions of philosophy and religion in their living forms is not shared by the multitude of her readers, especially moderns. Hence what is to her casual reference to Hindu, Hebraic or Hellenist sources is, to such, the sudden and baffling introduction of novel and obscure topics. In her day, the growth of bigotry and intolerance left such knowledge in the hands of a few, either racial inheritors of a particular culture, or antiquarians. Today active bigotry has been replaced by an appalling blank ignorance, where intolerance has not grown worse. How many gentiles can enumerate even the principal departments (Talmud, Torah, Kabbala, etc.) of Jewish lore? A list of the great categories of India's wisdom—

Dharma, Artha, Kâma—is meaningless to most, and further subdivisions (Kavyas, Natyas, Kathas, Purânas, Tantras, Itihasas, Darsanas and the rest) are just gibberish. We therefore supply not only identification of the foregoing and other important sources of confirmation for *The Secret Doctrine*, but also a digest of the principal features pertinent to the philosophy under scrutiny. Thus it becomes possible to have at hand the book-source material upon which *The Secret Doctrine* is in fact established. It is obvious that the doctrine, being highly realistic, must cut across these cultural lines repeatedly. Equally obviously, the reader will feel hopelessly lost without a map of the terrain traversed.

To assist in overcoming this latter difficulty in particular, we have made¹ a novel addition of illustrations, possible now that photography and printing have been perfected. Where cultural monuments, such as Bamian statues and Easter Island remains, are mentioned, we insert the appropriate photograph. Where correspondences from one culture to another are indicated, we tabulate them. The risk thereby involved of over-materializing the subject will be compensated by a gain in precision of thought. For *The Secret Doctrine* is a defence and description of the superphysical (not supernatural, nor non-material) processes in nature. This is paramount. But because any one level in the cosmogonic realm is a cross-section of the whole, it follows that the physical, correctly interpreted, is a guide to the rest. This macrocosm-microcosm principle, properly

¹ In *A Guide to The Secret Doctrine*.

used, has clear advantages. It is the so-called Hermetic method.

The Tradition of the Elect

This subtle, hyperphysical source of physical appearance must be emphasized because the really peculiar feature of this remarkable work, and at the same time the most important of all, is the attribution of the truth it contains to the Adepts, the Rishis, Mahatmas, or Masters of Wisdom. Our times are, perhaps, a little less hostile to such an idea than were the contemporaries of H. P. Blavatsky. But only speculatively, if at all. Since she wrote we have had the exploration of the unconscious, the complete justification of telepathy as a fact, and other gains made by strictly orthodox university and laboratory methods. The idea of possible *rapport* with persons of the highest order is no longer repugnant to the intelligence of our day. But the idea that such people in fact exist is in another case. It may be argued at a later stage, for most of the concepts which follow can stand now upon the basis of a widely accepted body of contemporary fact, and immediate conclusions from that factual field. Even the interpretation offered will be found agreeable, thanks in part to the great increase in respect, in this century, for the outlook of India, which, as we have said, closely resembles the philosophy of *The Secret Doctrine*. As the reader may be haunted by doubts as to the existence of real and available personages who can and do know more than our professors and laboratory technicians, we shall expound their rationale in due course.

It is desirable, however, to make some observations here as to the relation of this philosophy to the state of mind of cultured antiquity. For as to this there has been a loss of ground commensurate to the area gained by science since 1889. Widespread classical knowledge is meagre, in contrast with a general acquaintance with science that even the layman displays in our time; and the idea that a good working knowledge of nature as Nature (and not her material vesture alone) really was the possession of certain classes in pre-Christian days and for some centuries later, comes with a shock to minds convinced that science is sense, and unaware that our science is incredibly limited in scope. But this proposal must, nevertheless, be bluntly put forward in all fairness. It is, that by observation of, and experiment with, that which can be known without the instruments of our day, certain classes of society in the ancient past found out and passed on those truths of nature which we pass by. They are, furthermore, the truths which are the salvation of the individual and the race. They pertain more to the harmonic, the living, order, even though they do not lead to the devising of fruit scale (and poison) gas, passenger automobiles and armoured tanks, mail and bombing airplanes. They lead to self-control first, and of nature second, in contrast with our science, which permits of some control of nature and encourages very little in ourselves. That, say, Pythagoras and Plato knew *more* than we do of this is perfectly and easily demonstrated. Contrast, for instance, the seven modes of their music

with the two-and-a-fraction known to us. Consider the fact that Plato understood more of the properties of space *in itself* than do our relativists. Contemplate the significance of the fact that the location of the principal vascular and key psycho-endocrine organs were clearly marked out in Indian psychology centuries ago, and their true psychological function described. All this is unknown to most people, and even many professors of philosophy in our universities have no lively appreciation of it. Therefore, to a generation to whom the classics are only classics, it is important to convey a fair warning of the state of mind about India, Egypt, Chaldea, old Greece and the ancient Levant generally, found in *The Secret Doctrine*.

It is there maintained that in varying terms as language rose and fell in use, but with always the same ethical technique, there were wrested from nature her deeper secrets of life and of consciousness; that this information was prized and possessed by a few in privacy in every age; that this doctrine, being secret, was only in a general way reflected, much distorted, in the exoteric literature of ancient times.

The people who knew are, many of them, recognized as geniuses by subsequent ages. Plato is an example. It must be made clear that he is looked upon not as a rare speculative genius, but one initiated into the secrets of nature by experience and in the company of others. Nor does he report and claim in his writings all that he knows, but ascribes it to "certain peculiar people." Not only did the general difficulties of verbal expression

trouble him too, as we see in passages such as that on the nuptial number in the *Timæus*, but there were the added political perils of his age. Besides people like Plato, there were places of wisdom. Eleusis was such. Here the wise and the seeking men and women came to sanctuary for experience and guidance. Greece was not alone, nor do India, Egypt and Chaldea comprise all the lands where the golden thread of wisdom wound its bright strong way.

Some comprehension of the tenacity and antiquity of this tradition of the elect is offered in *The Secret Doctrine*. A list of these places and personages will be included in the *Guide*—both those identified by H. P. Blavatsky and others worthy of the regard of those who seek insight. Those to whom the idea of men beyond mankind is novel or noxious might do well to read the appropriate section of the *Guide* first.

Archaic Sources

The culture of India is the principal Aryan inheritor, and only living Aryan contemporary, of the state of mind of antiquity. It is not too much to say that comprehension of this is one of the two essential keys. We supply the necessary Indian philosophic outline. The second living source is the Mahayana (Greater Vehicle) or Northern Buddhist tradition, especially as found in Tibet. In 1889, the wisdom of the Mongolian ethnic group was unknown to the leaders of European scientific thought. There was no psychological science worth the name, and that China should possess a treasure of this sort was inconceivable. How could such prim-

itive people, not having produced a Descartes or a Napoleon, have anything except a quaint art? Today the chief classical psychological minds, Jung in the lead, have discovered with delight and wonder that vast world. Tibet is its high homeland.

Madame Blavatsky, herself not merely a transient visitor to Tibet, but at one time a resident, was aware of what was important there, now more or less known, and had access to materials in the Tibet-Mongolia-China area so crucial to knowledge of the world-process, even as yet scarcely known, that she based the whole argument of *The Secret Doctrine* thereupon. These sources are as follows:

1. An archaic folio in ideograph, which may be, and is by her, called in English *The Book of the Secret Wisdom of the World*. This is the treated palm-leaf MS. of *The Secret Doctrine*, I, 31; also III, 405, and *Isis*, I, 1.¹

2. The first volume of commentaries, upon seven other manuscript folios called Kiu-te. This volume is *The Book of Dzyan*.

3. Generally, the other thirteen commentaries of that same series.

4. The thirty-five more popular volumes of Kiu-te, in general public circulation in Tibetan libraries and homes.

5. And finally, the literature of every important human culture, such as India, Egypt, Chaldea, Greece and China.

Some of the sources, especially for sequence, are not books as yet available in Europe. To such works the lay reader is only now getting indirect access, thanks to W. Y.

¹ Adyar edn., I, 69; V, 389.

Evans-Wentz and others. The first of the sources upon which *The Secret Doctrine* is based is quite inaccessible. Its existence is acknowledged by known Tibetan lamas of true erudition, such as the late Lama Kaza Svandrup. This too is a gain which fifty years have brought us. Nevertheless, what is really in such sources Western-known lamas either do not know or will not divulge. We quote [in the *Guide*] every word, therefore, of reference to such matter.

The plan of our work is comprehensive, and involves more than extracting and rearranging. We set ourselves these tasks:

1. To offer H. P. Blavatsky's credentials to the reader.

2. A digest of the principal philosophical views advocated in *The Secret Doctrine*, with special reference to the mental, vital and conscious operations of nature.

3. A complete statement in outline of the principles in Euclidean thought and facts in nature which display the operations of the so-called Divine Mind.

4. A modern discussion of the problems of the psyche (both in the Freudian, and in the *Ganzheit Psy-*

chologie or Hellenic or holistic sense), of the nature of the free psyche, and the structure of the subtle worlds or macrocosm.

5. An analysis of man as the microcosmic, *focussed* image of the macrocosm, and of physical nature as the *mirrored* image thereof.

6. A description of the time process, which (unlike the vague notions in the philosophy of physical science in our times) in the occult doctrine is cyclic and closed. This is a critical landmark, since the relativists have not made it clear to the multitude that the finite but boundless world they have perceived involves more than one concept of time—time without beginning and without end, and time that returns on itself, both being aspects of circular or cyclic time.

7. A guide to the philosophers of the sanctuaries in the Levant in ancient times.

8. A special analysis of India's wisdom.

9. A compendium of principal concepts in the philosophies of Egypt, Chaldea, Judea.

10. A biographic bibliography of the great figures in the history of occultism.

Immortality And The Fourth Dimension

BY A. C. HANLON

A glimpse of Reality. We think we are mortal because we identify ourselves with a limited universe, instead of living in the Inner Self, that timeless Centre which is our real existence.¹

The mark of the Eternal

IT may seem paradoxical to bring together in the one title two ideas that in some ways appear mutually exclusive. The very word Immortality exhales the atmosphere of the infinite, while the Fourth Dimension suggests the finite. But while the four-dimensional state, regarded only as a world of larger consciousness and activity than the physical world, may not have the absolute significance we attach to the idea of immortality, in another sense it bears the mark of the eternal. For, since most of us, in the waking consciousness, are limited to the physical dimensions of space, the fourth dimension is symbolical for us of that mysterious unknown region of consciousness which lies, which always lies, just beyond the boundaries of our normal experience. Besides the particular meanings it carries in the Relativity Theory and in Occult Science, it also has this universal character—the fourth dimension, as the next expansion of consciousness to be experienced by

¹ On other lines this fascinating conception is discussed by J. W. Dunne in *The New Immortality* and by J. B. Priestley in *Time and the Conways*.

humanity, symbolizes for us the undiscovered regions of the human spirit, the strange country that lies over the next hill.

But it symbolizes not only the next step for us in space: the fourth dimension, by the virtue of its character of being so different from anything we know of here on earth, is the symbol of that which is also utterly different from this physical universe of relativity, that timeless and spaceless Reality which we call the Absolute. The experience of this Absolute is the only genuine attainment of immortality, and my intention is to develop the idea that we are here and now essentially immortal, and that the realization of our immortal condition is possible, here and now, if we but face the most elementary facts of our being.

The key to immortality

What is it, then, that appears the most fundamental thing in our consciousness? Or, if we prefer the formulation, what is the most wonderful thing in the world about us? If we were limited to one word, should we not say Separateness? And if we were limited to two words, Time

and Space? All objects occupy space and move in time; or, to put it in another way, space and time are of the very nature of the relative consciousness, and therefore all that appears in that consciousness takes on the qualities of form and change.

Here, then, is the key to Immortality. We must understand the real nature of space and time, and discover their eternal significance. We must conquer the world of relativity to experience the Absolute. Immortality is freedom from all the limitations of that which we call the material world; it is the attainment of the state of changelessness where, the consciousness being universal, no sense of past and future, near and far, arises in it because consciousness touches time and space at every point. This is the ultimate mystical experience in which the mystic finds his heart to be the universe.

Regarded from the philosophical viewpoint, there is only one space—Absolute Space, any relative space, such as the field of our physical activities, being but a creation of the limited individual consciousness. Each creation, or realization in time and space of Eternal Reality is unique, for no two individuals can occupy the same position in time and space with regard to a particular event. It seems obvious that two persons cannot occupy precisely the same position in space, but it may be argued that they can occupy the same position in time with regard to a particular event. It can be demonstrated, however, that time is but a dimension of space experienced in a certain way, and that the general conception of the past as

being eternally lost and the future yet to have existence is due to an illusion. Relative space is a creation of the limited consciousness, and gives the impression of being infinite, because of what might be called the "pressure" of the Absolute on the separated consciousness; the sense of infinity is due to the mind giving to the finite universe it creates the nature of the uncreated universe.

The relative universe

This world of the senses, of the mind, is definitely finite, and though we press further and further into the depths of space we only establish more than ever the fact of the finiteness of the visible universe, the universe of relativity; we pass from one finiteness to a relatively greater finiteness. There is no limit to this passing on to larger and still larger horizons by the mind, for the relative universe can never exhaust the possibilities of the Absolute. We must, however, draw a distinction between the universe as it really is, and as we know it through the senses and the mind. The real universe is without spatial limitation, the universe of science, of the senses, and the mind is always limited in extent. There is also another limitation determining events in a relative universe, the number of its dimensions.

A term sometimes used in describing Eternal or Absolute Existence is the Immeasurable, because all measurements, largeness and smallness, are entirely relative and can have no meaning in that mystery to the finite mind, Absolute Space. But we could not conceive a physical universe, a material, a

measurable universe, but for that property of relative space which we define as its dimensions. Our physical space has dimensions to the number of three, disregarding for present purposes the dimension of time; our physical consciousness is three-dimensional. This geometrically stated means that three straight lines at right angles to each other completely define space relationships in the whole physical universe. The dimensions or co-ordinates of a cube are the reference lines of this universe, a universe which, though telescopic power be increased a millionfold, can never be plumbed. Can this universe then, seeing there is no end to its expansion from finiteness to greater finiteness, be the scene of Immortal Life, which also has no end?

The Infinite

No! For even though we were to grant the endlessness of space in the usual sense, we see it is finite in another sense. It has only three dimensions. The immortal state is unlimited, therefore it must be infinitely-dimensioned, or undimensioned; convertible terms, just as when we say a universe is infinite in size we mean it has no size since it is immeasurable. Size is entirely relative, and any object considered in itself is neither large nor small. Eternal Existence can be thought of somewhat in this way, but with a difference. The Absolute is without size, not because it is isolated from everything else, but because nothing else exists to isolate it from. What in the relative consciousness appears as measurable, in the Absolute has actually no size, since the Absolute, of its very nature, contains, or

rather is, no standard of comparison. Our experience of this physical universe is a realization in three dimensions of that undimensioned or infinitely-dimensioned Reality, Absolute Space.

Dimensions

What, then has the fourth dimension, seeing it also is finite, to do with Immortality? Its supreme value is that, because of its nature of being geometrically greater than, and what is more important, spatially different from, the physical world, it awakens the intuition of space, of the real nature of space, leading the human spirit on to a final realization of its immortal condition. When the mind is aware of only one kind of space, has experienced form in only one set of dimensions, that of physical space, it accepts that limitation without questioning it, without even realizing it exists; but when another dimension is added to consciousness, when a higher space is experienced, then the mind wonders whether this extra dimension, conferring though it does greater powers on the mind, is not also a limitation of consciousness. Whereas before the intuition of space was awakened the dimensions of space were *unconscious* limitations, they now become *conscious* limitations.

They are tangibly felt as restrictions on consciousness, on the mind at first, later on as determining the fields in which still higher faculties manifest. So it is that into the mind just awakening to the real nature of space there flashes an intuition that dimension means limitation, that in the attainment of immortality man transcends all

limitations and enters into an experience of space as pure consciousness, having no limitations whatsoever. The value, then, of an inquiry into the nature of the fourth dimension is that it brings under critical examination a limitation that has so gently oppressed human consciousness as to have passed practically unnoticed and unfelt by mankind in general.

By presenting the fourth dimension purely as a speculation in geometry without insisting on any other kind of reality, mathematicians save themselves from the charge of heresy. But I would insist on the reality of the fourth dimension in consciousness, and as a world or universe having the same validity as the world of our physical experience. The idea that the objects about us are completely solid, in the geometrical sense, and final in the number of their dimensions, is an absurdity. If it were not for the backing of higher dimensions the physical universe would be flimsier than the frailest of tissue paper. The very existence of this universe is dependent on the fact that it is a facet of a great Existence infinitely dimensioned.

In a recently published book¹ the author says, "A three-dimensional world of form is indeed the only one conceivable, for a line is a boundary of a surface, and has no existence apart from a surface, a surface is the boundary of a solid and has no existence apart from a solid." A deeper insight, however, shows that what we call a solid can have no existence apart from the fourth dimension. It is the three-dimen-

sional consciousness, unable to transcend even intuitively its limitations, that gives to those limitations the finality the quoted writer insists on.

A two-dimensional world is often imagined as a vast superficies like the surface of a calm ocean, with flat creatures of exceeding thinness, moving on but never away from it. They would be completely oblivious of the sky above and the watery depths below. This is a consistent illustration of the nature of a two-dimensional world, for it shows how these creatures, though unconscious of anything beyond life on a surface, are nevertheless surrounded in directions beyond their possibility of understanding (as two-dimensional beings) by a universe immeasurably greater. Indeed the very existence of their world is dependent on the existence of ocean and sky. The picture of surface beings oblivious of the space above and below their plane of experience brings to mind the opening sentence of Bishop Leadbeater's book, *The Astral Plane*: "Though for the most part entirely unconscious of it, man passes the whole of his life in the midst of a vast and populous unseen world."

Infinite dimensions

All this preamble to my main contention that immortality is ours here and now, and that we can realize that immortality, is but an emphasis of the fact that the absolute universe is a homogeneous Existence of infinite dimensions, that we exist in this absolute universe but persist in looking at only a facet of it, a three-dimensional section of Eternal Being, and finally, that by

¹ E. L. Gardner, *The Web of the Universe*, p. 53.

understanding the nature of space limitations we can transcend them, we can experience space as pure consciousness.

If from the centre of our consciousness we extended indefinitely two lines at right angles, like a cross, and all the events we were aware of could be completely determined by reference to these two lines, or co-ordinates, our consciousness would be two-dimensional. If our experience of events in space were determined by reference to three lines at right angles crossing each other at the centre of our consciousness, that consciousness would be three-dimensional. But if four lines at right angles completely defined our objective experience, then should we be conscious of a world in comparison with which the physical universe is but a shadow world. Physical death would have another meaning, since it requires four-space co-ordinates for its determination as an event in the relative world.

Changelessness

However, the changing from one state of consciousness to another, in other words, human survival, does not meet the requirements of the definition of Immortal Life, for the essence of that condition, or rather, unconditioned state, is changelessness. It is true that we have a seeming immortality in the fact of the continuity of consciousness, but the continuity is of a limited consciousness. To realize our immortality we must experience a state of consciousness untouched by any limitation, we must "enter" into a universe of pure consciousness, undimensioned because infinitely-dimensioned. How are we to experi-

ence this Immortal State? How are we to become one with the Absolute?

We have seen that two lines meeting in a point are the reference lines of a two-dimensional consciousness, three lines meeting in a point the reference lines of physical consciousness, and four lines the co-ordinates of a four-dimensional consciousness. Although these co-ordinates vary in number for each state of consciousness, there is one thing all sets of co-ordinates have in common, the point or meeting-place of the lines. If this point is expanded in two dimensions it is seen as a circle, if in three dimensions as a sphere, and if expanded in four dimensions it becomes a four-dimensional globe, a form only superficially describable to physical consciousness. What I wish to stress, however, is that the point is the meeting place of the dimensions, not only of two, three or four, but of infinite dimensions, and that every point in space is the meeting-place of infinite dimensions. The Absolute then is something to be experienced at and in every point of the universe. The dimensions of infinity meet in a point, and that point for the individual is the centre of his consciousness. That point is the Absolute. The point has no magnitude, but to have no magnitude does not mean non-existence any more than Nirvana means annihilation. The point is Immeasurable Being. We thus find that this definition of a point is precisely the same as that of Eternal Existence, the state of Immortality, which means they are identical. The mind, in its time-and-space arrogance, may object: "But the point is infinitely small and

the Absolute immeasurably large." The mind cannot understand the paradox of that which is without dimension being equal to the infinitely-dimensioned, since it is inherently incapable of knowing Ultimate Truth or Reality.

Sublimation—the Absolute

The nature of Consciousness is such that no division can take place in it; it is a unity, the division into relative states of dimensioned consciousness being an illusion we are not inexorably compelled to accept. There is only one consciousness, and its centre, which is, relatively speaking, everywhere, is the heart of each individual consciousness.

The individual consciousness is a point of infinite dimensions, pure space, the Immeasurable. It is because we are this universal consciousness that immortality is for us. In all of us there is at least a dim apprehension of this fact. What we have to do is to make this faint realization of our immortality blossom into what appears to be the relative universe, when occurs that which crowns our conscious immortality. The perception of the universe as a field of relativity dissolves into a realization of it as Absolute Being. Life, consciousness, matter, are merged in one Unconditioned Existence. These three aspects of the Absolute appear in the Christian religion as Father, Son and Holy Ghost. The Father is Life, the Son Universal Consciousness or Pure Space, and the Holy Ghost dimensions or relative space.

Our special consideration now is the Second Person of the Trinity. This is Divine Love crucified, as we say, in matter, and appearing in the

human spirit as universal love, the Christ-consciousness. Is not this aspect similar to Pure Space or Pure Consciousness, in contact at every point with the whole universe; and the cross on which this universal consciousness is crucified is the cross of finite dimensions passing through every point of the relative universe. The Christ Love of the Christian and the Pure Space of metaphysics are identical, and the philosopher who has passed from speculation to experience of Reality finds his whole being merged with that of the mystic, who has found his Peace, in that ineffable Existence variously called the Supreme, God, and the Immortal State.

This, then, is how the experience of the Fourth Dimension sheds light on the nature of Immortality, how the enlargement of the relative consciousness can mean the experience of Absolute consciousness. We discover that one thing remains constant in our experience of three and four-dimensional states of consciousness, the centre of consciousness, that inner integrity which at different levels of manifestation is called soul, ego, Monad, Logos. From birth to death our bodies grow, mature, and decay, but we, the Immortal Centre of our bodies, our environment, our universe, grow not; neither are we subject to birth and death. Such events are partial glimpses of Reality framed on some of the infinite dimensions of our being, events measured along three co-ordinates instead of being "related" to Eternal Space. We are mortal, or think we are mortal, because we identify ourselves with a limited universe instead of living

in that point, sometimes called the Inner Self, but which is neither inner nor outer since we are that Self, the Immortal Centre of life, timeless and without position save when related by the mind to its self-created universe. And when we live in that timeless Centre, which is our real existence, we know that for us has been no age-long pilgrimage, for us there has not been, in the words of Longfellow,

All the aching of heart, the restless
unsatisfied longing,
All the dull deep pain, and constant
anguish of patience,

for the dimensions of space and time restrict alone the body born in time. The soul, though seemingly immersed in mortal things, remains where neither sin nor interdiction of man can darken its bright aureole, nor space and time enmesh its mighty wings.

From The Sea-Shore

BY PEGGY STREET

THIS sublime solitude, this freedom of wandering, must cease soon, until another year has gone by. In the freedom of wandering in the body, one's own master, free to choose where one will stay, where move on, one tastes a drop of freedom eternal; a reflexion from the Heights of All-Peace and Liberation is seen here below in an hour of peaceful solitude. It is an illusion to seek happiness—happiness comes when one ceases to seek. I am learning the value of "emptiness," of supreme quietness of being—not to acquire, but to cease to acquire, to eliminate—not to assert, but to leave tranquilly alone. Then something seems to float out from within one; in ceasing to strive to become something one becomes more than one ever dreamed of. I know that should I cease to become anything, cease to assert myself as an individual, cease to mind whatever happened to me in the world,

I should enter the fulness of life. At this moment a very strange and wonderful peace enwraps me; it is not like any other peace I have known, because I have come upon it in a different way, in some indefinable manner through loosening my hold on everything. It is holding on to the things of life that makes confusion and sorrow; to detach oneself, to renounce them, is not a painful or a noble procedure, but simply seeing something inevitable and essential to living, and loosening one's hold on the unessential, gladly, quietly "letting go."

It is the ego that holds; when it lets go, everything feels different. "I" remain, I suppose, but I disappear too, in a sense. I am dealing with something too mysterious and too alien to speech ever to be expressed in words. It is the most extraordinary feeling from the angle of the "I" experience. The opposite of all one imagined from the

"I" point of view is true, yet I know that even now what is called the "I" is waiting to jump back into place at the slightest provocation, at the slightest appeal to it as an individual—or at a jarring sound—it will once more cover the truth. I realize only now what a firm grip the "I" has upon things; one is not always conscious of holding anything, and yet one *is* holding all the time. For when one ceases to hold, one ceases to be: the determination to live, or the desire for life as we individuals know it, constitutes the essential nature of the "I", what makes it "hold" so tenaciously, and by that holding "exist." When it so happens that the individual "gives" up the desire for anything whatsoever, even the desire not to be anything,—an experience that cannot be conveyed or even hinted at in words—then there is an immense peace and plenitude of being, something that can never pass away, that is there always, but hidden by the "holding" of the "I".

... Even now the door is closing. One hardly knows how it happens, but the moment-out-of-time vanishes, something asserts itself, and the brief realization is lost—one wonders what one felt—it has already become "that which is never remembered." Like a love that has faded, the light is gone; one only remembers that there was light. I am I once more. I feel very bound and hedged in by my surroundings—a moment ago there seemed to be nothing that was not fluid—there were no boundaries, but now there are time and space. It seemed that the Peace must continue for ever, it was so easy to rest within its arms, and the renunciation of

what I now hold seemed the only possible thing. Still a breath lingers, the door is not quite shut yet. Still I wish to express "It" more fully, and cannot . . .

... "It" is the denial of everything to do with ordinary human endeavour; it is like becoming nothing. "It" is ten million times more than anything human endeavour can ever achieve; it is like becoming everything. It is like knowing there is but One Thing, and becoming that. It can never be come at by striving, by mental questioning, but by ceasing to strive, to question, to argue or puzzle it out—by giving everything up. It is only through a greatness and an intensity of striving and questioning that one may arrive at a level sufficiently high to be able to give up striving and questioning. "It" can only be indicated *in words* by a paradox. . . .

The door has closed. But one thing I know from this experience. We have the "outer" and the "inner," and on the outside we have people at various different stages of development, but on the inside there is no such thing as difference. It is not even that there is One Life containing individual centres of life, some greater and some lesser than others; there are no individuals, just One Life. This was the final and supreme certainty before "I" jumped back into place. Of course it does not make sense in words—reason would have nothing to do with such an assertion—but in truth, in that inner realization, one sees that different stages of development are in themselves an illusion, an immense illusion.

And then the illusion itself closes down on one once more. . . .

The Arts In East And West

BY GEORGE S. ARUNDALE

The Arts in India

I HAVE often been thinking about the arts in India, and of the difference of conception with regard to the arts between the East generally and the West.

Essentially, the arts in the East live upon a high plane of consciousness, and the craftsman, the artist, worships them with his voice, with his brush, with his chisel, with whatever instrument may be appropriate to his particular art. His conceptions, his creations are sought from God rather than conceived within himself. And he seeks to portray the melody of truth in colour, form, sound, movement, poise.

He knows that every art is a science of Dharma, of the spiritual relationship between all living things, of essential righteousness. And he knows, too, often and often he must seek to disclose through his voice or through any other instrument which may be appropriate to the particular art in which he is engaged, those higher significances, those deeper truths, which it may be impossible to express save through what would ordinarily be regarded as exaggeration and unreality because the ordinary form world is too limited to contain within itself the freer regions of consciousness.

The eastern artist knows that through the arts heaven is calling to earth, and he does not hesitate to seek by every means in his power to depict the call, even though the picture may in its expression run counter to the experience of man. He knows that Art is the Eternal swinging between Benediction from Above and Aspiration from Below. He knows that he is consecrated and dedicated to be a channel for such swinging, or shall I say to become a magnetic arc whence earth aspires to heaven and heaven descends to earth.

He perceives that Art is language, the veritable language of the Gods, sometimes in sound, sometimes in colour, sometimes in pure form, though sound and colour are indeed form no less than that to which we give the name.

In the West, for the most part, one is conscious of the arts as belonging largely to earth. They seem to seek. In the East the arts most obviously belong to heaven. They reveal and unveil, and the very apparent incongruity of their expression, so far as regards human experience, should cause the seeing man to know that his experience is narrower than it should be. The very sight of many arms and many heads, and other expansions from

our normal, should awaken in each individual the sense that there is more to see than he sees, more to hear than he hears, more to touch than he touches, more to know than he knows.

The Arts in the West

In the West the arts mostly grope, for they are trying to remember that which they have forgotten. In the East they declare, for their memory has remained intact. In the East the arts remember, even though the dangerous contact between the West and East has been the cause of an infiltration of forgetfulness so far as man is concerned.

In the West people will speak enthralled of a beautiful piece of music, or of a marvellous dance, or a wonderful painting or statue. In the East for the most part people gaze and are silent. In the West the form matters immensely. Indeed the intensity of the life is largely judged by the perfection of the form. In the East the form is almost irrelevant. It will be brushed aside so that the life it veils may be the more directly known. In the West art is now permeated by man, by man thinking, working, and creating in his own image, even though in the centuries gone by the artist was much more eastern in his work,

was worshipper, striving to create in the image of God.

In the East, Art remains the Voice of God, the Image of God, God calling upon man to know his immortality. In the West, Art has largely become the servant of man, at its best the approach of man to his higher Self. In the East, Art is still one of the Guardian Angels of man.

In India, Art has remained the same for centuries, and no ignorance or craftlessness of man has ever dimmed the truths unveiled through Art which so often have had to force their way into man's consciousness through the crude limitations of material form. Fortunately, in the East man has never been the slave of form, and has gladly welcomed forms which man has never seen because he knows that these are in fact intimations of a Real which he needs to know and which through Art he can at least dimly sense.

To those who have the eyes to see, no crudity of form, no abnormality of form can ever conceal the meaning of the Life. Nor can any inadequacy or dullness of man, as his craftsmanship must needs fail him in these regions of the Real, ever weaken in the eyes of the worshipper of Art the vibrant message God entrusts to Art for the heartening of the world.

Harindranath Chattopadhyaya

The Genius of Poetry writes through Harindranath Chattopadhyaya, who came to Adyar one evening in January and gave a recital of his verses, and some Indian folk-songs with his own musical accompaniment. It was an hour of delight and rapture. Among the poems which he read was this, typical of his lyric quality and aspirational philosophy.

SHAPER SHAPED

In days gone by I used to be
A potter who would feel
His fingers mould the yielding clay
To patterns on his wheel ;
But now, through wisdom lately won,
That pride has died away,
I have ceased to be the potter
And have learned to be the clay.

In other days I used to be
A poet through whose pen
Innumerable songs would come
To win the hearts of men ;
But now through new-got knowledge
Which I hadn't had so long
I have ceased to be the poet
And have learned to be the song.

I was a fashioner of swords
In days that now are gone,
Which in a hundred battlefields
Glittered and gleamed and shone,
But now that I am brimming with
The silence of the Lord,
I have ceased to be sword-maker
And have learned to be the sword.

In bygone days I used to be
A dreamer who would hurl
On every side an insolence
Of emerald and pearl—
But now that I am kneeling at
The feet of the Supreme,
I have ceased to be the dreamer
And have learned to be the dream.

HARINDRANATH CHATTOPADHYAYA

"Butterfly Mountain"—Pilgrimage to ADAM'S PEAK

BY J.A.P.

THE Mightiest Footprint in the Buddhist world!

From February to May every year in the Island of Ceylon there is a great pilgrimage, very meritorious, more difficult, and far more popular than any other. This is the pilgrimage to the most Sacred Footprint in all the world, at the Peak of one of the steepest and highest of Ceylon's mountains.

The custom of making pilgrimages is very powerful. In every part of the Island you meet holy wanderers, clad in white, often with stick in hand, chanting their weary way from one temple to another, keeping their eyes fixed on the loftiest of a long ridge of mountains, conspicuous for its bell shape. At last they come to the foot of this mighty mountain, this grand Cathedral of Nature, "Adam's Peak."

Thousands are toiling up its steep incline, one behind the other, men and women of different religions, daily and nightly, in the pelting rain, in the red-hot sun, and in the green moonlight with lighted lanterns.

To some Christians this is the Footprint of St. Anthony.

To the Muslim it is where Father Adam first planted his foot on being thrown out of Paradise.

To the ash-marked Hindu it is Shiva's Footprint.

To the travel-stained Confucian it is the relic of Foo or Pwan-Koo, the first-created man.

To the Buddhist it is the Great Teacher's footprint.

To the myriads of butterflies who storm this mountain it marks their journey's end—it is their grand burial-ground. And to these is due the name of the Peak, *Samanala Kande*—"Butterfly Mountain"—a mountain whose name belongs to poetry and ancient religion.

There is nothing in the world which stirs one's imagination more than a great mountain or a great forest. A mountain clothed with giant trees! You see the trees towering in the distance. Have not trees been always regarded as sacred things? Have not all religions been glad to give their fanes the glory and majesty of great trees? Is it not one of the commands to the monks of Gautama that they should live in the shade of lofty trees?

When first the foot-weary and travel-worn pilgrim sights the mighty Peak, a glow of warmth rushes through his body and his zealous heart drums louder. And for him all the way is peopled with legendary spirits more potent than

the living, more real than the aching muscles—such for instance as the spirit of Lenni Akka. She, as in days gone by, comes with her sister on the Pilgrimage. Having climbed high, the two sisters, tired out, decide to cook a meal. Lenni Akka goes in search of firewood, while the other is busy with the rice. She delays considerably, and the younger girl, becoming impatient, goes to look for her. Not far away she comes across a steep precipice. Then the horrible truth dawns upon her, and when she anxiously calls into the valley below, "Lenni Akke," she hears the spirit of her sister reply "Innewa" ("I am here"). And even now, when the credulous pilgrim cries "Lenni Akke" at this spot he seems to hear the echo, "Innewa."

And there are many spirits like that.

Certainly let us believe in fairies and goblins and spirits. Who that has lived alone with nature, who that has watched the blue hills clothe themselves in shadow, who that has heard the sigh of the wind across the canoe drifting in the river, who that has seen the flash and laugh of the waterfall in the sunlight will not believe in the life all round us? With understanding, these things of nature will come and talk to you. If you woo them aright, you will discover a quivering sympathy. Give them names, yes, if you wish—the reeds, Pipes of Pan; or the echo, the Spirit of Lenni Akka. What matter! Throw your intellect on the mists of imagination and life will hold the more for you, it will expand and deepen in a truly wonderful way.

As you climb the Peak, there are abysses whose depths the eye can-

not fathom. Towards the top especially, the ascent is most dangerous, and iron chains are fixed to the sides of the rocks. Woe unto him who comes not with pure heart or becomes nervous or takes the slightest false step—he will undoubtedly be crashed into pieces far below.

Encouragement is necessary indeed. It is no easy journey though so many undertake it. We must scale and climb, "by slow degrees, by more and more."

Looking right overhead, we see the steps, jagged in black rock. An old woman misses her footing. She slips! She stumbles! Ready hands hold her. Willing hearts assist her:

*Ape Buddhun, api wandinta
Saman-deviyo pibitewanta.*

(Our Buddha, to adore,
O God Saman, help us on our way.)

They chant in chorus. They cross little streams, they pass over swinging bridges. Even a blind man is going up! What faith! He too sings:

*Ape Buddhun
Api wandinewa,
Karaki, karaki,
Miriki, miriki.*

(We worship the Buddha
As we go,
Climbing, thronging, toiling on.)

And as the returning devotees meet those climbing, with smile and word they urge them on;

*Udde sapesai
Karunavai,
Karunavai,
Bohoome karunavai.
Sadhu! Sadhu! Sadadhu!*

(There is comfort and rest up there,
May you have Piety, Piety,
Great Piety,
Sadhu! Sadhu! Sadadhu!)

And here and there a Hindu recites his litany in loud incantation, while his *nade* sing the refrain, "Haro Hara, Haro Hara, Haro Hara."

And so they come and go.

White torrents dash down in cata-racts of frothy foam. At one of these every pilgrim bathes and clothes himself in new or perfectly clean apparel.

At last, exultant, we gain the summit of Samanala Kande. Deep, deep the bell booms, reverberating in triumph, announcing the advent of another devotee, come to pour all the awe, reverence and worship of which he is capable upon the mountain-top. For every pilgrim rings the bell—so many times, so many strokes—and by the number of times he strikes he proclaims to the world the number of visits he has paid to the sylvan shrine.

Here is the "SRI-PADA," the Sacred Footprint. We see outside only the replica on the rock, placed, for safety, by the God Saman over the actual gem, a gem of inestimable worth on which is the real Footprint. Women are in ecstasy. Men are on their knees. Some burst into tears. Pent-up emotions break out. Then takes place the "Salutation of Peace and Goodwill"—husbands and wives embrace, children lowly salaam their parents and elders, friends salute and express kindly sentiments towards each other. Souls are laid bare. Voices rise in prayer. A sympathy comes to you from the circle of believers and you believe too. An influence and an understanding breathes from the atmosphere around. Belief, a strand in the cord of life, twisted at the beginning, runs on till life itself shall

end. The soul assumes the qualities of the Deity it worships. The powers of the Deity possess it and transform it into its own likeness. It is almost impossible to escape the beatific look on the face of Gautama Buddha.

When the top of the Peak is reached, it is not the pilgrim only who is rewarded. The adventurer too is well repaid for his toil—in every direction as far as the eye can reach stretches sublime, magnificent scenery, virgin wood-covered mountains revelling in the most brilliant hues of red, green, yellow and brown, which gladden the eye and make the heart rejoice, verdant valleys replete with luxuriant vegetation, dashing and sparkling cascades, and ravines filled with rills and rushing torrents, all glorying in an atmosphere in which clouds and mists float like wreaths of exquisitely tinted snow.

With the morning the sun rises, the colour of fire, the colour of blood, the colour of betel-juice. When the miracle of dawn breaks through the mists, eastwards all faces glow to hail the deathless God of Light, who rises above the mountains in his might. All scan the horizon, as I have seen the Hindu bathers in the River Ganges do, as they wait to worship Suriya-Bhagavan, Father-Sun. But here we look not in adoration but in admiration and welcome, for lo! the Sun too bows in worship of the Teacher as is clearly indicated by its dipping movements. And then is heard the cry :

"Sadhu ! Sadhu ! Sadadhu ! Behold the Sun-god worships. Let us worship too."

And after a last look at the shrine we come away.

There is a new feeling in the wind, a laughter in the sunshine, a flush of blossom on the way like the awakening of a new joy. Lower down we hear a drum. A huge rock overhangs the path. It is from here that the sound issues. Under the rock in a little shelter, kneeling before an altar is a Japanese monk beating his fan-drum rhythmically, and singing in a strange tongue over and over again the same words. It sets you thinking. Voices come to you from the Peak, Cathedral of Nature, from the trees, the streams, the forests, and the silence of its denizens more prayerful than the breath of a multitude.

Then at last you see deep down in your own Soul what you have been searching for the world over. It is there! However much you follow strange lights, vague glimmerings, all the time it is there . . . Truth, Peace . . . darkened perhaps or covered over, but ever there when you care to seek for it.

And you see that what you should seek for is not Life, not Change and Hurry and Death, but Peace . . . the Great Peace that passeth all understanding.

South of Adam's Peak you pass another even more mysterious mountain, the top of which is called *Deiya-Guhawa*, the Cave of God. This is a jealous God, jealous of his secrets, secrets which no one dare penetrate, for the God would visit his wrath with no delay. His vengeance is terrific—legend bears that out. One monk, it is said, trusting to his sacred calling, began to ascend the mountain. Late at night the fire which he kindled at the summit was clearly seen by his followers who were waiting below. Morning dawned. They came upon the priest at the foot of the mountain, seated on a stone—a drivelling, gibbering idiot, continually exclaiming, "Hide me, hide me, hide me from his terrible gaze!"

Who Is Saman Deviyo ?

BY C. W. LEADBEATER

It is interesting to place in juxtaposition with the preceding narrative by J.A.P., who is a Colombo journalist, the account of a pilgrimage by Bishop Leadbeater which he gives in *The Hidden Side of Things*, I, 206-8, and to note the change of temperament, the one an enthusiastic devotee, the other the restrained scientific observer. After describing the sacred mountains of Ireland, Bishop Leadbeater proceeds :

I have several times visited a sacred mountain of a different type—Adam's Peak in Ceylon. The remarkable thing about this peak is that it is held as a sacred spot by

people of all the various religions of the Island. The Buddhists give to the temple on its summit the name of the shrine of the Sripada or holy footprint, and their story is that

when the Lord Buddha visited Ceylon in His astral body (He was never there in the physical) He paid a visit to the tutelary genius of that mountain, who is called by the people Saman Deviyo. Just as He was about to depart, Saman Deviyo asked Him as a favour to leave on that spot some permanent memory of His visit, and the Buddha in response is alleged to have pressed His foot upon the solid rock, utilizing some force which made upon it a definite imprint or indentation.

The story goes on to say that Saman Deviyo, in order that this holy footprint should never be defiled by the touch of man, and that the magnetism radiating from it should be preserved, covered it with a huge cone of rock which makes the present summit of the mountain. On the top of this cone a hollow has been made which roughly resembles a huge foot, and it seems probable that some of the more ignorant worshippers believe that to be the actual mark made by the Lord Buddha; but all the monks who know emphatically deny that, and point to the fact that this is not only enormously too large to be a human footprint, but that it is also quite obviously artificial.

They explain that it is made there simply to indicate the exact spot under which the true footprint lies, and they point to the fact that there is unquestionably a crack running all round the rock at some distance below the summit. The idea of a sacred footprint on that summit seems to be common to the various religions, but while the Buddhists hold it to be that of the Lord Bud-

dha, the Tamil inhabitants of the island suppose it to be one of the numerous footprints of Vishnu, and the Christians and the Muhammadans attribute it to Adam—whence the name Adam's Peak.

But it is said that long before any of these religions had penetrated to the island, long before the time of the Lord Buddha Himself, this peak was already sacred to Saman Deviyo, to whom the deepest reverence is still paid by the inhabitants—as indeed it well may be, since He belongs to one of the great orders of the angels who rank near to the highest among the Adepts. Although His work is of a nature entirely different from ours, He also obeys the Head of the Great Occult Hierarchy; He also is one of the Great White Brotherhood which exists only for the purpose of forwarding the evolution the world.

The presence of so great a being naturally sheds a powerful influence over the mountain and its neighbourhood, and most of all over its summit, so that there is emphatically a reality behind to account for the joyous enthusiasm so freely manifested by the pilgrims. Here also, as at other shrines, we have in addition to this the effect of the feeling of devotion with which successive generations of pilgrims have impregnated the place, but though that cannot but be powerful, it is yet in this case completely overshadowed by the original and ever-present influence of the mighty entity who has done His work and kept His guard there for so many thousands of years.

Karma

FROM A ROOF TALK BY THE PRESIDENT

IF only people would look at karma from a more real standpoint. Karma reflects in from the future no less than from the past. People do not understand that they are in the present between two fires—the fire of the past and the fire of the future, and in the mind of God the future is just as real as the past. It is only in our little feeble reflection of that Intelligence that we divide things up into quite unnecessary divisions. If only we would not bother more about our past karma than our future karma, we should be infinitely happier.

There is certainty before us—no doubt about the matter. We wonder, shall I ever become a God, am I not going backwards. It is certain that if we go on living, we are bound to attain, and we cannot help going on living. The man in the beginning becomes the God at the end. I like to make it clear that there are nothing but men in the world in every kingdom of nature, nothing but Gods also in any kingdom of nature. In every kingdom there is a man, or more accurately a man-woman to be, whether it be flower, tree, shrub, weed, insect, animal. All are man-woman-Gods, though the emphasis up to now has been on the man-woman idea. Eventually it will change over to the idea of the Godhead. There is just as much in you of Godhood as Manhood. The Man-God is eternal. If you think yourself very much of a mere man or woman, re-

member you are infinitely more, and that the karma of the more is playing upon you no less than the karma of the less.

H. G. Wells divides men into the past-dominated, among whom he includes the lawyers, and the future-dominated, among whom he includes the artists, and among whom he should include the Theosophists. We ought to be future-dominated as well as past-influenced.

We are Gods in the becoming and all the splendours of Godhood must be, cannot help in fact being ours. If we realize that, we are able to take life very much more lightly.

But this lightness of living does not mean that you can play about, feeling, "I am bound to achieve sooner or later," though even that is true. God is not a spendthrift. God economizes—as true a fact as the one so often quoted—God geometrizes. We, in our functions as Gods, must economize. Time has been given us so lavishly, it is only decent to economize it. There is such a wealth of time given us by our Father-God that we have the honour, the obligation to be a little careful how we spend it. The more we spend time carefully, the more there is for others.

Unfortunately we Theosophists tend to be orthodox. Our leaders' books have become to us Bibles, which is the very last thing they would wish. They ought rather to be helpers to suggest ideas on

which we could use our imagination, that splendid power that enables us to make bridges to heaven, but also helps us to tumble over

precipices into hell. We should use this splendid power and carry it onwards into the spirit of our own living.

The Spirit And Service Of Science

BY E. W. PRESTON

THE resignation of Sir Richard Gregory, F.R.S., from the Editorship of *Nature* will be regretted by scientists throughout the world. Sir Richard has been associated with *Nature* for forty-five years, first as Assistant Editor to Sir Norman Lockyer and later as Editor. During that period *Nature* has become the leading scientific periodical of its type in the world, not alone along purely mental and intellectual lines, but in the wider fields that are the special interest of Theosophists. As Sir Richard himself puts it in his last editorial, *Nature*, 7th January 1939: "The correspondence columns of *Nature* have become an international clearing house of contributions to natural knowledge; and in this field the standard of value is independent of race or nationality or any other measure than originality and scientific worth."

Not only has Sir Richard Gregory proclaimed the principle that liberty of thought and action are essential for creative scientific work, but he has never ceased to urge upon scientists that "it would be a betrayal of the scientific movement if those

who represent it failed to play an active part in solving the social problems which their contributions to natural knowledge have created."

"My particular mission," he says, "has been to make men of science conscious of their power and influence in shaping civilized life, and I am happy to know that my successors will continue to proclaim this message as an inspiring intellectual stimulus and a means of promoting the welfare and brotherhood of the human race."

In an article such as this the personal note may not be entirely out of place. Sir Richard Gregory's writings have always been a source of inspiration to me. As a young student of chemistry I found myself struggling to reconcile the Theosophic attitude to life and nature, as expressed by Mr. Jinarajadasa in *What We Shall Teach* and *First Principles of Theosophy*, with the somewhat matter-of-fact and detailed study of the phenomenal world upon which I was, of necessity, engaged. Sir Richard Gregory's book *Discovery: The Spirit and Service of Science*, was the first to

reveal to me that there were scientists who also had caught a glimpse of the flame of life within the form. That upon this path of knowledge, too, there were those who had discovered that "the Eternally True is also the Eternally Good and the Eternally Beautiful."

Those who have been interested in the recent reports¹ in these col-

¹ "The World's Need for a Scientific Manifesto," Bhagavan Das, *Theosophist*, April 1938; "Science and Society," E. W. Preston, *Theosophist*, June 1938; "New Horizons in Science," C. G. Trew, *Theosophist*, November 1938.

umns of the decision to form a new Division for the Social and International Relations of Science of the British Association, and see in this a hopeful sign of the attitude of scientists to world problems, will be glad to know that Sir Richard Gregory is the first chairman of the Division. It is also significant that the subject of Sir Richard's Address, given last December to the American Association for the Advancement of Science and so to the leading scientists of America, was "Science and Religion."

Does Perfect Justice Rule The World?

(AN ANSWER TO A QUESTION)

"CAN you tell me," a friend of mine asked bitterly, "how this sentence as to perfect justice is reconcilable with the chaos around us?"

I ask you in turn: What has mankind hitherto done with the gift of its intellect? Let us, for a moment, not mention the good side of its efforts, only point out the wrong.

Man felt himself Lord of all Creation, free to use his supremacy over the lower Kingdoms, to exploit them as it listed him. What did he do with the Mineral Kingdom? Those priceless stones and minerals, grown in the depths of the earth, taking millions of years to become what they are—Man stole them out of their hiding places and, in many ways, made a wrong use of them.

All this exquisite, glittering beauty, surely destined to bring joy and refinement and usefulness, has been debased. Is it not debasing that stones and minerals made into temptingly beautiful jewels and tinkling coins should be coveted so intensely by men and women, that in order to procure them, these men and women become slaves of their vanity, greed, yea, even crime? Or, again, is it not a shame on our civilization to use minerals for the making of guns and cannon, of tanks and battleships, in order to bring death, despair and devastation? Or, to use them to mechanize almost everything, throwing thousands of labourers out of work, spreading poverty, discontent and revolution all over the world? Thus, and in

many other ways, mankind abuses the Mineral Kingdom.

What of the Vegetable Kingdom? Think of all the splendid forests, ravaged by the axes of lumbermen. All the stalwart centenarians, Kings of the Forests, must fall under the hands of vandals. For not even the venerable, old, sky-high Redwoods, nor the imposingly tall Kauris are respected and spared. Down with them all, for the use of their lord and master, Man!

And now as for the Animal Kingdom . . . Can you hear, in your imagination, the agonized howls, the piercing cries of innumerable animals, suffering in laboratories, in the name of Science? Or the moans of innumerable domestic animals, suffering in their cages, tugging at their chains, groaning under heavy loads, perishing of neglect and cruelty,—helpless, and yet (oh, shame to admit it!) faithful servants of their master, Man? Can you imagine the horror of the cattle, seized with a foreboding of death, while driven to the slaughter-house? Or do you realize the panic of the gentle forest-dwellers, when the huntsmen bring devastation in their peaceable ranks, merely for sport and amusement?

Nor is this the limit to mankind's misuse of the precious gift of intellect.

An animal seldom is cruel to his own kindred merely for lust, while Man, his master, often behaves himself more beastly than an animal. Do you protest against this statement? Please let us have the courage of self-analysis.

You and *I* are in fact still diligently working, in our daily lives, for the benefit of the evil which we

abhor in the world around us. As long as *you* and *I* are still able to hurt, to criticise, to distrust, to neglect, to slight, in deed or in thought, others, even those "near and dear" to us, as long as *you* and *I* think more of our own safety and comfort than of helping those who are in need or distress, *you* and *I* are feeding with our thoughts the "beasts of prey in human form," who at this moment are rending their fellowmen, morally or literally. We and thousands of others like us are like the roaring crowds in olden times inciting the brutes to rend the martyrs, or like the fanatic mob round the Saviour on this way to Golgotha. Only, we do it mentally, and not intentionally. We do, in fact, not realize what we are doing. Are you, or am I, such a hypocrite as to say that we wash our hands in innocence? . . . We see around us, incarnated in human form, the hidden vices in our own hearts:

Capitalists, sucking the very marrow out of their fellowmen: are they not mentally enticed by the millions of men who secretly hoard up their money and possessions for their own comfort, even in our ranks?

Tyrants, dictators, whose cruel deeds arouse the indignation of the world: are they not reflecting the injustice, the selfishness, the heartlessness of millions of so-called "Christians"?

Iconoclasts, endangering all human culture and religion: are they not embodying the materialistic unbelief, the irresponsible dissolutions of a great part of "Society"?

In the same manner as all spiritual forces developed by man are used by the White Brotherhood for

the hastening of Evolution, so likewise those ministers of God called the Black Forces take hold of all evil generated by mankind, and our President (Dr. Arundale) reminded us recently that it is their perfect right to use the evil to detain evolution, if mankind gives them their chance by its own conduct. Obviously this must be the case momentarily, hence War works havoc in so many lands, bringing death, despair and devastation in its wake. Incarnations of Evil, men with iron wills and hearts of stone, harnessed in cruelty, armed with aggressive tyranny—all these lieutenants of the Black Forces, whom we need not name here—are used to focus the evil influences.

Surely you and I must be conscious of our share in what is happening around us, I mean our men-

tal share. For if Theosophy had been for you, and for me, and for every one of us in The Theosophical Society, a real guide and inspiration in daily life, if many of us could have trusted and cooperated with those leaders appointed by the White Brotherhood to represent Them in the outer world, instead of criticizing and distrusting them, by now we should have been a band of servers of the White Brotherhood, so strong, so active, so radiant and irresistible, that (of this I am convinced) Europe could have been protected from coming so near to the brink of a catastrophe.

"Hast thou any right to complain, O Mankind? Lo! Behold thine own handiwork."

For *Perfect Justice* rules the World.

W.B.-L.

MUSIC AND COLOUR

Giulia Bustabo, pianist and true artist, finds that colour has had a definite influence in her art, and that music suggests colour. When she is playing Sibelius she wears an ultramarine blue reminiscent of the northern twilights. For Tchaikowsky she chooses a deep red frock in keeping with the composer's force, passionate energy and vivacity. Dvorak she associates with a striking red and touches of violet-blue. When

she gave her first performance, with Barbirolli in New York, playing the Dvorak Concerto, she wore a beautiful red velvet frock.

Bach, especially the E Major Concerto, always brings before her mind the colours of a cathedral. The lovely slow movement produces red, blue, green, sapphire, and gold. For Bach she likes to wear the spiritual colours—blue and gold.

Notes And Comments

THE PARAGURU OR MAHACHOHAN

(FROM A. J. HAMERSTER)

IN the January issue of THE THEOSOPHIST, p. 309, I raised a difficulty about accepting the Mahâchohan as the writer of the first (and only) "letter" ascribed to him, on the ground that H. P. Blavatsky called the author of that "letter" the "Paraguru, my Master's MASTER," whereas Master M.'s Master was the Rishi Agastya, not the Mahâchohan. In a letter of January 15th, C. Nelson Stewart, Aberdeen, Scotland, kindly points out to me that there ought to be no difficulty, if only I would not read the second MASTER as the Guru or Teacher of Master M., but rather as his Lord or Chief. And that seems indeed the most simple explanation. I am not a little ashamed of having overlooked so obvious a reading, fascinated as I was probably by the second half of the title Paraguru, or the Supreme Teacher. I further quote from his letter the following interesting observations:

"The Mahâchohan is Overlord to Master M. and to all other Masters. He is the Guardian of the Rules of the Hierarchy, and the Referee to whom the Masters must submit every question of doubt, especially where an expenditure of the Forces of the Hierarchy is concerned. See the story of how the face of the Mahâchohan appeared before the Master K. H. and reminded him of the 'rule' when he was contemplat-

ing ways and means of getting the contents of a letter, partially chewed up by an aged goat, restored.¹ Any Master who is for the time being manipulating a portion of the Forces of the Hierarchy is directly answerable to the Mahâchohan. It was in this capacity that the writer of the early book *Hints on Esoteric Theosophy* (reprint 1909, p. 89) referred to Him as 'another [Master], a far higher one, as grim and hard as any Calvin,' and that the Master K.H. also spoke of Him as 'the hitherto implacable [Mahâ] Chohan, my Master' (*The Mahatma Letters*, p. 64).

"The control exercised by the Mahâchohan over the Hierarchy from the Fifth Circle downwards was emphasised by H.P.B. as early as *Isis Unveiled* (II, 388): 'What Master [Mason] who has whispered this mystic "word" into the ears of supposititious Hiram Abiffs, while holding them on the five points of fellowship, has suspected the real meaning of even this substitute [of the real word], which they impart "at low breath"? . . . What do they know of that mystical personage known to some Adepts as the "venerable MAH," or of the mysterious Eastern Brothers who obey him, whose name is abbreviated in the first syllable of the three which compose the Masonic substitute—The MAH, who lives at this very day in a spot unknown to all but initiates, and the approaches to

¹ *The Mahatma Letters*, pp. 320-1.

which are through trackless wildernesses.'

"The spot is further indicated in *The Secret Doctrine* (V, 389-90, Adyar edn.; III, 405, 1893 edn.): 'To the west of the "snowy Mountain" 160 leagues (the cyphers being a blind) from a certain spot and by a direct road, is the Bhante Yul (the country or "Seat of the Brothers"), the residence of Mahâ-Chohan.'

My thanks are due to Mr. Nelson Stewart for the above recitification and further information.

A PROFESSOR'S EXPERIENCE

Many people are themselves undergoing, or are hearing of experiences, which prove the reality of survival. A Melbourne undergraduate and Theosophist writes of such an experience narrated by a University professor to a class of students: The experience actually happened to the professor himself. He said: "In 1917 I was in the trenches in Flanders. Although a university man I had no plans for the future, for the simple reason that I never expected to pull through. One afternoon I was leaning against the wall of the trench, rather worn and dispirited. My particular section had been having a very bad spin. Suddenly there dropped into the trench one of our men who said: 'Why all the gloom? There is nothing to be blue about.' I said: 'There is nothing to be specially hilarious about,' when he replied: 'Oh, you are all right, you have nothing to fear.' My rejoinder was that I did not think that there was much chance of ever getting out. 'Oh,

yes,' he said, 'you will pull through this all right, you have work to do after.' 'What do you know about it anyhow, and who do you think you are?' 'Oh, my name is D—G—. I was killed on the Somme nine months ago. You see I was a university man and very interested in philosophy and psychology. I want you to carry on my work. After this is over you will be sent to Germany, will go to—University there, after that you will go to England to a Midland University, from there to London and then to the Colonies. You can, through philosophy and psychology, do a great work in the world.' Then he suddenly disappeared.

"After the Armistice was signed, I was sent to Germany and went to the University mentioned by my visitor from the unseen. While there I became extremely interested in Spinoza, and started to write a book dealing with the God-intoxicated maker of lenses. On my return to England I called on the principal of my old college and showed him the manuscript. On his returning it to me he said: 'It is most extraordinary.' One of our most brilliant university men, D—G—, was a great student of Spinoza, but was killed in 1916. He, too, was writing a book on Spinoza. I have the unfinished manuscript, and really, one would think that you had copied his work.'

"'D—G—', I exclaimed, 'Why that was the name of the man who visited me in a trench in 1917, and told me he been killed nine months earlier and gave me an outline of my future life!'"

THE REINCARNATION OF H. P. BLAVATSKY

Mr. A. J. Hamerster writes: In the apparent conflict, to which the Editor's attention was drawn,¹ between a statement in a letter from the Master K.H. and one made by C. W. Leadbeater seventeen years later, regarding the reincarnation of H. P. Blavatsky, I tried (I do not say that I altogether succeeded) to sacrifice only a relatively unimportant time factor in C. W. Leadbeater's statement to the authority of the Master's letter. But in Mr. Rangaswami Aiyar's paper the opposite way is chosen, namely the sacrifice of the whole of the Master's statement to the integrity of Bishop Leadbeater's clairvoyance.

I myself am one of Bishop Leadbeater's devotees, as I have on occasion gladly avowed. To him I owe most, if not all of what I may be as a Theosophist. So that I can never be accused of partiality against him. But to me a higher, and a surer basis for humanity's welfare and happiness, than his clairvoyance is his spirituality.

And what about the Master? I need hardly say a word about His place in a Theosophist's life. His authority must stand unassailed. But, it is perhaps objected, the letters above his name are not really his, but the pupils' who wrote them. All the same, we cannot distinguish between the two, pupil and Master,

¹ Not by myself, as Mr. A. Rangaswami Aiyar in the opening sentence of his article asserts (*THE THEOSOPHIST*, Feb. 1939, p. 387), but by "a reader of *THE THEOSOPHIST*" (as I said in my paper *Ibid.*, Jan. 1939, p. 275) in England, from where the President on his last European tour had it forwarded to Adyar.

neither in written nor in oral messages. In both cases we have to accept them as from the Master.

In the present case then, we are confronted by a communication resting on the authority of the Master, and conflicting information based on the authority of C.W.L.'s own clairvoyance.

For me there is no other way than to weigh them equally against each other, and to sacrifice as little as possible from either statement to the truth of the other.

That A.R.A.'s explanation or reconciliation is indeed a wholesale sacrifice of the Master's letter is obvious. The Master wrote unequivocally that the time for H.P.B. to "*reincarnate*" had not yet come, that she had still work to do on "higher" planes. Yet A.R.A. keeps to H.P.B.'s immediate "*reincarnation*" in our "physical" plane world. This conclusion can only be reached of course by denying that "*reincarnation*" really means "*reincarnation*," and the "higher planes" mean the "higher planes." The first word—*reincarnation*—is explained by him as meaning "re-entering into the work of The Theosophical Society," but unfortunately "*reincarnation*" does not mean this. And thereby the Master is made out not to know the sense of words, indeed not to know English—He who in other letters has proved himself on the contrary a Past Master of English.

Besides, in this letter he further underlined the meaning of the word "*reincarnation*," by expressly contrasting it with her work on "*higher planes*," which work evidently prevented her from "coming again so soon," that is evidently from descending so soon to the lower plane

of our physical world. Here again A.R.A. explains the words "to come again" from the "higher planes," not as descending to the lower physical plane, but as to "come out" from her seclusion, somewhere in the unknown interior of India, into "the outer world" to take up again her old work for Theosophy.

A.R.A. tells us that "it is an accepted rule of interpretation that when it is possible to reconcile two statements seeming to be contradictory, all possible ways of *rationaly* reconciling them should be exhausted." I cordially agree, but I have not found the rationality of reading the word "reincarnation" as meaning "re-entering into the work of The Theosophical Society," and "coming again" from the "higher planes" as "coming out" into "the outer world." That is changing the accepted meaning of words.

THE THEATRE IN AMERICA

Miss Kay Poulton sends the following paragraph supplementing her article on "The New-Age Theatre" in the December THEOSOPHIST (p. 318):

In America there has been a vast amount of experiment in Little Theatres and laboratory theatres attached to Universities (many of whom grant degrees in drama), and a readiness to test new methods of presentation and the most skilful use of modern mechanical equipment. But it was mainly due to private effort and enterprise, not to the commercial theatre, nor until recently was there any State recognition of the value of the theatre to the community. Since 1935, how-

ever, the destitution among unemployed theatre professionals has forced the United States Government to make some special provision for them. The Federal Theatre therefore grew rather out of economic need than an aesthetic appreciation of the theatre's vital contribution to social health and happiness. Those who are interested will find in the November issue of *Drama* a heart-warming account of the magnificent achievements of this so recently unemployed army of artists, carrying (as Mrs. Hallie Flanagan expresses it) "in the pit of its stomach the remembrance of hunger." In two and a half years this large group of theatre experts have organized nation-wide administration, operated companies in 22 States, employed as many as 12,700 people at one time (over 8,700 now), played to an audience of over 25 million, and have a programme so varied that it includes: classical plays, done with fire and imagination; laughter-making circuses, marionettes, light opera; a Theatre of Youth for the younger generation; a Theatre of the Dance related to themes of American life; a special place for new American plays; a Living Newspaper (news reel of the living stage); a Negro Theatre; a Theatre of the Air; and one for research (experimenting with the theatre as a force in education, therapeutics, child, hospital, and prison welfare). It is significant that of the 25 million audience, 65 per cent indicated on questionnaires that they had never before seen a play with living actors, but having started, they intended to continue to go to plays.

A Turning Point In History

BY IRENE PREST

“The days of Constantine were the last turning-point in history, the period of the supreme struggle that ended in the western world throttling the old religions in favour of the new one built upon their bodies.”—*The Secret Doctrine*, I,27 (Adyar Ed., I,65).

THAT the days of Constantine (272-337) were the “last turning-point in history” is due to two notable acts of the great Emperor himself; the first was that of making Christianity the official religion of the Roman Empire, and the second the building of the new capital, Constantinople, on the site of Byzantium on the Bosphorus. Constantine’s ideal was a united Empire supported by a united Church.

The Church

In the third century the Christians were still a minority in the Empire, but they were beginning to command respect, for they had withstood severe persecution, they were well organized, and were attracting to their faith men of ability and energy. There was one fundamental difference between the followers of the older religions and the Christians. The pagans, so-called, were willing to give the God of the Christians a place in their pantheon, but the Christians were fiercely intolerant of any religion except their own. They did *not* deny the existence of the pagan deities, but they regarded them as demons, the enemies of Christ.

Christianity admitted of no compromise, but taught that all outside its fold were beyond salvation.

To the discerning mind of Constantine, the support of an organized minority with a definite creed must have seemed of greater value as a means towards the attainment of his ideal than the support of a larger number of unorganized and differing sects. But a Church divided against itself was useless to the Emperor, and he was drawn therefore by policy into presiding over several Great Councils of the Church, called to make decisions on points of doctrine. The most important of the Councils was that held at Nicaea in 325, at which the Arians¹ were defeated. These Councils formed the beginning of an association between the Roman Empire and the Church which had far-reaching effects in the history of Europe.

The Capital

For more than one hundred years the chief dangers to the security of the Roman Empire had come from

¹ The Arian “heresy” denied that Jesus Christ was consubstantial or of the same essence or substance as God the Father.

the barbarian tribes north of the Danube, and from the great oriental monarchies of Mesopotamia. Constantine realized that for strategical reasons the capital of the Empire should be near the frontier between Europe and Asia, therefore it was that he chose the older city of Byzantium for the site of his capital. Byzantium was naturally well protected, and could with little difficulty be strongly fortified to resist attack from land or sea. Constantinople took six years to build, and was inaugurated by Christian ecclesiastics on 11th May 330, being dedicated to the Blessed Virgin.

The Emperor intended that his new capital should be Latin and Christian. Christian it remained for eleven centuries, but it very soon ceased to be Latin. Constantine could have as little foreseen that Rome—the stronghold of paganism, where every temple and shrine offered a challenge to the new religion—would become the centre of the Christian Church in the West, as that the Greek language would become dominant in Constantinople.

With the foundation of Constantinople began the gradual separation of the Greek and Roman portions of the Empire. The form of Roman government lasted in the East until the thirteenth century, but in the West, after one hundred and fifty years of confused and precarious existence, the Roman State crumbled under the fierce attacks of the Germanic invaders, leaving to the Christian Church the task of preserving in a barbaric and disorganized world the remnants of the ancient culture.

A New Conception

These are the facts recorded by historians. The Theosophist will see in them the working of the Plan for the evolution of consciousness in the civilization of Europe during the new cycle.

As Christianity was to be the religion of the fifth subrace of the Aryan Race, it was essential that it should be firmly established before that subrace became dominant in western Europe.

Gradually the barbarians who attacked the Empire were converted to the new religion and baptized, sometimes against their will, by enthusiastic missionaries, and the civilization which slowly rose upon the ruins of the Empire was a Christian civilization in which for twelve hundred years the only centres of culture, of literature, art and science were the Christian monasteries.

The centre of Christian culture in the West was Rome, not Constantinople, and the Holy Roman Empire, which linked Church and State in a precarious partnership, had the centre of its spiritual life in Rome.

As H. P. Blavatsky wrote, the supreme struggle had indeed "ended in the western world throttling the old religions in favour of the new one built upon their bodies," for some of the doctrines and ceremonies of Christianity differed little from those of the religions which it had superseded, because with its emphasis on the importance of the individual soul it altered the entire scheme of values upon which the older civilizations had been built.

In Rome the highest virtue was devotion to the State. In the new

civilization the "State" at first did not exist, and the relative value of the individual consequently rose enormously. In the new scale of virtues, those which had hitherto been prescribed only for priests or holy men were now made applicable to every soul. Thus chastity held a high place, poverty was esteemed above wealth, and humility above pride. The natural or carnal man was seen as the enemy of the spiritual, and hostility between the secular life and the life of the spirit was more and more taken for granted.

It was not until the fourteenth century, when Greek culture, which had been guarded in Constantinople for one thousand years, emerged again in the Renaissance in Northern Italy, that the Christian monastic virtues began to be disregarded, as there came into incarnation again the Greeks who had previously lived in the Golden Age of Greece, the fifth century B.C.

With the emergence of the Greek spirit into the West, the "pagan" sense of the immanence of God in

all forms of life found expression in Christianity. The reaction of the Reformation period brought back to rebirth the attitude which split life into two parts, carnal and spiritual, mammon and God, but today with a further influx of life from the East, this time from India and the Sanskrit scriptures, the unity of life is once more being emphasized as the basis of religious doctrine.

We are witnessing today the revival or reincarnation of the Roman ideal of devotion to the State as the supreme virtue, but at a higher level. As Mussolini conceives it, Fascism regards the State as "a spiritual and moral fact in itself"—an organization which in "its origins and development must be a manifestation of the spirit."

Possibly when the influence of eastern mysticism has been more fully accepted, and universal brotherhood, the really basic teaching of Christianity, has again the support of philosophy and science, the concept of a Holy State may be enlarged to that of a Universal or World Organization.

SECURITY

I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in office, I shall proclaim this as the basis, the only basis and the palladium of the Society.—H. S. OLCOTT.

Behind Prison Bars

BY SERGE BRISY

Given by the General Secretary for Belgium to the Zagreb Congress in August, this talk is the efflorescence of all those articles on the treatment of the criminal which have lately gone before it in this journal.

FRIENDS,

I HAVE been asked to speak to you about prison work. Prison work, to me, above all is *human*. It is, obviously, a difficult work, but thrilling, absorbing.

Certainly, one must expect no reward or even prompt results in such work—though even that happens at times. . . The percentage of readaptation is very low. When a prisoner leaves the prison, most often he is drawn back by his surroundings, the numerous temptations, the difficulty to find work, prison relations. All men and women in prison are full of goodwill. They promise anything one asks. What would they not promise to be free? But they rarely carry on out of prison. Life is so difficult for them. We lack—at least in Belgium, and I believe in many other countries—organizations which take care of the prisoner *after* his imprisonment. In most prisons the men have lectures, lessons, visits, but more often than not, when they recover their freedom they are left to themselves . . . and to society.

Society is generally very cruel to ex-convicts. Society judges them severely when they are in prison, *because they are in prison*. But it has hardly any work for them *when*

they leave the prison. And if they rob again and fall back in their former ways of living—sometimes through lack of morality, sometimes through weakness of mind, sometimes through misery and despair—society judges them again and calls them incorrigible, refractory, un-governable.

I

I have visited many prisons in many countries, some beautiful and human, some less beautiful and far less human, some that make one shudder. In England, I visited Holloway (London); in France, Haguenau and Neuhof (Alsace); in Switzerland, the prisons of Geneva, Rolle, Lausanne, Lenzbourg, Bâle, Lugano, and other places; in India, the prison of Madras; in Belgium, the prisons of Forest and St. Gilles (Brussels), the prison of Liège, and in Merxplas the three prisons for the deficient, the vagabonds and the tuberculous; in Hoogstraete, the prison for the young men. I have lectured in several. I could not help studying them all in the light of Theosophy, and it is in that light that I want to address you this morning.

* * *

The population of the prison, specially amongst women, is formed of illiterate people, the numerous victims through birth or actual sin of alcoholism, of syphilis, of drugs (cocaine, morphine, etc.). There are many child-murderesses (infanticides), even more cases of theft, concealment of goods, and, of course, crimes, murders, often pretty ugly and cunning ones.

The majority of the prisoners are considered by doctors and judges as *degenerate*. But according to the Theosophical standpoint, are they *degenerated*, or not yet *re-generated*, i.e. unevolved, not far advanced on the path of evolution?

They are not degenerate. They are—the majority of them—*young souls*.

Experience shows that the most readaptable are the criminals (crimes due to passion), though it seems that they ought to be considered as the most dangerous. But uncontrolled passion leads to temporary madness or frenzy. And a penalty in a prison in which readaptation is really studied and intelligently applied, changes nearly always a man or a woman beyond recognition. I could give you many examples.

If the prison system is bad, the prisoner is broken for life, a wreck. Many examples could be given here too.

Thefts and robbery are more difficult to deal with. Thefts are often the result of illness (kelptomania), or are due to hunger, temptations, bad environments too strong for a weak mind to bear. In these cases, if the prison system is good, the period of the penalty is not long enough to permit a thorough read-

aptation of the individual. If it is bad, the prison sends back into society a rebel ready to revenge himself. So with thieves, we generally meet with recidivists, very rarely with criminals, except if he is doubled with a thief. A thief is nearly always dangerous when discovered in the act of robbing.

Let me assure you that whatever the penalty inflicted by the Law, the prison system is of first importance, and, even more, *the moral and spiritual standing of the Governor*; for he alone generally gives the impulse to the atmosphere of the House, creates in fact the atmosphere, and of a bad system can make a good one, just as of a good one—on paper—he can make a very bad one. But at any rate, if bad, the system makes of the prisoner a rebel or a broken and bruised man; if good, a human being again, a re-adapted member of society, or at least, when penalties are short, a creature who feels gratefulness awakening in his or her heart.

* * *

I do not believe that it is necessary before this audience to develop the theme of successive lives which, in this particular work, is so very important.

Earth is the melting-pot of all experiences. Any creature learns progressively, through innumerable lives, to submit the lower self to the higher. Any creature is on a certain rung of the ladder of evolution and must climb all the rungs, life after life and the one after the other, mastering the knowledge of all the rungs overstepped, aspiring to all the rungs that await his climbing.

As I told you, in prison the majority are unlettered people, young souls. So if they are at a stage we have transcended, *they need our help*, and our help must be friendship, understanding, love, kindness.

They are so very receptive to kindness and love. They long for friendship, all of them.

It always makes me sad and utterly astonished when people say: "Why do you go to them? There are so many other things more interesting. . . ."

Are they? Any rung of the evolutionary path is interesting, and no rung is more important than another. *They all belong to the same ladder. . . .*

Why do I go to them? Because they are my sisters or my brothers in the full meaning of the term. They need my love, my understanding, my friendship, not only in this life, but in many lives to come probably, as I need them. For I am not the only giver, and they the receivers. When love and friendship are shining, an exchange takes place. And who gives or receives more?

The world is miserable enough to claim any active help in innumerable directions, but why not "there"—where suffering people are learning their immediate lesson, just as we are learning ours elsewhere?

II

Try to evoke them with me at a lecture.

They enter the lecture room in their ugly and unbecoming uniforms.

Why surround them nearly always with ugliness? We, Theos-

ophists, who know a little of the action of beauty, of colour, of sound, shudder to think of the occult ignorance that surrounds a convict.

In the cells, bare walls, no pictures, no flowers, no light except through rough glass . . . no sky, no life. . . .

I remember in a certain prison, the walls were painted in *grey* and *brown* so as to be less soiling. Imagine a prisoner in a grey uniform surrounded by grey and brown: depression, ugliness, fear, silence; no joy, weariness, boredom. . . . *How can a creature bere-adapted through ugliness?*

* * *

When they enter, they are exactly like a flock. No initiative left, blind obedience. None would dare to sit down or to stand up without the jailer's consent or sign. They are utterly passive. If they were not, they would immediately be reprimanded or punished. In their eyes, no light. Something heavy, obliterate, sad, indifferent, dull, extremely dull.

* * *

The lecture starts. . . .

* * *

Let me try to explain to you the aim of our lectures.

Because of solitude, silence, some manual work, confinement, their intellectual faculties rapidly slacken down. After three years of confinement—any statistics prove it—a prisoner's mind is decidedly slackened, specially among women, where intellectual work is very rare.

The aim of the lectures is to enkindle their sleeping minds with reflection, observation, meditation, prayer; to give them ideas to work

upon ; to rouse their own reasoning powers ; to awake their interest.

Let me give you a few examples :

* * *

For instance, I speak to them of *thought*, the power of thought, how it works, its use, its life.

I tell them also that true freedom is not only behind the prison-bars but that it transcends the freedom of the street. I had asked them first, days before : "What is freedom to you ? I will only speak about it after *you* have told me. I certainly have my idea about it. What is *yours* ? Think about it in the silence of your cells. But please do not tell me that freedom is the release from prison, for it is not." So, when I started speaking, they were prepared, they had studied the problem according to their own understanding, and some of the answers were most interesting.

Once, one of them wrote to me : *Alas ! I am only made of mud and sin.* And I told them that no creature upon earth was made only of mud and sin, that everyone was the bearer of a divine light, that there were no such things as "lost souls," but that all of us were the makers of our own salvation and that, because of our struggles, defeats, successes and strifes, we were all bound to reach one day the harbour of wisdom, peace and happiness.

* * *

We have only one desire when we go to the people : contact their souls imprisoned in crude material. But how can we contact them if we do not give them ours ? And are not ours imprisoned also in crude material ?

Mind you, we speak in a Roman Catholic prison—at least in a prison with a predominant Roman Catholic mind, so we must be very cautious. The women-jailers are nuns, but I must acknowledge that they themselves are rather fond of our lectures.

Once, during six or seven consecutive lectures—I am sure this will be of special interest to you—I gave them *a course upon meditation*, starting from observation, attention, concentration, meditation, contemplation, to silence, the power of true silence. All my notes were taken from Dr. Besant's and C. W. Leadbeater's books, also from Dr. Arundale's chapter on silence in *You*. I even published fragments of all this in their monthly bulletin, *Light*, of which I have the whole editorial production. It was most wonderful to observe the growing interest in some of them. One said : "I thought I knew what silence was, the dreadful silence of the prison. But now I realize that it is only 'noisy silence' and that true silence brings a wonderful peace . . ." Yes ! Peace that passeth understanding !

Once also, speaking to them about India, I brought a photograph of an Indian lady to show them how the women dressed in those far-away eastern countries, and the Indian lady was no other than Rukmini Devi. I am convinced that her influence worked in the prison through the photograph, for many of the prisoners came to me weeks afterwards to speak about "the beautiful Lady of India with the kind look."

* * *

So, you see, though we are not allowed to speak about Theosophy in the prison, we bring nevertheless Theosophy to the prisoners, and much more than you think. Their bulletin *Lumière*, is filled with Theosophical thoughts and the initials "A.B." and "G.S.A." can often be detected.

Prisoners say: "We love your lectures because when you leave us, *we have something to think about.*" Well, that is the aim of the lectures in the prison.

They call me: the lady that puts questions.

It is not permitted to put questions in a prison, because a prisoner is not allowed to answer them. But I always do, and as the nuns do not openly forbid it (regulations only do), I go on.

* * *

Let me here again take a few examples:

Observation: I ask them: "Close your eyes. Think of the objects and furniture of the lecture-room. Did you ever observe them? Can you remember some of them. . . Now, open your eyes again and tell me."

They laugh and look eagerly around them. Of course, they had never observed.

Music: "Listen attentively. (I bring my gramophone or play on my cello). What does the music bring to you? Something? Nothing? Which is the tune you prefer?" (Though I do not tell them the composer's name, their choice is generally sure).

Imagination: First, I made the description of the cell *as it is*: bare, impersonal, dull; and then, the de-

scription of the cell as their imagination could make it, and this we did together.

The audience that day was especially excited and happy: "No flowers? Why not? Have you not all the flowers that bloom in your memory? Think of those you love most. Put them mentally in your cells. Water them with the water of thought. Renew them when you are tired of them. Learn their symbolism: Rose, beauty; Snowdrop, friendship; Iris, happy news. . ."

Their favourites were generally, for the young women: Heather, strength in solitude; for the older ones, Poppy, consolation.

We went on:

"And think of the pictures you can hang on the walls. A landscape? (description). A farm? (description. Many loved the farm.) A windmill? (they liked it too because there were lights behind the windows and I suggested what was going on behind the windows: supper-time. It was a such a treat to choose the menu. . .)

"What about the sky? How do you like it best? Limpid and translucent as in spring? Of a deep blue as in summer? With little white clouds drawing evanescent faces? Stormy? No? Why not? Storm has its lesson and its value. And after the storm the freshness of the trees, of the plants and of the sky is filled with new life, and the perfume of the earth is glorious. . . You never see the sky from your cells because of the polished glass? True. But you see it during your daily walk in the courtyard of the prison. Do you look at it? Cannot you choose the sky you will bring back through memory in your cells and

remember it with its sunshine, colour, birds and light?

"Shall we hang on the wall the picture of a little girl with her doll in her arms, looking at you with the delightful confidence of children and addressing your loneliness: 'What are you doing here? Why don't you come with me in the sunshine? Have you a little girl like me? Why did you leave her? What is she doing without her mummy to take care of her? Has she little brothers and sisters. . . ?'"

They cry, fertilizing tears. Their weary souls fly away out of prison, in nature, in their homes. They listen, listen. . . No one can imagine how a prisoner listens when one has not seen the look of expectancy in his eyes, the trembling smile of gratitude on his lips, the absolute stillness of his body. It is no more passiveness now. It is a concentrated silence of attention. For each time the miracle takes place. In their eyes so dull and veiled, a gleam of expectancy, of joy, of hope is shining. Their whole attitude changes. They do no more appear as prisoners, as caged creatures, but simply *as human beings again*.

My conviction that we all are divine souls, evolving lives, comes to them as a certainty, as also the feeling that a bond of friendship links us all together, that, in fact, we are all children of the same loving Father and God, sisters, friends together, that nothing separates us, not even the prison-bars! They feel renewed, living creatures, and I can detect in all of them, wonderfully, beautifully, their true being, the forthcoming of what is really, utterly *themselves*.

* * *

I will give you here an instance of what the lectures can do concerning imagination and creative thought. The letter I am going to read to you is from a woman-prisoner sentenced fourteen years ago to twenty years imprisonment. Her crime was horrible: she dressed as a man and awaited her husband at the outskirts of the forest, trying to murder him with a hatchet. She injured him for life. His left arm and his right hand had to be amputated.

I know her since her entry into prison. In fact, I believe we entered the prison together, fourteen years ago. She was a stubborn, uneducated woman, with a savage and uncomprehensive mind.

She writes—I have translated her letter literally:

Some say: Oh! these horrible walls!
The walls of my cell are familiar to me,
so familiar that I nicknamed them.

The 1st I call: Resignation.

The 2nd: Happiness.

The 3rd: Respect.

The 4th: Gratitude.

Why?

To the first wall a crucifix is suspended. If I am sad or if I suffer, if pain breaks my heart, I look at the Cross, I look at Jesus, the symbol of Innocence, and He seems to tell me: "Why are you troubled, my child? Is your pain without remedy or without merit?" and I find peace again. If good tidings, a surprise or a pleasure bring me happiness, I bless Jesus on the Cross because it is with Him and through Him that I found *resignation*.

The window is on the second wall. It does not open much, hardly at all. But the air and light come in the cell through the polished glass. I hear the bells of the neighbouring churches,

the twittering of the birds, the barking of a far-away dog, the laugh of playing children, the sounds of the street, and to me, it is *happiness*.

A calendar is fixed on the third wall, the image of our beloved little Queen Astrid enfolding upon her heart her little child. Another picture: the regulations. I must observe them. They are well done, and I submit to their orders. On the other side of the wall, I have a neighbour. Perhaps she prays, or cries, or suffers, or meditates, or is enjoying the silence. Let us be silent too and *respect* this side of the wall.

On the fourth is the door. It is through this door that I leave the cell to go to my daily work or for the daily walk. It is through this door also that my food is brought and that the lady visitors come in. In a corner I have my cupboard with a few provisions—not much—but the cupboard is never empty. On the other side the radiator heats my little room. When I think of all the sick and poor people, of the old persons shivering in the bitter cold, I wish I could share my warmth with them all. As it is impossible, I pray for them: *gratitude*.

* * *

A few weeks ago, because we wanted our work to be carried on in the prison (benevolent workers) two of us obtained an audience, at the Ministry of Justice, with the Director-General of all the Belgian prisons.

We declared our aim: to form a committee for the lectures and the prison bulletin composed of a President, a Vice-President, a Secretary and two members, a committee which would be official. The Director-General was very interested. He came the same week to

the prison, attended the lecture, had a thorough talk with the administrative body of the prison and with us two workers, and thanked us most graciously for the work accomplished over a period of years without much encouragement from outside the prison. He knew a little about our work, of course, but as in many administrations, he was not really aware of what was being done through it, and of the real receptiveness of the audience. He promised his most efficient help and asked us to write personally a letter to the Minister of Justice himself, and we hope this winter to obtain *the official consecration of a body of workers*, so that when we die, the work will live . . . It will interest you to know that in this committee, formed of five persons, three of us are Theosophists.

* * *

You will excuse me if I have spoken at length and through personal experience of the lectures in prison. But I wanted to show to you the importance of them, the way we work, the educative and re-educative aspect of them. We must keep the flame of intellect alive. We must save the prisoners' withering faculties because they will need them when they are thrown again amidst society on their release. We have the responsibility in a very deep and subtle way of their mental and emotional bodies—the prison takes care of the physical—because we know what they are and what they need. We lecturers are there to help in the unfoldment of their souls. Perhaps in a small way we can eradicate their hatreds, animosities, feelings of revenge through understanding. Perhaps we can even, in

however small measure, bring to them the influence and light of the Master through friendship and love. But surely we can alleviate and soothe their sorrows through kindness and have their imagination and thought working through interest and joy.

Theosophists never go to a prison as virtuous persons visiting the sinner or as moralists fighting immorality. It would not do. Time is never against a Theosophist. It works with him in all he does and feels. If someone says to us shrugging his shoulders: "But they forget your words; they fall again and again," we Theosophists also shrug our shoulders in a light way and answer: "Of course. They could not do otherwise at their stage . . . and don't we do just the same in our own realms of activity."

So there is no discouragement hampering our work, no feeling of "having done enough and being disgusted with the meagre results." The true results are stored up in the soul, and will manifest when the time is ripe for the harvest. No words, no exchange of thoughts or feelings is lost, and the hand extended to them cannot be withdrawn. Because one day we held it out, they have a right to it, whatever the slowness of their understanding or of their growth. They are weak. We are perhaps just a little stronger. So if we have the duty to help, *they have the right to lean.*

* * *

Mental images created by thought weave our karma.

Clear-cut thoughts constantly repeated are transmuted into *faculties*. What is in one life the will

to achieve becomes in another *the power to execute.*

Weaker thoughts constantly repeated become *tendencies of thought.*

The desire to achieve in one life becomes in another *an obligation.*

Remember, Theosophists, the Theosophical sayings:

"When the mass of mental images arrives at a point of saturation, the addition of just another image concretes the whole of them in the form of an act. And that act becomes inevitable. . . ."

Here comes in our solidarity in any current of thoughts and deeds. Solidarity is not a vain word or a child's play. It is a fact. Listen to those magnificent words of Khalil Gibran, the poet of the Liban:

"... When one of you falls down, he falls for those behind him, a caution against the stumbling stone.

Ay . . . and he falls for those ahead of him who, though faster and surer of foot, yet removed not the stumbling stone. . . ."

The judge is linked to the one he condemns. So is the prisoner to his judges and to his victim. So are constables, jailers, visitors, lecturers, society. . . The bond is unbreakable: it is the bond of the whole humanity.

We cannot judge or punish or help, and forget. We cannot turn a new leaf in the book of our lives and think it is white and empty. Any individual thought acts, reacts, and weaves our individual and collective karma.

So, when a prisoner looks at me with that moving gaze, a gaze that one meets only in prison, a gaze of hunger, of hope, of tremulous joy, a gaze that calls for sympathy, a gaze that takes, a gaze that gives,

a gaze so magnificently lighted by a small flicker of new life, I always think: We shall meet again, *over and over again*, my sister. . . .

* * *

You saw them, coming in the lecture-room, weary, passive, indifferent, dull.

Look at them now as they go out in a long file.

They stand up only at the sign of the jailer, one after the other, in silent ranks (passive obedience always). But there is not one of them who does not seek my glance, there

is not one of them who does not give me her smile. . . .

And during these few minutes of close contact from soul to soul, I feel full of confidence and joy because I know that the final success is not in our hands but in the hands of the gods, of all the Gods in the becoming that we are. . . I know that what they are unable to accomplish in *this* life, they will do *in the next*; that no mutual effort is lost; that the seed springs slowly from the soil. . . And that if time needs centuries to make an oak, life needs thousands and thousands of years to make a Sage.

A LYRIC

I walked in the path of the sun,
 Gathering its beams;
 I lifted my face to its warmth,
 Catching its gleams;
 I stored them apart in my heart,
 And locked them away—
 But now I am bringing them out—
 It's raining today.

HELEN GUSTINE FULLER

THE WORLD'S CONSCIENCE

Some of us at Adyar, and I have reason to know elsewhere too, feel our consciences to be straining at the leash. Being Theosophists and members of The Theosophical Society, we react very strongly to the terrible karma by which the whole world lies afflicted, and we have the ardent desire at the very least to give as free a play as possible to our honest convictions—in the hope that we may thereby help towards the stronger awakening of a world-wide conscience which will cry "Halt!" to the evil machinations of those who would set back the clock of advancing evolution.

So we have joined together to establish a little fortnightly journal which for the time being we are content to call *Conscience*. The first issue will appear on February 17th, and thereafter fortnightly.

There will be, save exceptionally, no signing of contributions, for we are content to remain anonymous. But we shall survey, without fear or favour, the whole world's affairs, to our honest best and without prejudice of race, creed, nationality, caste or sex.

We invite regular annual subscribers, and these alone, to give expressions to their consciences, too, in *Conscience*, and we shall be happy to print those expressions if very brief, very sincere, very impersonal, very restrained, and altogether without an atom of animus towards the individual or individuals whose policies they may feel constrained to denounce.

In *Conscience* we shall have nothing to do with any particular societies, organizations or philosophies. For example, neither the name of The Theosophical Society nor the philosophy Theosophy will be mentioned. We are working as members of the Universal Brotherhood of Life, undenominationally, in no spirit of conversion, unlabelled. We are an international editorship, with English, American, Dutch, Australian, and other consciences, and we hope that we may soon have a completely international editorship, with letter-press in many languages. We begin with English, but we hope not to stop with English. And we shall be glad to receive advice and suggestions. The address of the Business Manager and of the Secretary of the Editorial Board is Adyar, Madras.

The following are the subscription rates :

"CONSCIENCE"—SUBSCRIPTION RATES, Post-free

	INDIA	FOREIGN		
Yearly	Rs.5	9sh.	or	\$2.25
Half-yearly	Rs.3	5sh.	or	\$1.25
Quarterly	Rs.2	3/6d.	or	\$0.85

JOINED TOGETHER

With the April issue The Theosophical World, now to be known as The Theosophical Worker, will be included in The Theosophist as a supplement designed particularly for the membership. This decision was reached by the Editorial Committee, composed of eight members and department heads, who, with the President, met together day after day to discuss, criticize and improve these two publications. Changes in form were recommended which will make The Theosophist more attractive to the eye and more easily read. Writers all over the world are being invited to contribute articles which will interest a wider range of the membership. The most attractive new feature in the supplement will be the department for Lodge workers, which will have the specific purpose of stimulating Lodge work, coordinating and disseminating ideas and plans originating in the Sections and at Adyar, and linking all Lodges closer to one another and to the World Centre.

The Committee agreed that since neither The Theosophist nor The Theosophical World is read by the public to any great extent, and efforts to place the former on public book-stalls met with small success, all attention should be centralized on the one journal for the members, and that they be encouraged to contribute to its pages and support it wholeheartedly as their means of inspiration and expression. This, it is believed, will create a solidarity of far greater value to The Society than the insufficient hearing thus far received from the public.

The subscription price of the enlarged journal will remain the same, 18/-. Non-subscribers, begin your subscription with the debut of The Theosophist in its new garb!

Who's Who In This Issue

Adelaide GARDNER (Mrs.): General Secretary for England; author of two books on healing.

F. Milton WILLIS: Exponent of Technology, New York, contributed a manifesto on this subject to our October-November issues.

William KNIGHT: Engineer and Theosophist, New York.

Fritz KUNZ: Head of the New York Theosophical Research Centre, and originator of its visual education service. Author of *Men Beyond Mankind*, etc.

A. C. HANLON: Theosophical writer, Auckland, New Zealand.

Irene M. PREST: Literary researcher, Adyar.

Elizabeth W. PRESTON: Theosophist-author; senior science mistress of the James Allen Girls' School, London.

Serge BRISY: General Secretary for Belgium; founder-editor of the *Bulletin of Light*, which circulates through the prisons of Belgium by order of the Crown.

Harindranath CHATTOPADHYAYA: Poet and musician, resident Bombay, author of several books of verse and drama; has several times visited Europe and America to study the theatre and to lecture; at Adyar recently gave a delightful recital of his poetry and music. Is a brother of Sarojini Naidu, who is politician as well as poet.

Peggy STREET: Young English Theosophist and verse writer.

J.A.P.: A Colombo journalist.

W.B.-L.: Mrs. Willy Blokzyl-Lembruggen, service worker, Huizen, Holland.

COMING FEATURES IN THE THEOSOPHIST

THE YOGA OF REMEMBRANCE. George S. Arundale.

THE MAKING OF A PRESIDENT; ANNIE BESANT. Adeltha Henry Peterson.

THE PROBLEM OF NATIONALITY AND INTERNATIONALITY IN ART. James H. Cousins.

THE MECHANISM OF LIFE. Alexander Horne.

THE ESSENCE OF THE ARTS. Rukmini Devi.

THE ADYAR LIBRARY AND ITS CLASSICS. G. Srinivasa Murti.

THE MYSTERY-TRADITION OF OUR RACE. Jean Delaire.

OUTSTANDING ARTICLES IN RECENT ISSUES

JANUARY

AN URGENT CALL FROM THE PRESIDENT.

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

THE ETHERAL SYMBOLIZED: A STUDY IN YOGA. George S. Arundale.

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

HAS H. P. BLAVATSKY REINCARNATED? HOLLAND IN THE GREAT PLAN. Dr. Ketwisch Verschuur.

NATIONAL SURVEY OF ENGLAND.

A RARE MANUSCRIPT IN THE ADYAR LIBRARY. O. C. Gangoly.

THE OTHER MAN'S POINT OF VIEW. N.: Sri Ram.

FEBRUARY

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

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

YOGA AND NIRVANA. Hirendranath Datta. THE LAST WILL AND TESTAMENT OF H. P. BLAVATSKY. J.L.D.

AMERICA'S OCCULT DESTINY. A Convention Symposium.

HOLLAND IN THE GREAT PLAN. J. D. van Ketwisch Verschuur.

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

H. P. BLAVATSKY'S REINCARNATION: IS THERE CONTRADICTION? A Rangaswami Aiyar.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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,

INTERNATIONAL DIRECTORY

INTERNATIONAL HEADQUARTERS:

Adyar, Madras, India

President: George S. Arundale

Vice-President: Hirendra Nath Datta

Treasurer: N. Sri Ram

Recording Secretary: G. Srinivasa Murti

NATIONAL SOCIETIES

General Secretaries and National Journals:

- Argentina:** Señor Jose M. Olivares, Sarmiento 2478, Buenos Aires, *Kuntur*.
- Australia:** Mr. R. G. Litchfield, 29 Bligh Street, Sydney, N.S.W., *Theosophy in Australia*.
- Belgium:** Miss Serge Brisy—51 Rue du Commerce, Brussels, *L'Action Théosophique*.
- Brazil:** Señor Aleixo Alves de Souza—Rua de Rosario N. 149, Rio de Janeiro, *O Theosophista*.
- Bulgaria:** Monsieur Nikola Trifonov—Drin, No. 3, Sofia Cen., *Orfei*.
- Burma:** Mr. N. A. Naganathan—102, Forty-ninth Street, East Rangoon, *The Message of Theosophy*.
- Canada:** Mr. Albert E. S. Smythe—33 Forest Avenue, Hamilton, Ontario, *The Canadian Theosophist*.
- Central America:** Señora Lydia Fernandez Jimenez—P. O. Box 797, San José, Costa Rica, *Virya*.
- Ceylon:** Dr. T. Nallainathan—81 Madampitya Road, Mutwal, Colombo, *The Ceylon Theosophical News*.
- Chile:** Señor Santiago Nunez—Casilla 3603, Santiago.
- Colombia:** Señor Don Guillermo Vengoechea U—Apartado Postal No. 539, Bogota.
- Cuba:** Colonel Juan Cruz Bustillo—Apartado 365, Habana, *Revista Teosofica Cubana*.
- Czechoslovakia:** Pan (Mr.) Vaclav Cimr—Praha, Sporilov 1114.
- Denmark:** Herr Ch. Bonde Jensen—Dharma, Fredensvang pr Aarhus, *Theosophia*.
- England:** Mrs. Adelaide Gardner—50 Gloucester Place, Portman Square, London, W.1, *Theosophical News and Notes*.
- Finland:** Herr A. Rankka—Yrjönkatu 1. C., Helsinki, *Teosofi*.
- France:** Prof. J. Emile Marcault—4 Square Rapp, Paris VII, *Bulletin Théosophique*.
- Greece:** Monsieur Cimon Prinaris—Homer Street No. 20, Athens, *Theosophikon Deltion*.
- Hungary:** Miss Flora Selevér—Lipthay-utca 9, Budapest II.
- Iceland:** Herr Gretar Fells—Ingolfsstr. 22, Reykjavik, *Gangleri*.
- India:** Mr. G. N. Gokhale—The Theosophical Society, Benares City, *The Indian Theosophist*.
- Ireland:** Mr. T. Kennedy—14 South Frederick Street, Dublin, *Theosophy in Ireland*.
- Mexico:** Dr. David R. Cervera—28A Calle Iturbide, Mexico, D.F., *El Mexico Teosofico*.
- Netherlands:** Den Heer J. Kruisheer—156 Tolstraat, Amsterdam, *Theosophia*.
- Netherlands Indies:** Den Heer A. J. H. van Leeuwen—Kweekschool Goenoeng Sarië, Lembang, Bandoeng, Java. *Theosofie in Ned.-Indie*.
- New Zealand:** Mr. William Crawford—371 Queen Street, Auckland, *Theosophy in New Zealand*.
- Norway:** Fru Dagny Zadig—Bakkegt. 2311, inng. Munkedamsven, Oslo, *Norsk Teosofisk Tidsskrift*.
- Philippine Islands:** Mr. J. M. Espina—P. O. Box 323, Cebu City, P.I., *The Lotus*.
- Poland:** Mr. Leocadia Piekarska—Krucza 23, m. 11, Warsaw, *Buletyn Miesieczny Polskiego Towarzystwa Teozoficznego*.
- Portugal:** Madame J. S. Lefèvre—Rua Passos Manuel, 20, Lisbon, *Osiris*.
- Puerto Rico:** Señor A. J. Plard—P.O. Box 3, San Juan, *Heraldo Teosofico*.
- Rumania:** Madame Eugenia Vasilescu—Bd. Elisabeta 91 bis, Bucharest I, *Buletinul Teosofic*.
- Russia:** Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, *Vestnik*. (The Lodges are outside Russia).
- Scotland:** Mrs. Jean Allan—28 Great King Street, Edinburgh, *Theosophical News and Notes*.
- South Africa:** Miss Clara M. Codd—Box 863, Johannesburg, *The Link*.
- Spain:** Señor L. Garcia Lorenzana—Avenida de la Libertad, Conquero, Huelva, *Boletin Mensual*.
- Sweden:** Miss Eva Franzen, 39 Torsgatan, Stockholm, *Teosofisk Tidsskrift*.
- Switzerland:** Monsieur Georges Tripet—1 Avenue Théodore Flournoy, Eaux Vives, Geneva, *Bulletin Théosophique Suisse*.
- United States of America:** Mr. Sidney A. Cook—Olcott, Wheaton, Illinois, *The American Theosophist*.
- Uruguay:** Sra. Julia de La Gamma—Casilla Correo 595, Montevideo, *Boletin de la Sociedad Teosofica en el Uruguay*.
- Wales:** Mr. Peter Freeman—3 Rectory Road, Penarth, *Theosophical News and Notes*.
- Yugoslavia:** Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb, *Teosofija*.

PRESIDENTIAL AGENTS

- East Asia** (China, Japan and adjacent territories): Mr. A. F. Knudsen—75 Jessfield Road, Shanghai, China.
- Egypt:** Mr. J. H. Pérèz—P.O. Box 769, Cairo.

Paraguay: Señor William Paats—Casillo de Correo, 693, Asuncion.

Peru: Señor J. F. Aguilar Revoredo—P. O. Box 900, Lima.

Travelling: Mr. C. Jinarajadasa.

NON-SECTIONALIZED LODGES

British East Africa—ZANZIBAR: Krishna Lodge, Secretary, Mr. V. K. Baxi, P.O. Box No. 142, Zanzibar. **TANGANYIKA TERRITORY:** Narayana Lodge, Secretary, Mr. C. D. Upadhya, P.O. Box 240, Dar-es-Salaam. **KENYA COLONY:** Nairobi Lodge, Secretary-Treasurer, Mr. Chhotabhai J. Patel, Railway Accounts, P. O. Box 570, Nairobi, Kenya Colony. Mombasa Lodge, Secretary-Treasurer, Mr. H. S. Patel, P. O. Box 274, Mombasa.

British West Indies: Barbados Lodge, President, Mr. P. P. Spencer, Magazine Lane, Bridgetown, Barbados.

Canada: Canadian Federation, Secretary-Treasurer, Mr. H. T. Thorn, 4673 Seventh Ave., Vancouver, B.C.; H.P.B. Lodge, Secretary, Mr. E. W. Hermon, 45 St. Clair E. Ave., Toronto, Ontario.

China: Shanghai Lodge, Secretary, Mrs. M. J. Lebedeff, 75 Jessfield Road, Shanghai; Manuk Lodge, Hong Kong, Secretary, Mr. Y. S. Ung, P.O. Box 632, Hong Kong.

Federated Malay States: Selangor Lodge, Secretary, Mr. K. Kandiah, Mercantile Bank Buildings, Kuala Lumpur.

Japan: Miroku Lodge, Secretary, Miss E. M. Casey, (temporary address) 8 Sakae-cho, Shibaku, Tokyo, Japan.

Straits Settlements: Singapore Lodge, Secretary, Mr. Lim Hock Chuan, The Heap Eng Moh Steamship Co., Ltd., No. 35 Telok Ayer Street, Singapore.

OTHER ORGANIZATIONS

Federation of European National Societies: General Secretary, J. E. van Dissel, Voorterweg 40, Eindhoven, Holland.

Federation of South American National Societies: President, Señora de La Gamma, Casilla de Correo 595, Montevideo, Uruguay.

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta, Adyar, Madras, India.

THE THEOSOPHIST

EDITOR: George S. Arundale; Associate Editor: J. L. Davidge.

Editorial Committee for Great Britain and Ireland: The Science Group, The Theosophical Research Centre, London. Communications to Miss E. W. Preston, M.Sc., Stamford House, Wimbledon Common, S.W.19.

International postal coupon should be enclosed to secure return of MSS. not suitable for publication.

Articles complete in a single issue may be translated or reproduced on the sole condition of crediting them to THE THEOSOPHIST; permission should be obtained to reproduce a series of articles.

The half-yearly volumes begin with the October and April numbers, but subscriptions may begin with any issue.

ANNUAL SUBSCRIPTION (POST-FREE)

Strictly payable in advance

	India Ceylon	All Other Countries
Twelve months	Rs. 9	sh. 18/- or \$4.50
Single copies	Re. 1	sh. 2/- or \$0.50

Indian banks charge 4d. on every cheque or money order sent from the United Kingdom. British subscribers are there-

fore asked to generously add this amount to their remittances, or else to transmit funds by B.P.O., on which the T.P.H. suffers no loss.

Remittances should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewal subscriptions. Please address all communications relating to subscriptions, non-receipt of copies, and changes of address to the Manager, quoting the number printed above the subscriber's name on the wrapper of THE THEOSOPHIST.

ORDER FROM

INDIA: Theosophical Publishing House, Adyar, Madras.

GREAT BRITAIN: Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

AMERICA: Theosophical Press, Wheaton, Illinois, U.S.A.

NETHERLANDS: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

DUTCH EAST INDIES: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java.



THE
THEOSOPHIST

A JOURNAL SPECIALIZING IN
Brotherhood, the Eternal Wisdom,
and Occult Research

EDITED BY
GEORGE S. ARUNDALE
President of The Theosophical Society

VOL. LX

PART I. October 1938 to March 1939

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1939

INDEX

THE THEOSOPHIST, VOL. LX, PART I

A

	PAGE
ABYSSINIA, A Prophecy on, by Kate Smith	154
Actors for the New Age, by F. Kay Poulton	223
Adam's Peak, see "Butterfly Mountain".	
Adyar Library :	
Rare Manuscript in the, A, frontispiece,	<i>facing</i> 245
Rare Manuscript in the, A, by O. C. Gangoly	296
Renaissance of the, The, by J.L.D.	79
Adyar Publications	81, 162
Alexander ... Spinoza : Is there an Occult Link ? by M. Florence Tiddemann	215
America :	
America's Occult Destiny, by Henry Hotchener	362
Better Citizenship : The American Campaign	282
Blending of Races, A, by Ruby Lorraine Radford	367
Dharma of, The, by James S. Perkins	173
Dharma of, The, by G. S. Arundale	361
Franklin, Benjamin, by H.H.	179
Leadership for Peace, by Sidney A. Cook	177
New America (poem) by F. Milton Willis	369
<i>New Citizen, The</i>	179
"Our Tenth Man," by Mary K. Neff	364
Among the Adepts : Madame Blavatsky on <i>The Secret Doctrine</i> . The famous Review by Annie Besant	262
Animals :	
Cruelties of Various Kinds : The Torture of, by L. Lind-af-Hageby	398
Experiments on, Challenge to Scientist	231
Approach to <i>The Secret Doctrine</i> , An, by Fritz Kunz	435
Arts in East and West, The, by G. S. Arundale	452
Arundale, George S. :	
Arts in East and West, The	452
Cease Ye ! O Cease Ye !	93
Cycle of the Will, The	418
Death—Our Friend	28
Dharma of America, The	361
Eternal Symbolized, The : A Study in Yoga	267
Jews, The	75
Karma : From a Roof Talk	460
Questions, The President Answers	151
Spearheads	189
Talk to Students, A, The President Opens a Class	393
Urgent Call to Members of The Theosophical Society, An	245
Watch-Tower, On the	1, 83, 165, 245, 327, 409
What can we best do for Peace ?	103
Astrologer's View of National Problems, An, by Esme Swainson	29

	PAGE
B	
BEHIND Prison Bars, by Serge Brisy	472
<i>Besant Spirit, The</i> —An Important Book, by J.L.D.	391
Better Citizenship: The American Campaign,	282
Blavatsky's Magnum Opus, H. P., by J.L.D.	110
Blavatsky, H. P., the Last Will and Testament of, by J.L.D.	355
Blavatsky's Reincarnation, H. P.:	
A Contradiction and Possible Explanation, by A. J. Hamerster	275, 467
Is There Contradiction? by A. Rangaswami Aiyar	387
Blending of Races, A, by Ruby Lorraine Radford	367
Book Reviews:	
<i>A Short History of The Theosophical Society</i>	272
<i>Education for Happiness</i>	405
<i>First Principles of Theosophy</i>	406
<i>Man's Latent Powers</i>	405
<i>The Besant Spirit</i>	391
<i>The Secret Doctrine</i> , Adyar Edition	110
<i>The Secret Doctrine</i> , Reviews by Annie Besant	261, 335
Bruno, see Giordano Bruno.	
"Butterfly Mountain"—Pilgrimage to Adam's Peak, by J.A.P. and C. W. Leadbeater	455
C	
CALL, An Urgent, from the President	245
Call Divine, The, by Hirendra Nath Datta	33
Cease Ye! O Cease Ye! by George S. Arundale	93
Chronology of Atlantis, The, by E. W. Preston	66
<i>Conscience</i> , new journal	481
Criminology:	
Behind Prison Bars, by Serge Brisy	472
Juvenile Delinquency, by Kewal Motwani	61
Treatment of Crime in England, The, by Greta Eedle	146
Cruelties of Various Kinds—Torture of Animals, by L. Lind-af-Hageby	398
Cycle of the Will, The, by George S. Arundale	418
D	
DEATH Has No Terrors, by Lester Howard Perry	227
Death—Our Friend, by George S. Arundale	28
Dharma of America, The, by James S. Perkins	173
Dharma of America, The, by George S. Arundale	361
Divine Form, The, by Clara Codd	128
Does Perfect Justice Rule the World? (An Answer to a Question), by W.B.-L.	462
E	
ETERNAL Symbolized, The: A Study in Yoga, by George S. Arundale	267
European Congress, The	80
Evolution of the Universe, The. Annie Besant's Second Review of <i>The Secret Doctrine</i>	335

INDEX

e

	PAGE
Experiments on Animals: Challenge to Scientist, by A.H.P. ; Scientist's Reply, by Dr. Lester Smith	... 231

F

FAIRIES, A Radio Talk on, by Clara Codd	58
Forms of Bequest and Will	324
Forum, see Theosophical Forum.	
Franklin, Benjamin, by H.H.	179
"From the Throne of Life Eternal," by Edgar Allan Poe	221
From the Sea-Shore, by Peggy Street	450
Frontispiece :	
A Rare Manuscript in the Adyar Library	245
The Zagreb Congress 1938	165
Fundamentals of Theosophy, The, by J. Kruisheer.	191

G

GIORDANO Bruno in Zurich	60
Girl Recalls Past Life (Kallo Bhunjwa)	71

H

HOLLAND in the Great Plan, by J.D. van Ketwich Verschuur	277, 370
Hompesch Incident, The, by Leslie M. Reed	152
How to Increase Goodwill, by C. Jinarajadasa	54
Human Evolution—The Secret Tradition, by E. L. Gardner	14

I

IMMORTALITY and the Fourth Dimension, by A. C. Hanlon	444
In Ancient Egypt : A Glimpse of Long Ago, by B.R.C.	386
Integration : The World's Need, by Adelaide Gardner	423
International Convention, Benares 1938, Draft Programme	241

J

JOINED Together	482
Juvenile Delinquency, by Kewal Motwani	61

K

KARMA ; From a Roof Talk, by George S. Arundale	460
---	-----

L

LADDER of Arhatship, The, by A. J. Hamerster	120, 205, 305
Languages of the Future, by "Jason"	155
Last Will and Testament of H. P. Blavatsky, The, by J.L.D.	355
Leadership for Peace, by Sidney A. Cook	177

	N	PAGE
NATIONAL Surveys :		
America		45
England		284
New-Age Theatre, The, by F. Kay Poulton		316
<i>New Citizen, The</i>		179
New Horizons in Science, by Corona G. Trew		106
Notes and Comments :	75, 157, 233, 322, 400,	465
Alice Barnham's Diary, by Helen Veale		78
As Youth Sees It, by John Hart		160
Australia Needs a Larger Population, by A. G. Pape		75
Awakening of the Masses, The, by Henri Lafontaine		404
Balance of Nature, The		238
Brotherhood of Life, The		157
Devil in the Zodiac, The, by E.F.P.		157
Great Queen, A—Wilhelmina		233
Health Value of Religion, The		237
Henry Ford States His Faith		239
His Majesty King Peter		234
Jews, The, by G.S.A.		75
Neutrality of the T.S., The, by J. H. Henderson		400
Paraguru or Mahachohan, The		465
Positive Vegetarianism, by M. M. Gasque		236
Prodigies		161
Professor's Experience, A		466
Reincarnation of H. P. Blavatsky		467
Relic of the Lord Buddha, A		77
Reminiscences		239
Russian Note on Dharma, A, by Anna Kamensky		77
"Spiritual Tyranny" by D. J. Williams		234
Suggestions for International Arbitration, by L. Furze-Morrish		402
Technocracy		323
Tennyson on Nirvana		322
Theatre in America, The		468
Treatment of Crime, The		323
Vaccination at Bombay		158
Vegetarians Escape		237
What Do We Mean by "Prehistoric" ?...		240

O

OCCULT Element in Poetical Creation, The, by J. H. Cousins		195
Odyssey For World Peace, An, by K. J. Kabraji		183
On the Heights of Mount Pelevin (poem), by Peggy Street		138
Other Man's Point of View, The, by N. Sri Ram		311
Our Attitude to War, by H. S. Albarus		180
"Our Tenth Man," by Mary K. Neff		364

P

PEACE :		
An Odyssey for World Peace, by K. J. Kabraji		183
Peace in South America, by Edita Schohaus		56

INDEX

g

	PAGE
Peace Week in Geneva, by A.K.	384
Temple of Peace and Health A, by Alice Banks	382
What can we best do for Peace? by G. S. Arundale	103
Perfect Boy, The	100
Phenomena of Life, The, by Alexander Horne	113
Philosophy in Verse, by Peggy Street	138
"Pour penser il faut etre," by "Ankh"	95
Prehistoric Man: Atlantean Relics in England, by E. W. Preston	213
President Answers Questions, The	151
Progress of Science in Fifty Years, by Arthur R. S. Roy	292
Prophecy on Abyssinia, A, by Kate Smith	154
Poems:	
After the Night, by Peggy Street	139
At Adyar, by C. T. T.	112
Cease Ye! O Cease Ye! be George S. Arundale	93
Communion, by Peggy Street	138
Living Road, A, by A. G. Pape	39
New America, by F. Milton Willis	369
On the Heights of Mount Pelevin, by Peggy Street	138
Poems by Helen Gustine Fuller	182, 190, 194
Reincarnation, by Nella Holloway Cole	339
Shaper Shaped, by Harindranath Chattopadhyaya	454
Sympathy, by Peggy Street	385
Two Elements, by B.L.S.	38
Presidential Address, The	245

R

RARE Manuscript in the Adyar Library, A, by O. C. Gangoly	296
Radio Talk on Fairies, by Clara Codd	58
Reminiscence?	239
Renaissance of the Adyar Library, The, by J.L.D.	79
Rigas—Liberator of the Balkans, by M. Papisotirion	104

S

SCIENCE:	
Progress of, in Fifty Years, by Arthur R. S. Roy	292
Spirit and Service of, The, E. W. Preston	461
Secret Doctrine, The:	
An Approach to, by Fritz Kunz	435
Annie Besant's First Review	261, 262
Annie Besant's Second Review	335
H. P. Blavatsky's Magnum Opus, by J. L. Davidge	110
Shaper Shaped (poem), by Harindranath Chattopadhyaya	454
Short History of The Theosophical Society, A, Review by J. L. Davidge	272
Simple Approach to The Secret Doctrine, A, by Josphine Ransom	40
Social Credit, by Mary Graham	72
Social and Technological Trends, by William Knight	431
Spain: The Magnificent Courage of a People, by Georges Tripet	377
Spearheads, by George S. Arundale	189
Spirit of Service and Science, The, by E. W. Preston	461
Supplement, International Directory, etc.	i, iii, v, vii, ix, xi
Symbolic Yoga, see Yoga.	

	PAGE
T	
TALK to Students, A: The President opens a Class	393
Technocracy—A Scientific Manifesto, by F. Milton Willis	21, 140
Technological Trends, Social and, by William Knight	431
Temple of Peace and Health, A, by Alice Banks	382
"The Besant Spirit": An Important Book	391
Theosophical Forum, A	321
Karma of Idiocy, The	321
Man and Logos	321
Permanent Atom, The	322
Reincarnating Principle, The	321
Theosophy and the Modern World, by Geoffrey Hodson	9
Theosophy's Contribution in the Field of Economic and Ethics, by Corona G. Trew	340
Theosophical Society, The	82, 164, v, 326, 408, 484
To a Leopard, escaped from a circus, who was shot? by Clara Codd	315
Treatment of Crime in England, The, by Greta Eedle	146
Turning Point in History, A, by Irene M. Prest	469

U

UNIVERSAL Language and World Peace, by William Paats	290
Urgent Call from the President to Members of The Theosophical Society, An	245

W

WAR, Our Attitude to, H. S. Albarus	180
Watch-Tower, On the, by the Editor	1, 83, 165, 245, 327, 409
What can we best do for Peace? by George S. Arundale	103
Where is Music Going? by Margaret E. Cousins	133
Who's Who in This Issue	163, 244, 325, 407, 483
Why They Love Don Quixote, by C. Jinarajadasa	219
Will and Testament, The last, of H. P. Blavatsky, by J.L.D.	355
Will, The Cycle of the, by G. S. Arundale	418
The World's Conscience	481

Y

YOGA and Nirvana, by Hirendra Nath Datta	345
Yoga, The Eternal Symbolized: A Study in, by G. S. Arundale	267

Z

ZAGREB Congress:		
Many Nationalities, Underlying Unity, by Adelaide Gardner	101	
Frontispiece	<i>facing</i>	165

ADYAR

Publications

THE PHILOSOPHY OF THE YOGA VASISTHA

B. L. Atreya

A classic for the student of Philosophy and Metaphysics. The author has made an extensive study of this subject, previously unknown to Western readers.

Royal 8vo, 762 pp.

India Rs.13 postfree

Other Countries Sh.20/- „

THE PATH TO LIBERATION IN THIS LIFE

Jivan-Mukti-Viveka of Sri Vidyaranya

English translation by Pandit S. Subrahmanya Sastri
and T. R. Srinivasa Iyengar

A manual by a practical mystic pointing the surest road to eternal peace and happiness, while still living in the outer world. Cosmopolitan in outlook, this forms a fascinating study of the relation between the Mind and the Desires.

Demy 8vo, 408 pp.

India Rs.6-8 postfree

Other Countries Sh.10/- „

England and U.S.A. please apply to regular agents.

TPH

Registered M.91.

Ready for Easter

THE LOTUS FIRE

A Study In Symbolic Yoga

George S. Arundale

The Vigil of Purification,

the prerequisites for this type of Yoga

Symbols, Living and Radiant,

describing the symbols

Symbols, Released and Dynamic,

applied to aspects of daily life

Symbols at Work,

supplementary correlations

Pre-Publication Price

for orders mailed before 8th April 1939 and accompanied by money order or cheque :

India Rs.5-12, postfree

Other Countries sh.9/- ..

England and United States of America :

please apply regular Agents.

The Theosophical Publishing House