

THE CONTRIBUTION OF THEOSOPHY TO FREEDOM

THE BLAVATSKY LECTURE
1941

BY
E. WINTER PRESTON, M.Sc.

THE THEOSOPHICAL
PUBLISHING HOUSE, LONDON
68 GREAT RUSSELL STREET
LONDON, W.C.1

Olcott Library and Research Center
THE THEOSOPHICAL SOCIETY IN AMERICA
WHEATON, ILLINOIS 60187

PROPERTY OF THE
**NATIONAL
LIBRARY**

of the
THEOSOPHICAL
SOCIETY
in America

WHEATON • ILLINOIS

THE CONTRIBUTION OF THEOSOPHY TO FREEDOM

The Blavatsky Lecture

1941

By

E. Winter Preston, M.Sc.

THERE are many aspects of Theosophy and its application to present problems on which one might profitably dwell to-day. The Blavatsky Lecture, however, stands as one given in the spirit of "Let us now praise famous men . . . men renowned for their understanding and declaring prophecies . . ." (Ecclus. 44). It calls for something not too immediate and personal, but rather for a broad sweep and a wide vision.

The President of the United States has stated in simple words the scope of the freedom needed by all the world :

Freedom of Worship — or Freedom of the Spirit.

Freedom of Speech — implying Freedom of the Mind.

Freedom from Fear — or Freedom of the Emotions.

Freedom from Want — or Physical Freedom.

The contribution of Theosophy to each one of these is the subject of this lecture, for it is the fundamental purpose of the Theosophical Society to set free the living power in us that we may in time build a new heaven and a new earth.

Madame Blavatsky was one of those "famous men" spoken of by the prophet, who were "wise and eloquent in their instructions," and who "left a name behind them that their praise might be reported." In considering her work and influence we may ask ourselves : What were the conditions, the stage of consciousness reached, which at that time—1875—brought about the founding of the Theosophical Society? We have been told that those responsible for the spiritual evolution of the world had decided to make a special effort during the last quarter of each century. But why did the effort in 1875 take the

THE CONTRIBUTION OF

particular form it did? What was the new light, the increased knowledge, the wider freedom which was being demanded by the spirit of man at that time, and did the Theosophical teaching satisfy that demand?

The corresponding movement at the end of the eighteenth century had culminated in the French revolution. This emphasised the equality of all men and brought with it certain social and political changes. The logical result of this recognition of equality, at least on the physical plane, was worked out during the first half of the next century, when physical slavery was abolished throughout most of the world. The rise of the industrial and machine age, however, brought about an economic slavery which was in many respects as bad as physical slavery, and which still to some extent exists.

Before complete freedom on the physical level can be won, a long period of preparation is necessary, for progress takes place first on the mental plane, then on the emotional, and only finally on the physical. It is not surprising, therefore, to find that the effort made at the end of the last century and expressed in such books as *The Secret Doctrine* and other writings of the Theosophical pioneers, was an effort towards mental freedom.

FREEDOM OF THE MIND

What then was the position during the nineteenth century in regard to the two great intellectual forces Religion and Science? Religion—here I speak of the intellectual teachings, and not of the spiritual or mystical experience of individuals—Religion had become crystallised. In particular it taught: A distinction between Christian and “heathen”—the saved and the damned. The existence of hell and the doctrine of original sin and of eternal punishment, and that God created the earth in 4004 B.C.

Some of our members, or their parents, can remember the misery and unhappiness caused by one or other of these teachings. One of our most prominent members has often spoken of his experience as a child, when he was taught to believe that his soul was a small black marble somewhere inside him, and that if he tried hard all his life, he *might* manage to turn it grey!

THEOSOPHY TO FREEDOM

The Geologists struck one of the first blows in the battle to free mankind from this tyranny of the mind. The evidence provided by fossils indicated a far greater age for the earth than that supported by the Theologians. Then came the great theories of evolution—*The Origin of Species* was published in 1859. Instead of being a special creation, man was seen to be the culminating point of an evolutionary tree. The process of evolution was seen as guided not by God or a creator, but by "Natural Selection," "survival of the fittest," by the influence of the environment and other factors causing variation.

The controversy between religion and science continued for some time, and religion did in time come to accept certain of the facts presented to it by science, while reserving to itself the right to its own interpretation of those facts. Thus a measure of intellectual freedom was introduced into religion, and science was the instrument of this advance.

There was, however, another result—quite a natural one. On the one hand, especially in geology, scientists were hesitant to go far enough, and the estimates of the age of the earth were in reality far too low. On the other hand, the very remarkable strides made in scientific theory and practice during last century led scientists to be rather too confident that ultimately they would be able to explain everything. They did not realise that an equation or even a working model of a reaction does not "explain" it, but only pushes the explanation further back. Yet there was a really amazing progress in knowledge in all directions, and this caused scientific works to have an air of dogmatism and finality which we do *not* find to-day.

The result of this scientific dogmatism and Biblical criticism on the non-scientific public was a widespread increase of atheism and agnosticism. Many felt that a God was not needed in this universe—certainly not a God of the type depicted in the film "Green Pastures"—or that if there was such a Being, man could not expect to know anything about Him.

From this brief summary we can see why the conditions of 1875 called for that which we know as Theosophy. Faced with this situation in the world, what was the reply

THE CONTRIBUTION OF

made by the Inner Government—by Those responsible for the spiritual and intellectual progress of man? *They gave The Secret Doctrine to the world* through Their disciple Madame Blavatsky. We can also see why so much of *The Secret Doctrine* was devoted to a struggle for freedom from religious limitation and scientific dogmatism.

The following brief analysis of the contents of *The Secret Doctrine* illustrates this battle for freedom in the various fields of mental activity.

THE SECRET DOCTRINE

1889 Edition	Adyar Edition	Contents
Vol. I.	Vol. 1.	<i>Cosmic evolution</i> from the beginning of manifestation to the formation of the earth. (It is here that H.P.B. gave in 1889 the remarkable statement of the age of the earth as 2,000,000,000 years in round numbers—which as I pointed out in 1931, has been so fully confirmed.)
Vol. I.	Vol. 2.	<i>A. Evolution expressed in symbolism.</i> <i>B. A battle for freedom from the dogmatism of physical science.</i>
Vol. II.	Vol. 3.	<i>Biological evolution.</i> Pre-history and geography. The Races and continents. A battle for freedom from the materialism which grew out of the Darwinian theory of evolution.
Vol. II.	Vol. 4.	<i>A. The unity of all religions.</i> A battle for freedom from religious superstition and dogmatism. <i>B. A battle for freedom from the dogmatism of the geology and anthropology of 1889.</i>
Vol. III.	Vol. 5.	<i>Spiritual Evolution.</i> The Occult philosophy of life. The constitution of man. The psychology of man's inner nature—Freedom of the emotions.
	Vol. 6.	Index.

THEOSOPHY TO FREEDOM

Madame Blavatsky, or rather the Masters working through her, did more than achieve merely a negative breaking of the bonds of religious limitations and superstitions, and of scientific dogmatism and materialism. In very beautiful and striking words she gave us a wide sweep, in time—in space—and in consciousness.

She taught :

1. That *there is a Plan* directed by a Divine Unity, and carried out by His Agents.
2. The *universal principle of life*—"from the highest Dhyan Chohan to the minutest infusorium, from star to mineral atom."
3. The *eternity of the universe* in time and space—the universe a boundless plane periodically the playground of innumerable schemes of evolution. In this universe move the planets—"the wheels or heavenly snails."
4. The *place of the Races of men in the great plan* of evolution. Each race is seen in its true perspective and we see the need for each to have freedom to develop its own contribution to the whole.
5. The *value of consciousness as distinct from the form*. Man is seen as having a past and a future. The mode of individual freedom from the bonds of matter—(matter on any plane, emotional and mental as well as physical)—is indicated by the teaching concerning the nature of man's constitution and psychology and by the study of his latent powers.

Theosophy thus has made a very definite contribution towards Freedom of the mind.

EMOTIONAL FREEDOM

In the first quarter of the twentieth century a new phase opened both in the world and in the Theosophical Society now under the leadership of Dr. Besant. Her earlier writings—notably *A Study in Consciousness* and *Esoteric Christianity*—may be said to have dealt with the unification of Eastern and Western thought, with yoga, and with

THE CONTRIBUTION OF

the problem of true Christianity. She also taught a wide tolerance and directed men's thoughts *outward* to social reform and *inward* to self-discipline and the path of discipleship.

In the years immediately before 1910, she gave a series of lectures dealing in a striking manner with "The Changing World." In these lectures she dealt with the new dead-locks which were appearing in civilisation. By this time Religion had perforce accepted Biblical criticism, but did not quite know where to look next for a vital line of thought. Science had accepted the change brought about in the conceptions of matter and the universe by radioactivity, and was faced by a world which had suddenly become less stable and tangible. It seemed that the instruments on which science relied could go no further. Dr. Besant pointed out that further progress would only be made by a fuller understanding and development of man's inner nature and of his latent powers.

That she was correct has been to a large extent accepted by science. For example, let me quote a few sentences from *Science Marches On*—by William Shepherd—published in 1939. Some of his statements might have come from *The Secret Doctrine* or other Theosophical writings. It would take too long to quote the parallels, but they may be easily recognised.

"The universe is a spider's web of vibrations on which the fireflies of stars and atoms hang trembling."
—Page 297.

"Where the ancients felt—'all men are brothers,' modern biology declares categorically—'the species is one.' . . . The next step will be the universal acceptance of this wholeness and man will become a conscious organism."—Page 405.

"Psychology and psychic research, coupled perhaps with atomic physics, will be the gates through which the marching armies of medical science will find new and strange fields to conquer."—Page 215.

"Enough must be known about thought and feeling to make misunderstandings due to race, culture

THEOSOPHY TO FREEDOM

and language, completely avoidable. Telepathy and psychic science have as big a part to play as biology, and as yet they are only beginning. Men must come to regard themselves not merely as members of the same family, but as members of the same body and mind, and that, not on ethical grounds, but as cold scientific fact."—Page 215.

These few sentences are enough to show that science has gained not only freedom in what used to be considered its own limited sphere, but a wider vision which is directed to the world as a whole.

There were many other directions in which Theosophy touched world life in the years 1900-1925.

Dr. Besant pointed out that there were social and political deadlocks as important as those in Religion and Science. As a contribution to freedom in these directions, she supported the movement for freedom of women in this country, and that for self-government in India. She emphasised *The Secret Doctrine* teachings concerning Occult history and prophesied the coming of a new Teacher, a new culture and a new Race.

In preparation for these changes, three movements—all leading to freedom and brotherhood, were supported by members of the Theosophical Society.

The Liberal Catholic Church—having as its object a vital religion free from certain limitations.

The Order of Co-Freemasonry—a world-wide movement inculcating the extension of fraternal relations to women.

The New Ideals in Education Movement—advocating freedom for the child and more flexibility in education. This movement has always since been in the forefront of the advanced movements in education. It included the foundation of the Theosophical World University with its ideal of a new and synthetic type of education and its insistence on the coming of a new consciousness.

This period, which included the 1914-18 war, was characterised by the *practical application of the teachings of Theosophy*, especially those based on re-incarnation and karma. Together, these two teachings release men from the sense of frustration and unfairness. Some of us may

THE CONTRIBUTION OF

remember the sudden sense of freedom and joy with which we first realised that we had all eternity before us ; that as we worked to-day, so should we reap in the future ; that it was never too late, nor we too old to begin to learn ; that our faults *could* be overcome, and that all which seemed unfair in our lives and in the lives of others, was according to law ; that death was but the gateway to another life.

To many of us these teachings did not take away our God, but made of Him a much greater and more wonderful Divine Power than we had dreamed of before.

These teachings and their implication and possibilities gave a much needed emotional freedom. The Theosophical contributions to psychology made by a number of our writers, based upon the teaching of the Constitution of Man outlined in the third volume of *The Secret Doctrine*, have become of steadily increasing importance.

During this period, too, there was a great increase in interest in the esoteric or devotional teachings given by Theosophy in response to the demand for freedom of the emotions. The Esoteric Section of the Theosophical Society had always existed as the 2nd Section of the Society—the 1st being the Masters, and the 3rd the outer Society. A large number of people asked for, and received this Esoteric Section training, though I feel that the influence of this aspect of Theosophic teachings cannot be measured by the numbers who actually joined the Section. Many books on the subject of meditation, self-discipline and character training were published, ranging from *At the Feet of the Master* to the *Bhagavad Gita* and *Light on the Path*. The teaching of the existence of the Inner Government of the World, and of the reality of the Masters of Wisdom, and that men were free to reach Them, is a vital part of the knowledge that the Theosophical Society has given to the world.

After 1919, the Society made possible another contribution to freedom. The great contribution of Mr. Krishnamurti may, in the future, be seen to be that of individual uniqueness, of “ life in freedom,” “ the individual problem is the world problem.”

It is an interesting fact that in almost every case the

THEOSOPHY TO FREEDOM

reply to the question, "in what way has Theosophy contributed to Freedom?" has been that it has stressed the *uniqueness of the individual*. Theosophy has shown that each has his own place in the fulfilment of the Great Plan, and must develop along his own lines towards his own goal—hence the need for freedom. In each is the divine life, and each, therefore, must be revered and accorded freedom. The Masters Themselves recognise and value the right of each to freedom, and will not coerce, even if they could. So much the more must we refrain from forcing others or curtailing their freedom, even for what we may think is their own good.

Nations and religions have their unique part to play, and must not be all forced into one mould.

But while we must aim at a fuller recognition—in practice as well as in theory—that every individual, whatever his station, ability or disability, is an important member of the community, we must not forget that individual freedom means individual responsibility.

Theosophy, then, makes a definite contribution to the understanding of the basic principles of life and the needs of the community. Its teachings, especially those concerning the three bodies of man, help towards attaining psychic freedom, freedom from repression, prejudice and emotional conflict.

PHYSICAL FREEDOM

We come now to the years since 1925. It has been said by modern historians that in the years 1926-27 the world came nearest to the establishment of the basis of a lasting peace in Europe. Why did the effort fail? What was the inner reason for the failure? Did we as Theosophists play our part fully?

If we look back, I think we can say that to some extent we ourselves were uncertain. In the first phase of our work to which I have referred, we made a very definite contribution to mental freedom. So also in the next stage we played our part in the freeing of the emotions. But in the difficult task of bringing about that freedom on the physical plane which includes freedom from want on the one hand, and the right development and right relations between

THE CONTRIBUTION OF

nations on the other, we, together with the rest of the world, have failed to accomplish all that we might. Yet Theosophy *has* much to teach on these questions of *Right Action*. It does afford us material on which to base our plans for the future of the world.

History has recently been defined as the story of human achievement, and not the story of politics. Theosophists see in history even more than this. We see it as the continuous projection into manifestation of the eternal film on which is depicted the Great Divine Plan. Sometimes we are impatient with the details of this Plan as given in Theosophic literature—Schemes of evolution, Chains, Rounds, Races and Sub-races, may appear to have little use or immediate application. But if we are to see our goal, and to co-operate with the Supreme Will in evolution, we need at least a broad understanding of history from this point of view. When we were children, we were familiar with a riddle which, Mr. Gardner has pointed out, was originally given by the early Teachers of humanity to serve as a mnemonic concerning the scheme of evolution.

“ When I was going to St. Ives,
I met a man with seven wives.
Each wife had seven sacks,
Each sack had seven cats,
Each cat had seven kits :
Kits, cats, sacks and wives,
How many were there going to St. Ives ? ”

Here we have the septenary divisions from the Planetary Logos and the Manus to the Races and Sub-races. But note that all these were on the path of outgoing, only *one* was on the path of return—“ Going to St. Ives.”

THE WORK OF THE MANU

Just as the World Teacher has a special work to do for the religions of the world, so the World-leader—the Manu—directs the racial changes which must take place, and the adjustments in nationalities and in consciousness which occur as humanity evolves. “ Every Manu ” (says H.P.B.) “ is the personified idea of the Thought Divine ; each being

THEOSOPHY TO FREEDOM

the Special God, the Creator and fashioner of all that appears during his own special cycle."—(S.D., I, 93.)

It is at first sight a little more difficult to discover His mode of working than it is that of the World Teacher. The work of the Manu is not always written down as are the great Scriptures, yet we can find references to it in the ancient traditions, folklore and myths of many countries. These traditions speak of Heroes, Gods, Prophets or Kings, who lead their people. The Hindus called Him the Manu, the Man; the Greeks spoke of Hercules and his labours. Norse mythology gives us Wodin and Siegfried. The Red Indians have their Hiawatha, the Incas their Quetzalcoatl, and the British their King Arthur. Throughout history He has Himself incarnated, or has inspired his pupils. He was the Pharaoh Menes. His influence was upon Sargon and Alexander, Akbar and Caesar, Napoleon, Clive and Nelson, Abraham Lincoln, and surely also with Smuts, Roosevelt and Churchill.

The early Leaders not only led their people in battle when occasion demanded, but were often responsible for their physical and cultural welfare. In the early days of the Aryan or 5th Root Race, the Leader, the MANU VAIVASVATA, influenced its development very directly. He moulded the race to the physical type that He required by incarnating and making use of the ordinary physical laws of heredity. The mental characteristics, however, that He then required from His people were docility and trust, comprehension of the broad outline of the Plan, patience and perseverance, adaptability and comradeship. These constitute a very interesting list, but it may be noted that the initiative and leadership were supplied by the Manu Himself, and His immediate helpers.

The number of people dealt with in these groups was comparatively small. As a rule He did not incarnate or try to do His work in the larger, more settled centres of civilisation of those days, probably because He needed freedom to develop His experiments, and it might be noticed that He did not care in the least if all or a group of His people were killed!

He began His work of actually building up the new physical type for the Fifth Race about 70,000 years ago,

THE CONTRIBUTION OF

groups of people being segregated in parts of Central Asia north of Tibet. We are told that these groups eventually entered India, Iran and Irak, Egypt, the Mediterranean area, and finally western Europe about 10,000 B.C. We are perhaps especially interested in the fifth of these groups, those who form the dominant strain in the Scandinavian, British and German nations. It is of interest that some of the early members of the 5th Sub-race entered Greece and contributed to the remarkable civilisation which flourished there.

In the early days of this Aryan Root Race, government was Hierarchical, but, as Mr. Gardner has pointed out in *The Play of Consciousness*, it was necessary that mankind should develop initiative and a sense of responsibility. Hence experiments with forms of government known as Autocratic, Oligarchic, and Democratic, have been tried with different degrees of precision and success. Mr. Gardner considers that the time is ripe for a return to the Hierarchical form of government, but on a more self-conscious and voluntary basis. The dictator States violate the principles of the social responsibilities of the leaders, and freedom of the individual, and therefore, cannot last.

Hitler seems to have an idea of the return to the conditions of the Greek City States, where the "superior" race lived in comfort and provided the culture, while the work was done by the slave races. This is an attempt to put the clock back, and as such has no chance of ultimate success, but the great breaking up in Europe is of real value, and it may be a good thing that all Europe should come under one rule for a short time. To those who say pessimistically, "History repeats itself," we reply: "Yes, because individuals re-incarnate." But Egos can learn. Rome was destroyed because of the decadence of its people; London, its re-incarnation, will not be utterly destroyed because its people have learnt something and are not working entirely for self.

Europe may pride itself that it has no slavery, but the economic slavery which it is content to endure is just as bad as physical slavery. What is wanted is a civilisation as beautiful as that of ancient Greece, but one in which

THEOSOPHY TO FREEDOM

there are no slaves, much of the rough work being done by machinery. Since peaceful means towards such a civilisation were not successful, some other method of breaking down barriers has had to be tried. We know the story of Ravana, the Hindu saint who offered to work against the tide of evolution in order that the necessary destruction should be brought about. Is it possible that Hitler, with his curious blend of asceticism, inspiration and ruthlessness, has some such part to play ?

The present war is helping the work of the Manu in many ways. If the world is to be fitted for the Sixth Sub-race, it is obvious that there must be many changes in Europe, if not throughout the world. It is possible that the preparation for a new Sub-race will be made in quite a different way from that used for the first five Sub-races. These were all segregated in their initial stages, so that a certain physical type might more easily be established. Those who heard or read the Blavatsky Lectures given by Mrs. Gardner and Mr. Hawliczek will realise that the bodily change is the least important. In the future it is possible that the "new race" will not be distinguished so much at first by the colour of the skin or the shape of the head, as by a state of consciousness. It may not even be a race in the sense of being localised, but may appear in many countries—as indeed it seems to be doing. I am not here referring to the *Sixth Root Race* colony, which we are told, will be established in California 700 years hence in A.D. 2,600, but to the *Sixth Sub-race of the Fifth Root Race*.

The immediate task of the Theosophical Society is to help as many people as possible to attain to the level of consciousness required to pass into the Sixth Sub-race. It is obvious that the pressure of the war—of the "bright eyes of danger"—on the civilian population is producing an effect undreamed of by many pre-war writers. This time it is not only our men, but the women and children who share in the experience. Our children to-day are quite wonderful in their stability and cheerfulness. A little girl of ten said to me last week—speaking as if it were an every day occurrence—"Daddy put out one fire bomb and I put out the other." A step in occult progress which in the past was associated with approach to the Path, is being taken

THE CONTRIBUTION OF

by thousands of men and women. This step is the union of the ego and personality—the integration of the whole nature under the pressure of fear, courage, determination, detachment, kindness and self-sacrifice.

A new Yoga has appeared. There is no need to look to the East for modes of self-discipline, to learn concentration or detachment. Our young pilots have learnt already. We marvel at the way in which these "ordinary" men have learnt to use the complicated machinery. We have only to read of their training, of how their vision may "black out," or they may even become unconscious, but will yet return and carry on correctly. We hear how our soldiers train their bodies to do just a little more than would normally be possible—to ignore cold, hunger and the need for sleep. What is this but the *Yoga of Action*, the *Yoga of the Will*? *It is this that the Manu is teaching His people, and those who learn it will enter the new Race wherever they may be, and to whatever race they belong, without distinction of "race, creed, sex, caste or colour."*

In the past, changes affecting consciousness and population were brought about by migrations, wars and natural catastrophes. To-day we are witnessing migrations affecting millions of people—far greater numbers than those who took part in the famous migrations of the Aryan Race—about a quarter of a million took part in that of the Second Sub-race, the Arabian; half a million in the Third Sub-race, the Persian. Nearly a million (chiefly women and children) were affected by the evacuation in 1939 from London alone, and tremendous movements of populations are still taking place in Europe and even in Africa.

Migration is one way in which the consciousness of individuals and of nations is changed, and the problem of adjustment of population solved, but one of the very real fears (for the ordinary thinker) is that of economic want based on too great an increase of population in a given area or in the whole world. Theosophy very definitely frees us from this fear, and helps to solve the international problem which has arisen from the demand for *lebensraum*. This demand for *lebensraum* is based on the idea that the very large increase in the population of Europe (five-fold in the

THEOSOPHY TO FREEDOM

last 150 years) will continue. Actually the decrease has already begun, though significantly enough, there has been a great increase in the number of coloured people under the British rule. From the Theosophic point of view, we are freed from the fear of undue increase and decrease because we believe that there is a directive force at work. It is part of the work of the Manu of the Race to guide the distribution of population. Further, it also seems likely that the population of the earth is at a maximum, which means an easing of the economic factor and simplifies future calculations.

The first means for limitation of populations was by natural catastrophes. We have all read that the Fourth Race continent of Atlantis was destroyed by water. It has also been said that the Fifth Race continent, like that of Lemuria, would be destroyed by fire. In the case of the Fifth Race continent—Europe—it is fairly evident that while fire from below the earth, the fires of nature, were the operative agents in Lemuria, in Europe the fire is man-made and from above. In one sense it is the fire of the mind, which destroys much that is good, but also much rubbish, and which may in the end act as a purifying fire from which the gold of a new world may arise.

In regard to natural increase of population, a study of Theosophic history indicates that, as I pointed out in an article published in *The Theosophist*, August, 1938 :

“After this present period the total population of the globe should decrease. Races 1 and 2 were etheric. The lowest Races, those of mixed 3rd and 4th blood are dying out. The fall in the birth-rate in Japan (the last sub-division of the 4th Race) indicates that the limit of incarnation in the 4th Root Race is being reached, though as we are in the 4th Round, we should expect this 4th Root Race to endure throughout most of the remainder of the present world period.

“The increase in the 5th Race was to be expected, as this Race established itself, especially as its 4th and 5th Sub-races raised their civilisations in Europe. There may, however, be further developments in Russia and Spanish America.

“It is to be hoped that the 5th Root Race will provide

THE CONTRIBUTION OF

the stable conditions in which the 6th and 7th Races will be formed, but these races will 'grow out of their bonds of flesh,' returning on a higher level to the conditions of Races 1 and 2.

"Hence the population in physical incarnation will tend to decrease. Other causes tending to this decrease are the passing away of undeveloped egos into the Inter-round Pralaya, the increase in the proportion of time spent out of incarnation by the more advanced individuals, and the transference of the very advanced types to other spheres of activity.

"Hence the pressure of increased population will not be the tragic problem that Science once expected it might become. On the other hand, we can see the importance—especially to the white races—of physical fitness, of slum clearance, good housing conditions and the right use of leisure. The incoming, more advanced ego needs not only reasonable comfort, but mental stimulus."

It is part of our task to envisage the conditions in which the new race can best develop. When we make such a picture, using our imagination, the creative power of image making—we should make the image of the future a good and beautiful one.

Many lectures could be written giving the suggestions that Theosophy makes towards the physical freedom—the true freedom of action, but I have time only to suggest a few general principles on which suggestions can be based. It is well to try to break down the thought forms inevitably associated with what already exists. When we hear a new idea, let us say to ourselves, "Why not?" Instead of calling upon the speaker to justify himself by saying, "Why?", let us take the onus on *ourselves* of explaining "Why not?" Very often there may be a very valid reason, but if for example to the suggestion of constant hot water in every home in order to save the housewife, our reaction is "*Why?* it is good for her to have plenty of work to do!" that would seem to be a conservative attitude from which we need to free ourselves.

In the home, which includes the kitchen and the garden, we should aim at conditions which give scope for that creative activity which is beauty.

THEOSOPHY TO FREEDOM

Education should be thought of as something which persists throughout this life and which is a continuous process *from a past life to a future life*.

Work. The duty of doing one's work well to be recognised equally with the right of having work to do and the obligation to use all our faculties and gifts for the service of the community.

So far as *economic problems* are concerned we might give some study to the method said to have been used by the Manu of the Fourth Root Race in Peru where income tax was, as it is now, 10s. in the £, but a somewhat different use was made of the money.

For the nations we should seek freedom from barriers and a creative and progressive understanding. If tariff walls, passports, different systems of currency, etc., prevent understanding, let us take down these barriers.

The true commonwealth of the world is one in which there is not only a common physical prosperity, but a sharing of mental, cultural and spiritual wealth. It is in this sense that we can echo the words used on Empire Day, 1941 : "The people of this British Commonwealth salute another Commonwealth that is to come, the Commonwealth of Freedom."

The immensity of the task should be an inspiration to us as Theosophists and not a deterrent. The call is to hard thinking, to co-operation, to action, to the opening of our hearts and minds to the play of the intuition so that the plans of the Manu for His world shall be materialised . . . we have our part to play, our contribution to make towards building a world where there is real physical freedom . . . where as Field-Marshal Smuts says : "The creative ideals of the new age are inner freedom and harmony of soul ; social freedom and equality before the law as the foundation of the State ; international freedom in the rule of peace and justice."

SPIRITUAL FREEDOM

Freedom of mind, Freedom of the emotions, Freedom of action. We have shown in a wide sweep the contribution of Theosophy to each of these. Do not think that I mean to

THE CONTRIBUTION OF

imply that each of these ways to freedom did not develop side by side both in Theosophical teaching, and in the development of humanity, but from time to time, the emphasis alters. It is only in our world of time and space that we have to speak of things coming in an order one after another.

The great and final freedom is the freedom of the spirit. Wars and rumours of wars are temporary, and will pass away, but the Great Plan is permanent. Let us listen to what Madame Blavatsky taught us, trying to sense the experience she is describing :

First an extract from *The Secret Doctrine*, which gives us the sense of the eternity of the spiritual life within our universe :

“ The last Vibration of the seventh eternity thrills through infinitude. . . . The vibration sweeps along, touching with its swift Wing the whole Universe and the Germ that dwelleth in darkness. . . . Darkness radiates light. . . . Light drops one solitary Ray into the Waters. . . . Father-Mother spin a Web, whose upper end is fastened to Spirit . . . and the lower end to matter. Fohat hardens the atoms . . . tracing spiral lines he builds the new Wheels . . . the planets. . . .

“ The spark hangs from the Flame . . . it journeys through the Seven Worlds.

“ Said the Flame to the Spark : ‘ Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my vehicle to the Day when thou shalt re-become myself and others, thyself and me.’ ”

And to point the way to each one of us, Madame Blavatsky says, in another of her wonderful books, *The Voice of the Silence* :

“ Thus saith the sage—Shalt thou abstain from action ? Not so shall gain thy soul her freedom. To reach Nirvana one must reach SELF Knowledge, and self knowledge is of loving deeds the child.

THEOSOPHY TO FREEDOM

"Have patience candidate, as one who fears no failure, courts no success. Fix Thy Soul's gaze upon the Star whose ray thou art, until 'He standeth now like a white pillar to the west,' upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind like a becalmed and boundless ocean spreadeth out in shoreless space.

"Yea, he is mighty. The living power made free in him, that power which is himself, can raise the tabernacle of illusion high above the Gods.

"But bend thy head and listen well . . . compassion speaks and saith . . . Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry? Nay O candidate . . . those gifts and powers are not for self."

It is this service that is the future and the immediate task of the Theosophical Society. The task to which we must give all our energies and our enthusiasm. The work of the Manu, the World-leader, is to draw together all people who not only believe and feel rightly, but who also carry their ideals into action.

We know—we have had much training of the emotions, we have the vision of the Plan—let us now proclaim and devote ourselves to the *Yoga of Will and Action*. Let us go Forward with the Manu, whose service is Perfect Freedom.

NATIONAL LIBRARY
THE THEOSOPHICAL SOCIETY
IN AMERICA
WHEATON, ILLINOIS

25434

OTHER BLAVATSKY LECTURES

INDICATIONS OF A NEW CULTURE. By ADELAIDE GARDNER. A Comparison and a synthesis of Eastern and Western Yoga in the light of modern investigation. Price 6d. ; Post 1d.

THE ETHICS OF THE SECRET DOCTRINE. By SIDNEY RANSOM. "Behold the truth before you ; a pure heart ; an eager intellect ; an unveiled spiritual perception. . . ." H.P.B. Price 6d. ; Post 1d.

THE OCCULT TEACHINGS OF THE CHRIST according to the Secret Doctrine. By Mrs. JOSEPHINE RANSOM. An illuminating view of the Path of Initiation and the Mystery Teaching. Price 4d. ; Post 1d.

THE SELF AND ITS PROBLEMS. By CHARLOTTE E. WOODS. A very fine Theosophical, Mystical and Philosophical Treatise. Price 2s. ; Post 4d.

NATURE SPIRITS AND THE SPIRITS OF THE ELEMENTS. By D. N. DUNLOP. Price 6d. ; Post 1d.

THE SECRET DOCTRINE AND MODERN SCIENCE. By B. A. TOMES. Price 6d. ; Post 1d.

PERSONAL PSYCHOLOGY AND THE SUB-CONSCIOUS MIND. By ERNEST WOOD. Price 6d. ; Post 1d.

THE EVOLUTION OF MAN: INDIVIDUAL AND SOCIAL. By PERCY LUND. Price 6d. ; Post 1d.

THE DISTINCTIVE CONTRIBUTION OF THEOSOPHY TO CHRISTIAN THOUGHT. By Rt. Rev. J. I. WEDGWOOD, Docteur (Sciences) de l'Université de Paris. Price 6d. ; Post 1d.

THE PERSONALITY OF H. P. BLAVATSKY. By C. JINARAJADASA. (With seven illustrations.) Price 1s. 6d. ; Post 2d.

MANKIND TO-DAY AND TO-MORROW ; or, Progress Towards the Sixth Race. By IWAN A. HAWLICZEK, B.Sc. Price 9d. ; Post 1d.

THE THEOSOPHICAL PUBLISHING HOUSE, LONDON
68 GREAT RUSSELL STREET, LONDON, W.C.1