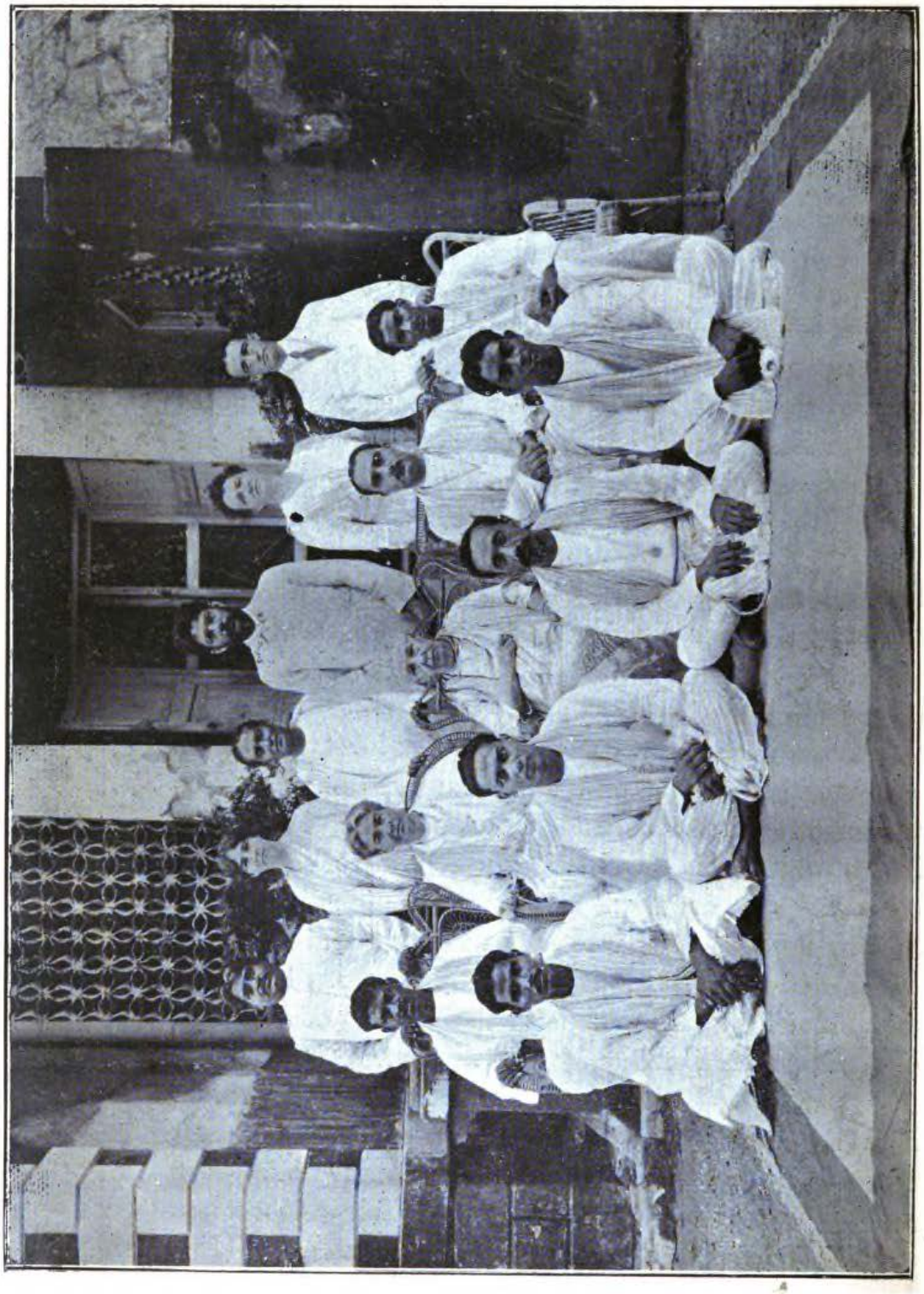

FIRST GROUP OF THE ORDER OF THE BROTHERS OF SERVICE.

VOL. XXXVIII No. 9

THE THEOSOPHIST

ON THE WATCH-TOWER

I TOLD last month of the formation of the Order of the Brothers of Service on the Full Moon of Chaiṭra. The glorious Full Moon of Vaisâkh—the Full Moon which saw the birth of the Lord Buḍḍha, which saw His Illumination, which saw His passing away from earth—witnessed a quite unexpected event, boldly planned by members of the Order, the laying of the Foundation Stone of the central tower of the future Habitation of the community, the House of the Sun, Sūryāshrama. "We can lay the Foundation Stone," said a Brother calmly, "though we can't begin building before next year." O Brothers! great was your faith, and according to your faith was it unto you.

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First came the stone itself, through Mr. and Mrs. Hotchner, who, hunting for a stone-carver, fell upon a man who said: "For Mrs. Annie Besant? Yes. Nobody else should have it," and deprived an image he was carving of a splendid block of white marble, and cut on

it with loving care the inscription, and hurried it on that it might be ready in time. And ready it was, wrought perfectly, and late on Sunday night it was to be seen hanging over its bed by those who kept vigil over the chosen spot.

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Elsewhere will be found an account of the ceremony, and very picturesque must we have looked, I am sure, clothed in Masonic regalia, as, led by the Zarathustrian Fire, we wound in long procession through the casuarina trees in the twilight which awaited the dawning, and came into the clearing where the Stone was awaiting us, singing the appropriate words:

> I was glad when they said unto me,
> Let us go into the House of the Lord.

for were we not going to lay the Foundation Stone of the "House of our Lord the Sun," and were we not verily glad in the going?

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Very lovely it was, as the coming Lord of Day coloured the sky with the fair hues that were the heralds of his advent, and the birds began to whisper with faint rustlings, and the low plash of the waves sounded a soft monotone in the hush that precedes the Dawning. The Brothers of the Order stood within, where the central room will rise, and behind them the Masonic brethren ringed the open space. The officers of the Lodge were in their appointed places, ready to do their part, and the quiet but stately ceremony began. And many others gathered there, invisible to physical eyes, and wrought sweetly and mightily, so that the mere human officers seemed superfluous, supererogatory, amid the fairer, stronger host. And verily was the

stone "well and truly laid," "in loyalty to our Lords, in comradeship with our Brethren, for the service of all that lives".

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The labours of the day were not over, for the laying of the Foundation Stone of the extension of the Indian Quadrangle claimed us, and that was also done, and then we wended our way back again to the Lodge, in the full day that had come to its brilliance. Memorable to all, a golden spot in the memory, will remain that 7th day of May, 1917, the day of the Full Moon of Vaisākh. And, as though to show that our Invisible Helpers were not unmindful of earthly necessities, money has flowed in, so that "next year" has become "now," and the building goes forward. Our readers can see the stone for themselves, and the sketch of what the building will be, and the astrologers among them may study the horoscope—a remarkable one enough, they will, I think, say.

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Cheery news comes to us from Herbert Whyte, so well known among us from his admirable work, in concert with his wife, on the *Young Age*, and their preceding journal for children. His work on the Round Table—the earlier one than that of the political students—has carried his name round the world to all our National Societies. He volunteered for active service early in the War, and was first in France, then in the Balkans. In the latter place he one night pitched himself down a ravine on to his shoulder, and broke his arm. He was shipped off to Malta to be mended and writes: "I have had three months' holiday here—my longest for twenty-three years—and have fully enjoyed it.

My tent is on the sea-shore, and except when the winds blow it is delightful. I have written a small book, given five lectures on Theosophy and one on Buddhism, and we have formed a centre. So, please, get them to make a note at Adyar that any wandering Theosophist who lands at Malta should look up Commander Young, c/o Union Club, Valetta." Here is the note. But the wandering Theosophist may not find our friend there, as he is well enough to return to the front.

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This War seems to have brought about Theosophical centres everywhere, so many of our members having volunteered. Mesopotamia and Egypt have both heard again the Ancient Wisdom they once knew so well. The other day two young officers suddenly turned up, having been wounded in Mesopotamia, not Fellows, but keenly interested: "Couldn't come to Madras, you see, without coming to Adyar." Another young officer, also from Mesopotamia, is on his way here, but he is a member, and is going to stay with us for a month.

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Our good members, Mme. Anna Kamensky and Mme. Pogovsky, have left us for Russia, travelling by Siberia homewards. How different is the Russia they return to from that they left, Free Russia, where speech and printing are now free, and domiciliary visits are things of the past. They will be glad to breathe a free air, after their stay in India. But they were very happy in our Adyar, where we have at least the freedom of the Spirit if not of the body, and they did not feel much the reporting to the magistrate and the

annoyance of the police, being accustomed to live under such restrictions in the Russia of the Tsars. They told me that the feeling of the people in the country districts to the Tsar had very much changed during and since the White Terror, and that there was no longer the love and reverence that we have been wont to think of as existing in the peasantry towards the "Little Father". I had always thought of the Revolutionaries as the educated class, the Intelligentsia; but it seems that the feeling against the Tsar and his Bureaucracy had spread downwards from them to the masses of the people. After all, it is the Intelligentsia of every Nation who create its destiny; and what they think, the people will become.

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Much useful lecturing is going on in England, I see, despite the War, and it is pleasant to see that the Theosophical Society is applying to the problems of the Reconstruction of Society the great truths which they have learned during the long years of study in order that they may be able to use them in the time that now has come. Brotherhood, Reincarnation and Karma are the foundations of the new structure, and we must rebuild on these, instead of on the competition, the single life, and the divine favouritism which have been the rickety foundations of the civilisation now dying amid the ruins of the system which has crashed down upon our heads. Competition enriched the few, and required for its working a mass of unemployed and of wretchedly paid workers who, by their struggle for existence, should keep down the wages of the producers. These had ever shaken over them the scourge of unemployment, the fear of illness, and consequent restriction

of the necessaries of life—the gaunt spectre that stalks behind every workman. Now that the danger to the very life of the Nation has forced the Government to take over the means of existence to a great extent, and to become the direct employer of labour on a large scale, in order to diminish the exorbitant profits made by the normal employers of labour out of National necessities, the workers will hardly brook a return to the old contests; the greed, the selfishness, the unpatriotism bred by competition have been seen in their true colours and in their full development, and the system is wounded to death, to make room for the new system of co-operation and the fair sharing of the results of organised labour.

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Towards each other also the Nations have developed a realisation of their common interests and their mutual interdependence; aggression, annexation, the imposition of foreign yokes on subject Nations, will pass away. Free Russia has struck the note of the future, and Free Russia means Free Europe and Free Asia, for Russia in Asia is huge as Russia in Europe, and the Asian Russia will bring Freedom to the Asiatics. A Russian Republic, a Chinese Republic, will ensure Asiatic freedom, for they will join hands across the huge continent, and over them will float the banner of Liberty. The East, as well as the West, will reap the harvest which will follow the War. Brotherhood in each Nation will be accompanied by the Brotherhood of Nations, and all imposed yokes will be broken.

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Reincarnation must reconstruct our educational system and our penology. The child must be seen as a

Spirit, evolving from within latent powers, and bringing with him definite faculties, his creation out of his experiences in past lives. His education must be based on a study of the individual child and fitted to his intellect and his temperament. Not only a "religious" has a "vocation"; each child has a vocation, is "called of God," the Hidden God, to serve the larger Life in the smaller. As I have said elsewhere: "The education must be made to fit the needs of the child, not the child be made to fit the education." Education here is a Procrustes' bed; the short are pulled out, the tall are lopped off, to fit it. The School is a place of fear, not a place of joy: the pupils are ruled by punishment, not by love. Initiative is crushed out; home lessons lengthen the school hours; the body and mind are overstrained, and the healthy riotousness of all young things is checked. The western Nations are remodelling their educational systems, and we in India must do the same. We need a National system under Indian control, such as was begun in the Central Hiṇḍū College and School in Benares, such as the Theosophical Educational Trust is aiming at. We have begun by introducing religious education, Hiṇḍū, Pārsī, Christian, Muslim, according to the religions of the pupils; we have abolished all forms of corporal punishment; we have introduced the Boy Scout movement in two of our schools, and hope to introduce it in all.

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Penology must be based on Reincarnation. I worked this out partly in a lecture given in London on Social Reconstruction. The criminal must be treated as a younger brother, restrained from injuring others, trained in useful labour in labour colonies, as in some

successful experiments in America, where habits of industry, punctuality, order, shall be gently enforced, and where life shall not be made a punishment but an education, where it shall be stimulated and irradiated by hope instead of being numbed by despair. Degrading punishments must be abolished; here in India we flog a man for petty thefts; we inflict on "the lowest classes" the pain and humiliation of the stocks. We forget that the awakening in the lowest of the sense of self-respect is the beginning of morality, and that to trample on it is the act of a barbarian.

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And all our thoughts and actions must be shaped by the ever-present realisation of inviolable law, law which is changed by knowledge from a crushing force to an enabling power. "Whatsoever a man soweth, *that* shall he also reap." "Thou rewardest every man according to his works." No favouritism, no partiality, no elect, no reprobated—a changeless Justice which is tenderest Love. On these three fundamental truths shall be built the new heavens and the new earth, wherein dwelleth righteousness.

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I am very glad to announce that in the July number we shall begin the story of the Theosophical Society, as it was known to Miss Arundale, one of our oldest members, with whom H. P. B. stayed in the early days. So few are left who were in the beginnings, that we must secure their records while we can.

THEOSOPHY AND EDUCATION[1]

By G. S. ARUNDALE, M.A., LL.B.

THERE can be no more important subject at the present time, speaking generally, than the relation of Theosophy to education. I do not, however, propose to enter much into practical details, but rather to suggest lines of thought which I myself know from actual experience can be more or less worked out in practice. I shall talk to you about theories which we were partially able to put into practice at the Central Hindū College, and elsewhere, with varying success: teachers and those who are interested in education will be able to work out for themselves applications of these

[1] Notes of a lecture delivered at the Fourth South Indian Convention, Adyar.

theories if they find them suggestive. We are merely at the beginning of educational work in the world, and hitherto we have been playing with it. India is probably the most backward country in the world with regard to education. Running over the various countries from the point of view of their progress in educational matters, we find England, Germany, America, Denmark, Switzerland, all far more advanced than is India. It is interesting to note that more than a century has elapsed since the first legislative enactment was passed which decreed that free and compulsory education is the duty of every State and an essential to the progress and welfare of every community. And yet in India we are still wondering whether free and compulsory education is possible! It is true that we are a poorer country than many of those in which such education is now established, but at least we ought to have found out through the experience of centuries how the educational problem should be solved. However, in some ways it is well that we should not have solved the problem here, because the Theosophical Society has so much to say with regard to it that if we are to begin to introduce a system throughout this country which shall be of real use to the country and to the kind of citizens who ought to be evolved, we need the guiding inspiration of Theosophy. Nothing save Theosophy will give us true citizenship, neither for India nor for any other country.

You will remember the article in THE THEOSOPHIST, towards the end of last year, in which Mrs. Besant laid the greatest stress on the need for putting forth effort into the educational field. What then from the standpoint of Theosophy are the great

principles of education? The more one studies the Greek systems the more one agrees with them, the more one appreciates them and the more one realises that if suitably adapted modifications of the Greek systems of education could be taken up and introduced into the modern world, the better it would be for the modern world. Plato said that education was coextensive with life; that is his phrase. That means that education is going on all the time, whether it be the education of the child, or the education of the youth, or the education of the adult, or, indeed, the education of the old man. It is all education, and no one can escape its clutches. Education is coextensive with life because life is education, life is the drawing out of the unconscious divinity within to complete and perfect its self-conscious expression. Thus education offers us an enormously wide field, and we see, therefore, why it is important to realise what Theosophy can disclose with regard to it. What specific ideas does Theosophy reveal? Roughly speaking, we know that the world has come into being, that humanity has evolved through its descent into matter, because the divine spark has come down time after time into denser and denser matter, until we come to the present moment when we find ourselves in physical bodies which constitute the densest form of matter generally known. As we descend, there is a contraction going on; there is a kind of focusing of consciousness, and an intensification of that focusing of consciousness until we come to that little point which we know as the physical body. In some of the Theosophic books the physical body is represented as being the smallest of the bodies; the larger body being the

astral; the mental, still bigger; the causal and the buddhic bigger still. The physical body is thus the smallest of all our bodies, and it is in it that our waking consciousness is concentrated. And it is from that smallest of bodies that consciousness begins to expand, to intensify itself, to grow, until it begins gradually to permeate the larger bodies, one after another, the astral, the mental, and so on. That, in general, is the process of evolution—the descent into matter, followed by the ascent into spirit. The ascent into spirit is the expansion; the descent into matter is the contraction.

When you are dealing with young children you see before you the egos individualised, the personalities (call them by whatever name you will); you see young people who are at the moment of expanding themselves through growth. When you take a little child you see something less than you will see when he grows older. There is much more of him there than you can see; there are infinite potentialities in the future, though they do not reveal themselves at the present moment. He is at the point when he is realising himself as an individual, having an individual consciousness. It may be that he is simply at the stage when he is still realising his individuality, he may have many lives to pass through before he shall know himself for what he really is. That, of course, depends upon the stage he has reached; but, sooner or later, knowing himself as an individual, he begins the upward ascent; and then he begins to know himself, perhaps as the family, as the tribe, as the race. Finally, at the top, there are the Elder Brethren who have the consciousness of the whole world in Themselves, and who are no longer limited by individual consciousness. At

whatever stage the child may be, whether he still has to know himself or whether he is one of the rare few who, knowing themselves, have now to begin to know themselves in others, it is nevertheless quite clear that he is growing, that he is expanding, and that what is happening to him is a gradual increase of consciousness. I lay special stress on that, because the whole system of educational teaching, from the Theosophical standpoint, depends entirely on the recognition that all the time, every hour and every day through life, what is taking place is an expansion of consciousness.

There are three great expansions of consciousness given in our Theosophical literature. The first is when the animal, through some great uprush of emotion—it may be the uprush of hate, of love, of intellect, or of any other emotion—becomes individualised, transcends the animal kingdom, goes into the super-animal kingdom and becomes man. That is the first great expansion of consciousness. The circle of the animal's consciousness becomes all of a sudden, as in a click, a larger circle; he has become individualised, he has become man. He has acquired entry into the field of man, and it thereupon becomes his business through his earthly career in the human kingdom to fill up that great circle by the experiences which he will build into character. All of us have passed into that first great expansion, and we are at the stage of filling in the widened circle of our being. We are at the stage where, having become proprietors of that field of man, we have to till it, we have to sow it with experience, so as to reap character and thus to gather in our harvest. This is the first point that a teacher must realise—that we are all at that stage. If I have

the little child before me, I should say as I look at the little creature: "What is he doing? Why is he here? How is he growing? Whence has he come?" What ought that little child to do properly to till the field of human consciousness, to plough it, to sow it with the seeds of experience, and to utilise well what the world shall give him? He has to build in character on the physical plane, on the emotional plane, and on the mental plane as well. There is the big, unknown field in which he has to begin to work. On the astral plane —the plane of the emotions—some of that tilling has already been done. He has now to control his emotions so that he can use them; but so far as the mental plane is concerned, he has almost limitless work before him.

The first stage through which we all have to pass is the stage where we have to be able to say: "My world". That is what the little child is saying: "My world". The next stage is that known as the first of the great Initiations. He does not then say: "My world"; he has to learn to say, after that second great expansion of consciousness: "*Their* world". As you know, the Masters have said: "Come out of your world into Ours." Two separate worlds; the world which belongs to you and to me, and the world which belongs to Them! Most people in the outer world say: "My world"; that is the stage which most children have reached, the stage when they say "My world," and we have to help each child to say "My world" perfectly. What the Elder Brethren say connotes sacrifice, service, the welfare of the many. The Initiate who has passed the first of the great Initiations is said to be the Wanderer; he is the Wanderer in the world, and he tries to utter the phrase "Their world," so that

while living in the world he may not be of it, lest his help be less effective. He is called the Wanderer, for he is a wanderer, trying to find new worlds for old.

Then comes the third stage, the great expansion of consciousness where we say neither "My world," nor "Their world," but "Our world". That is the stage of the Master, the Adept level. In the beginning we passed from the animal kingdom to the super-animal kingdom, the human kingdom; at the third expansion of consciousness we pass from the human kingdom to the super-human kingdom, and then we say: "Our world." It is not merely the recognition of a unity with that which is outside, but the realisation of the unity, the drawing in of everything, the finding of oneself in the great Unity, the finding of the great Unity in oneself. The little child with whom we have to deal has passed the first of the great expansions of consciousness, and he is approaching the second. The Theosophist and the Theosophical teacher has to realise that, so that they may be able to give to the child, unconsciously to himself—and if need be during the present time when people know so little, unconsciously to the outside world—the training they know he needs, the expression which they know will help him on the true path, which we who are Theosophical teachers can see, but which, perhaps, the outside world is unable to understand.

The child is approaching the second great expansion of consciousness, and during the process he is familiarising himself with the great principles underlying the world outside him. We have to acquaint him with all that takes place in the world. He has to

know the world, to understand the world, to realise the world, before he can begin to make another pilgrimage into "Their world". It is always a new world that opens out after each of these great expansions of consciousness, and these worlds must be known, understood, transcended, before one can pass on to the higher. What, in the light of these facts, can Theosophy add to what we already know? What can Theosophy add to the general principles of education with which we are all more or less familiar?

Theosophy postulates three great principles with regard to the child, so far as education is concerned. There is first the pre-natal education; then there is the natal education; and if the phrase does not sound too strange, there is the post-mortem education, which appertains to the after-death life. The pre-natal answers the question, "Whence?"—the natal answers the question, "How?"—and the post-mortem answers the question, "Whither?" These are the three great interrogations with regard to that little child: whence, with regard to the past; how, with regard to the present; and whither, with regard to the future. Unless the teacher is able to attempt to answer these questions, he is hardly fit to teach, he certainly is not fit to guide. Ordinary education with regard to the question of pre-natal conditions says: look after the mother. Ordinary education has gone as far as to provide schools for mothers in order to give them education with respect to the unborn child. But we as Theosophists want to know about the child himself; where *he* has come from? The State is interested in the mother for the sake of the child which is to be born; the Theosophist is also interested in the child's own past. Now how does

Theosophy help us with regard to that? What new science of pre-natal education is Theosophy going to offer us?

It is going to offer us a science based on the laws of Karma, on the laws of Reincarnation, and on the conditions in the heaven world. These are the three great contributions Theosophy makes concerning the child as he was before he came down into this ordinary, everyday world. We say he has been born many times before; we say that he is under the law of karma; we say that he has been in the heaven world. And it is especially important to realise this last fact, because without it we are unable to take advantage of the relation of the heaven world to the growth of the individual. The true teacher of little children is always remembering that the child in his pre-natal condition probably reached the heaven world, even though it were only for a momentary flash, and that he has brought something of the result of that condition down with him on to the physical plane in the form of a sub-conscious memory. One of the principal defects in modern education is that it does not care to make that memory a little more tangible than it is, for its existence is unsuspected. In reality the child starts his life's pilgrimage oppressed by the modern physical conditions in which he lives, the circumstances, the misunderstandings, the ignorances. All these things press upon him, making him retire within himself, making him smaller than he might be. But the Theosophical teacher realises that there is somewhere that memory of the heaven world, and he tries, therefore, to find out what happens in the heaven world.

In connection both with the pre-natal and with the post-mortem condition, the Theosophic teacher realises that he has time for everything, for reincarnation tells him that there is time. That is the whole difference between the modern educationalist—the ordinary teacher —and the Theosophic teacher. The ordinary teacher says there is no time, and he bases all his principles of education on the theory that there is no time. The Theosophic teacher says that there is time, that there have been births in the past, that there is the present birth, that there is an infinite number of births in the future, and that there is the certainty of perfection as the goal. Here I should advise every Theosophical teacher to base his teaching upon Herbert Spencer, because he understands, as no one else understands, what education is. The only difficulty about Herbert Spencer is that he feels limited with regard to time, he feels that there is not much time. His query is as to what knowledge is of most worth, as is, indeed, the query of the most prominent American educationalists at the present time. Let us get what we can, we have so little time, they say. We must not go to the other extreme, we Theosophists; we must not say that because there is an infinitude of lives before us, therefore we need not strive to-day to do everything we can to make our pupils efficient in the present. It is true that as Theosophists we realise that there is all eternity before us, but we also realise that eternity is made up of time; without time, no eternity; without limitations to be transcended, no omniscience to be reached. The teacher must live in the sunshine of eternity but must work in the shadow of time. He does not fit his students less well for the

work that they may have to do in the world, but he gives them the real relationship between these things and the eternal. Herbert Spencer in his book on *Education* quotes a beautiful verse which, as a matter of fact, can be answered by the Theosophist and by nobody else.

Could a man be secure
That his days would endure
As of old for a thousand years,
What things might he know!
What deeds might he do!
And all without hurry or care.

Herbert Spencer says that the function which education has to discharge is to prepare us for complete living, but he says there is no time, and therefore we must do the best we can. Education ought to enable us completely to live, but there is no time to do it. Herbert Spencer was all but a Theosophist; he wanted just one more expansion of consciousness and he would have passed into the realm of the Theosophic world, and then he would have re-written his book. He would not have altered much, but he would have replied to his little verse, that a man *is* secure that his days *will* endure, and so on! He would have made an assertion instead of having merely been able to make a complaint and a lament. We have time, we have eternity; and only that teacher can be wholly practical who understands that and works accordingly, for only such a teacher will know what he is about, and assign to circumstances their due proportion.

Let us come back to the question of the heaven world; it is that which the child has just left. Mrs. Besant gives us a little insight into the conditions of the heaven world in her book *Man's Life in This and Other Worlds*;

and she divides the inhabitants of the heaven world into four classes: (1) those who in their life in the world had the love emotion dominant; (2) the devotees, in union with their object of devotion whomsoever he might be; (3) the philanthropists, the unselfish workers, who in the heaven world are ever planning fresh ways of service to their fellow men; and (4) the great Thinkers, the great Artists, those who love the right for the sake of the right and not for any prize religion might offer them for the doing, those who are seeking after knowledge, who are cultivating art—all these are to be found in the heaven world, reaping what they sowed, and also sowing, from their reaping, the harvest of another life of service.

In that heaven world the child has realised his ideal, and therefore the child brings out of the heaven world some memory of that ideal into the world in which he now lives. He is not far from the ideal, and therefore you should try with your intuition and your intelligence and your power to discover along what particular line that child has to go, what he has brought with him from the heaven world. It is a question of tact, sympathy, imagination, and of yourself realising the truth of the great Theosophic principles. It will take many mistakes, with a few successes, to realise what he is and to which of these four classes the child belongs, but it will make things enormously easier. You will know that his weaknesses come from his strength—are, indeed, signposts pointing out his virtues; that what he shows as failings are simply, in many cases, excess of virtues; and you make allowance for all these things. You see what is lacking when you see to what class he belongs; you see what is likely to

be the weakness—you expect it—and you allow for it. You thus see how important is the knowledge which Theosophy gives us as to the heaven world. The care of the mother is necessary, yes; but, says the Theosophist, whence has come that child? And the answer to that question is one of the special contributions of Theosophy to the pre-natal aspect of education.

Then Theosophy has a great deal to say with regard to the natal condition. First, that the child is not merely the physical body that you see before you. We talk of astral bodies, mental bodies, and so forth, and we know that some day the ego is to be the master of these bodies. He has more tools than one; he has more instruments than one; more modes for self-expression has he than one. And so we look upon the child as a multiplicity in a unity. We understand him better when we know that though he is now living in his physical body, he is also using a mental body and an emotional body, and that one or other of these may be dominating him at any particular moment. We divide him into his component parts, and we are not cross with him, under aggravating circumstances, as the ordinary teacher would be, because we know that not all of him is there; there is something left over; one body is dominant, but there are the other bodies, and there is the ego, unsuccessfully for the moment, striving to control its vehicles. No Theosophist can say that any child is hopelessly wicked. He may have little control over one body; he may have little control over another body, but the ego is there, and the ego is bound to achieve, because God, from whom he comes, and who is omnipotent, has willed that every part of Himself shall achieve. In

eternity no one can be wicked; in time we can be ignorant—that is all. And that is all that the teacher can say; that is the only judgment the teacher can pass; and it is well that the Theosophical teacher should recognise this clearly.

So far as the natal condition is concerned, Theosophy tells us that there are four classes of children. There are the "blue" children. These are the children who respond to sound, who develop emotion through the stimulating influence of music. In teaching a child of that kind you work on his emotional and intuitional bodies. So, if you have a child who is evidently "blue" in spirit, you say to yourself that attention should be paid to his emotional and intuitional bodies; you conclude that the best way to help that child and to help the ego, is to surround him with those influences to which he can most readily respond. If you try to help him in any other ways it will not be so easy, because the ego cannot so easily be reached through these.

The second class are the "crimson" children; these children are the children of colour, and they have their principal response in the affections, and need teachers and other people who will love them. Crimson children are charming little creatures, and there are a certain number of these in every school. Then there are the "yellow" children; these are the intellectual children. And finally there are the "green" children, who represent sympathy; they are also the children of action, which is what true sympathy really means. There is no real sympathy except as it manifests itself in action, either on one plane or another. In *Man: Whence, How and Whither* we are told that the blue and the crimson children correspond to the *bhakṭi yoga* type, while the yellow

children belong to *jñāna yoga*, and the green children to *karma yoga*. That is an enormously important division in the science of teaching children. The Theosophical teacher has to find out what kind of child he has to deal with, and must record him accordingly. When I was Principal of the Central Hinḍū College I did not classify these children as blue, green, yellow, crimson, for I did not then know anything about these things, but if I became Principal of another College, I know I should have four exercise books—one for blue, another for yellow children, and so on. In this classification I may make a large number of mistakes; I may often have to transfer children from one class to another; but some day I shall get each one of them right, through experience, through imagination and through sympathy. These are the four classes, and they correspond to what the children have been in their heaven world, and we must always take that fourfold division into whatever world we may be considering.

G. S. Arundale

(To be concluded)

"THE WORLD AS IMAGINATION"

A STUDY IN COSMIC CONSCIOUSNESS

By LILY NIGHTINGALE

MR. G. D. FAWCETT'S book [1] marks a distinct epoch in philosophy up to date. It is a book of *Life*, treating of Life as the cause and summit of all; pre-natal, post-mortem; Life unborn, unending; wherein progress "takes the field" of God-manifestation, with recurring spiral whose arc includes Creators no less than creatures in its vital, cosmic swirl. *Imagination* is the word of Mr. Fawcett's Muse, and with that spell she leads us on through one chamber after another in the galleries of philosophic thought. The windows are wide open; through each streams the light of reason, glowing, golden, from the One Light of Life.

Cosmic Imagination is taken as the fundamental spiritual Reality, in its paradoxical dual subsistence of Being and Becoming. From this thesis, "Nature is viewed as a phase of the ever-changing cosmic imagination". The idea of progressive plasticity, as applied to the creative "stuff," rationalises that strange commingling of mercy and sacrifice, beauty and crudity, finished "fine-ness" and absolute structural incompletion, which distinguishes Nature in Herself, she who is

[1] *The World as Imagination*, by G. D. Fawcett. Macmillan & Co., Ltd., London.

known and loved by the creative artist and student, as differentiated from the sentimentalist, the mechanical scientist, or the blind idolater, common to all races and times.

Here, truly, is "the hope of your calling" to that swiftly-increasing number of seekers and searchers after Truth-in-Herself. Among them are born explorers of life's abysses and prison-houses, to whom the enigmas of existence call with insistent voice; there are those—some of them among earth's greatest, if most inscrutable, children—who love darkness; not rather than light, nor because their deeds are evil, but because their appointed path leads through utmost complexity, deepest mystery, "most obscure and shadow-haunted ways," where the Furies, rather than Muses, are their appointed guides! To these, *The World as Imagination* justifies the conviction which rises from some who, having plunged into hells of terror and cruelty, yet raise their "*de profundis*" in spiritual consciousness from the nethermost—"Thou art *there*". The very "ground of appeal" upraises its voice of ascent in a cosmic "*sursum corda*" to Mr. Fawcett's higher rationalism, *i.e.*, the view that present manifestation is just a glorious sketch, a rough idea, promise, and prophecy of a universe to be, when gods and men shall meet and greet in joyous, mutual acclamation of the beauty and "worth-while-ness" of creative activity. It is creative activity that is the germ-plasm of future cosmic-imaginal perfection: not even creation is an end-in-itself, as every creator knows. For if and when one kind of perfection be attained, another, larger and fuller, immediately swims into that sea of vision whose interpretation is the

ceaseless "urge" of every creative spirit. But if "Imagination" be, as Mr. Fawcett declares, "primeval reality," then, in his own words, "we can appeal to a principle of a plastic and creative sort, fully adequate to the life and indefinite variety of the facts".

"*Real-idealism*" characterises our philosopher's attitude, and this of necessity; for with him induction and deduction proceed simultaneously, in mutual, progressive interdependence and intimate inter-relationship. The door of escape is found to be the identification of Man, the microcosm, *in* and *with* the great macrocosm, Universal Life. Here Man rises from the depths by virtue of help from those very powers of darkness who cast him there! "From the great deep (the abyss) to the Great Deep (the Ocean of Life) he goes." Through the experience of pain, terror, impotence, and "a darkness that can be felt," he *wins Emancipation*, while only realisation comes through *winning*. With struggle against obstacles he develops muscular strength. "He who wings thro' æther must first scale the summit." With daring defiance, "the Warrior-in-Man" spurring him on, he attains joys and triumphs unknown to all save conquerors.

The symbolism in the opening chapter of *Genesis* shows the parallel, if we care to trace it—the period when "the earth was without form and void; and darkness was upon the face of the deep". It was during that period, when creation's process was already at work, amid the "*sturm und drang*" of protesting elemental forces, when the floods lifted their mighty voice, when fire's revolving panorama whirled its form-destroying, cosmic spiral, yet prepared the way for the Co-Magician, Air, "The Great Breath"—then was Earth born, and the

Dance of Earth-life began. To Mr. Fawcett the revelation of the Mind of God comes through progressive development of the minds of the Gods—creative evolution on the spiritual plane, well defined by him as the Hypothesis of the cosmic Imagination, worked out with that artistic inclusion of all exigencies, and exclusion of all superficialities and superfluities, characteristic of creative thinkers as opposed to mechanical metaphysicians and the chaff and husks milled as bread by "chop-logicians". The author of *The World as Imagination* is never illogical. Nor does he commit any such banal solecisms as girding or sneering at reason, or the intellectual faculties; but he leads us, step by step, up the narrow, tortuous paths, graven in the rock-side of life, by man the thinker. True, he shows us many a dark cul-de-sac, wherein cruelty, torture, and Nature's failures and imperfections, crude, crooked and hideous, work their distorted will and pleasure.

But to some minds, this is preferable to an invitation to walk on the sunny side of the street, down a carefully swept and cleansed thoroughfare, clothed in thought's laundered linen of conventionalism, caparisoned with carefully polished blinkers, invited coaxingly, at any hint of sight or hearing which might disturb our drilled promenade, to "trust in an all-merciful, all-wise Providence," etc., etc., etc. Mr. Fawcett desires us to use with him every power and faculty bestowed upon us as active, loving, thinking, aspiring, creative spirits; for, though we cannot find out God by searching *alone*, if we do not search for Him at all, we shall effectually seal the door of our mental prison-house. But when once this image of the creative *Idea*, the Cosmic Imaginal, is visualised in

mind and heart, life as service *and* perfect freedom establishes itself in the innermost shrine, and *religion* shows us bound to the ever-advancing, ever-creative epoch of progressive Self-realisation.

Every quality is seen to inhere in Man, as a divine necessity, that can be perceived in the cosmos. Order, and *apparent* Disorder, that advance guard of cosmos, comprising the dark forces of chaos. Thus all substance is the stuff of Spirit, just as the Word Itself becomes flesh, and dwells among us.

Away, then, with blinkers, reins, bits, cruppers, and all artificial limitations, in all worlds. Let those who choose risk of death by adventure rather than an existence of cowering stultification, follow Mr. Fawcett's lead, and boldly stake their die on the acceptance of life as it is, life lived to its height and depth, sweetness and bitterness, with no *hedging*, no paltering with compromise or covering half of a truth and pretending that the other half explains away any need of wholeness.

This doctrine is no milk for babes. But to those who have passed that stage; who have fought with lions; who have been mauled, perhaps, yet have learnt much by encounter with the so-called "lower forces," whether on the physical or psychic plane; to those who must follow Truth as they see her, nor without that Vision can their souls be fed; to all lovers and students of Universal Mind, the One Life, Light, Love, Law, animating that creation which still groans and travails towards some far-off, indefinable Birth—to them Mr. Fawcett's book presents a philosophy, an ethic, a direct inspiration, at once satisfying and stimulating, ideal manna for the epicure. An epicure is not an anachronism! He is a specimen of artistic evolution,

and deserves as much sympathy as a voracious, and more than a greedy, man! *The World as Imagination* contains manna, nectar and ambrosia for spiritual palates.

Lily Nightingale

A LAMENT

Do you know the house where we two dwell,
My pain and I.
It stands remote in a lonely dell,
None other nigh;
Close-walled, low-roofed, a torture-cell,
For Hope to die.

Sleep wept, and kissed in a sad farewell
My tearless eyes.
Joy fled to the sound of a tolling knell,
I watched her fly.
Hope died to stem Grief's rising swell,
I let her die.

I have searched through Friendship's empty shell,
I have found Love's lie.
I have heard Life laugh like a broken bell,
Watched Death pass by.
I have no voice left my woe to tell
Or breathe a sigh.

I yearn for a charm to break the spell,
'Neath which I lie.
Is there for me no judgment fell
Beneath the sky,
Or some strange God who my life would quell,
So I could die?

Jivan Lal Kathju

LOVE

A STUDY IN HUMAN PSYCHOLOGY

By SRI PRAKASA, B.A., LL.B. (CANTAB.)
BARR.-AT-LAW

IF the world, to the scientist, is the embodiment of the doctrine of "the survival of the fittest," it is, to the ordinary man, also—and to an equal, if not greater, extent—the embodiment of the principle of Love. We find love everywhere. In the nest of the bird, in the lair of the beast, in the home of man—love is, in fact, the ruling emotion in the heart of sentient beings. If *the survival of the fittest* stands for destruction—destruction of the weak to make room for the strong, *Love* stands for creation and protection—creation of the helpless and the protection of the strengthless. Love is so universal—so omnipresent and omnipotent—that the poet Coleridge was right when he sang:

> All thoughts, all passions, all delights,
> Whatever stir this mortal frame,
> All are but ministers of Love,
> And feed his sacred flame.

Love has been written and spoken of by many men—philosopher, poet and sage, as well as the man in the street. There apparently seems to be nothing more left to say upon the subject. But love is an ever-old and ever-new problem; and it will remain,

for ever, the most inspiring theme for all writers. I seek in this article to understand it, to find out, if possible, what it actually means.

Generally speaking, love is described as of three kinds: (1) love for the superior, the best expression of which is *filial love*; (2) love for the equal, the best expression of which is *conjugal love*; and (3) love for the inferior, the best expression of which is *paternal love*. Usually love in each of these cases is regarded as being of a different sort: the nature and quality of love itself is supposed to differ in the different cases.

The division, no doubt, is a natural one. Every human being comes into contact with persons who are either his superiors, his equals or his inferiors; and one is tempted to feel that the attachment one has for persons, falling in these three orders, has in each case some element of fundamental difference. The object of this paper is to demolish this theory and to attempt to prove that love, in its essential nature, is the same in all cases: the difference is in the outward expression of it, due to social and conventional restraints, and in *depth* of attachment, not in the *quality* of love itself.

The first aspect of all love is *attraction* of one being towards another and the desire for as close a proximity—physical, mental and spiritual—as possible with the object loved. This factor is inseparable from love. Whether the love is of a child for his parent, or a chelā for his guru; whether the love is of friend for friend or spouse for spouse; whether the love is of a father for his son or a preceptor for his disciple—the element of attraction on the part of the subject loving for the object loved must always be present in a super-abundant degree. Without a natural attraction—for

which no reason can be assigned—there can be no real love. And why confine ourselves to the case of one human being loving another; we find the same truth holding good in the case of men in relation to the lower creation: bird or beast. We can find illustrations by the score of the most fervent attachment between men and animals—horses, dogs, cats, birds, etc.—the loving and the loved being drawn to each other irresistibly and for reasons unexplainable either by themselves or others.

This element of attraction carries with it the inevitable corollary of the desire on the part of the beings loving one another to get as near as possible to each other: physically, to be as much as possible in each other's company; mentally, to have no secrets from each other; spiritually, to have common aspirations and common endeavours. Separation brings sadness to them; to act without consultation seems to them improper and unbecoming; to have differing thoughts and hopes seems to them to be sacrilege. This is so whenever there is strong love, whether the object loved be superior, equal, or inferior to the person loving. This principle filters down to the case of the child and the lower animal as well. A much loved infant may be consulted, though without intelligible response; a favourite dog or bird may be consulted, though without any intelligible answer. A faithful and loving dog, separated from his master, pines as much as the proverbial lover separated from his beloved. A strong love—so far as the emotion is concerned—impels towards similar feelings. Its outward expression, however, may be different in different cases: the child may touch the feet of the parent; the friend may give

a vigorous handshake to his friend; the husband may embrace his wife; the master may pat his favourite dog—in every case we see the desire to get as near as possible to the object loved is an ever-present factor. This extends even to the case of non-sentient things, *e.g.*, a favourite pen or a favourite table. The fact is that the desire for nearness is inseparable from affection, and a man must have this longing whenever he loves—whether the object of his love is another human being or an animal or even a non-living thing. We see, therefore, that there is fundamentally but one sort of love, and its nature is the same whatever the object of love may be.

The other characteristic of love is to fill the lover's mind with a fervent desire to serve the loved person. The desire to be of service to the person one loves is an all-impelling force, and cannot be avoided whenever and wherever there is love. The chief ingredient of service is to please. Whenever a person loves another deeply, he tries to serve the latter and to please him by his acts of devotion and affection. This we find in all cases of love; and the intensity of our desire in this service depends entirely on the intensity of our love. A loving son desires and attempts to serve his parent; a loving disciple his preceptor; a friend his friend; a consort his consort; an animal his master and *vice versa*. We find the same feeling even when an inanimate thing is loved. A favourite pen or table is kept more clean and better polished, has more attention paid to it than other pens and tables: in fact, everything is done which, if the pen and the table could only feel, would convince them that every effort was being made to serve them and please them.

Arguing along these lines, I do not see the difference that is often sought to be made between what is called the different sorts of love that one human being has for different persons and things. The intensity differs as it is bound to, but I have grave doubts as to whether the nature, the sort of love itself, is different in the various cases.

Love is a blind, unreasoning force that carries us away beyond ourselves, which we are unable to check, which listens to no argument, and which demands but two things: (1) as great a nearness as possible to the loved object; (2) as many opportunities as possible to serve and please that object. Very often we carry our love to a cruel extreme and picture our friends in distress from which we imagine ourselves saving them ; in other words, we actually wish, though unconsciously, that they might fall into distress so that we might have an occasion to serve them, to please them, and to vindicate our devotion and our attachment.

What does love give us? Joy: it gives nothing more and nothing less. It is simple joy that we feel in being near our loved ones and of being of service to them. Their physical proximity gives us such comfort and such exhilaration that we cannot describe it, though we feel without understanding why it comes. The mere sight of our loved ones gives us happiness—such happiness that we are willing to undergo hardships for them which, in other circumstances, would be resented as needless suffering, but which actually yield us pleasure when undergone for our loved ones. Love cannot be explained, the joy that it gives cannot be explained: they are only felt. The depth, the quality, the intensity differ in the case

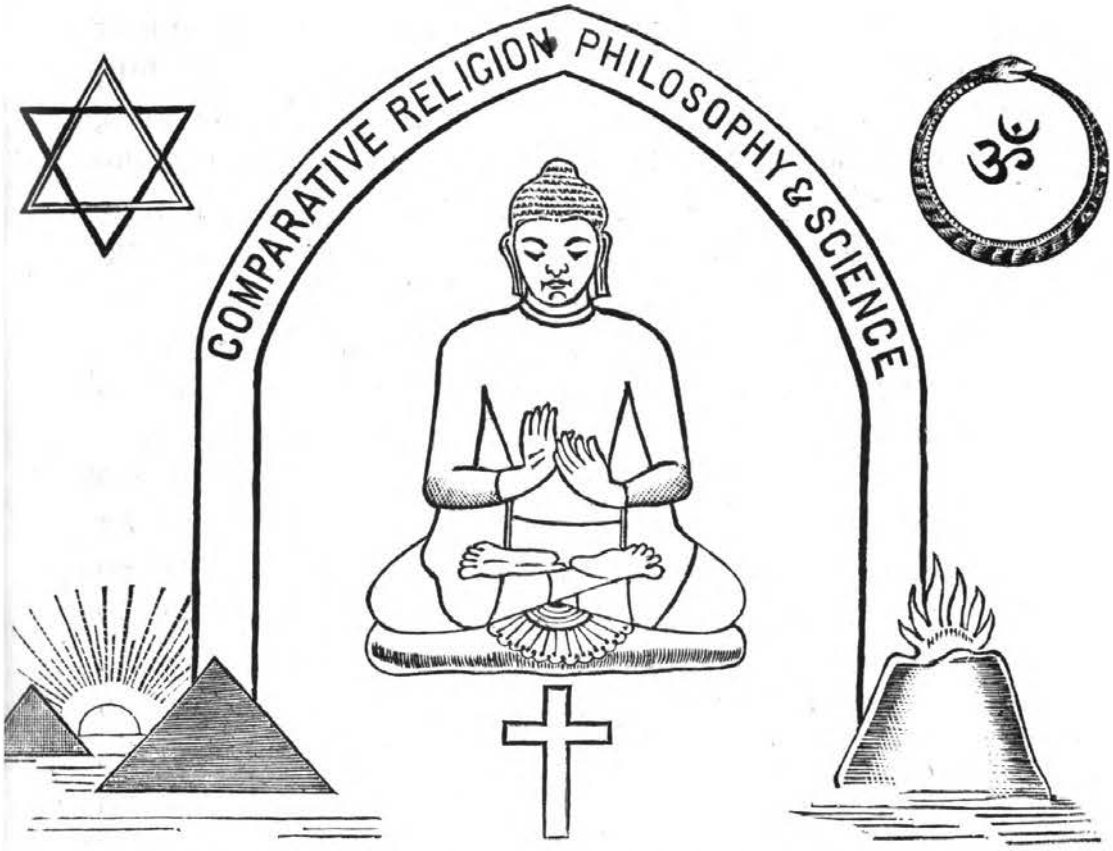
of the love of one and the same person for different objects: the *nature* of love, however, is the same in every case, and impels towards similar acts and desires. From that mighty expression of human love and self-surrender—the longing of the devotee for his Lord—to all the loves, we see the same phenomenon, the same anguish at separation, the same joy at union. We cannot divide love into different sorts: it is indivisible.

The doubt, however, that lingers in the mind is with regard to the element of sex in some expressions of love. Though what has been said above may fulfil the various conditions of the human mind, may, perhaps, be correct as a psychological analysis, how are we to explain the difference between love with the sexual instinct attached to it, and love without such instinct?

It seems to me that sex—as sex—though a most important fact in life, is not a necessary concomitant of love. Love itself has no element of sex. There sex attraction seldom connotes love. In love proper, the idea that the object loved is of the opposite sex scarcely plays a part, *e.g.*, in the love of the father for his daughter, the love of the brother for his sister. But sex does, ultimately, play a part in the love of two persons of similar age and opposite sexes—the love that culminates in marriage. I have said above that love tolerates no secrets; I have also said above that love seeks the closest union possible. In these two statements we see the whole explanation of the sex element in particular cases of love. With the limitations of the human body imposed upon us, the closest possible union in life is achieved in this expression of love; hence it is the most intense; and

hence, in the language of the devotee, the object of his constant contemplation—the Lord, Parameshvara Himself—is depicted as being of the sex opposite to that of the devotee himself. This might, ordinarily speaking, be regarded as utter sacrilege: it is this that has created so much misunderstanding about the relations of Kṛṣhṇa and the Gopīs; it is this that gives the terrible force and pathos to Mīrā Bāī's songs, and makes her appear almost a wanton; it is this that made the mediæval Christian regard the Church as "the bride of Christ". All adopt the same symbolism; the relation between husband and wife, being the closest on earth, has stood as the embodiment of the intensest Love, and therefore is used as a metaphor and simile to express in human language the most fervent attachment of one being for another, whatever their other mutual relations may be.

Sri Prakasa



THEOSOPHY AND THE MODERN SEARCH FOR TRUTH

By C. JINARĀJADĀSA, M.A.

(Concluded from p. 175)

HERE, then, are three great Truths that Theosophy offers you: that there is a great Brotherhood of all that lives, that all things happen in accordance with a Divine Plan, and that all things are Divine, for there is

nothing, visible or invisible, that is not an expression of the great life of God. Now suppose that you are able to assimilate these great ideas, and can make them part and parcel of your daily life; suppose you felt, instinctively, the great brotherhood of all that lives, that you knew, intellectually and intuitively, the wisdom that makes you understand all that happens, that you had within you the sense that everywhere you went, everywhere you looked, there was but one life, the life of God Himself; what would life be to you then? What is the logical deduction of being a Theosophist?

First, an intense sense of hope, which affects you personally, and through you all your fellow men. It is a hope that tells you that since you are an immortal soul, with eternity before you, nothing *can* hold you back from that which you desire to become. Is there not in every human heart a desire to be an ideal? Suppose you should *know*, not merely believe, that you *will* achieve that ideal—in an infinity of time, perhaps, but nevertheless, that you *will* achieve it; suppose you wish to be a great statesman, to govern the policy of a whole continent, to be a poet to express the beautiful in nature and in men, to be a spiritual teacher to give light and comfort to a suffering world, to be a lover of God to give Him a love greater than your heart will hold; what would life be to you then? You would look at all your present failures as lessons from which you must learn something precious for the future; your present vices, your present failings, are then only the clay out of which bricks for your ideal edifice will be made. And as you look at yourself thus, at your present life, at your past life, you will deduce from them a most

wonderful future; you will see that each thing that has been achieved by any great soul, you yourself will one day achieve. As you think of the great future, you will know that it is yours to make it what it shall be. You can dream of yourself as founding a great world-religion; you can dream of yourself as becoming a poet like Homer or Shakespeare; or a great musician, or a great painter; you can dream of giving your individual message to the universe in many an art, in many a science; and all your failings are seen to be but stepping-stones into an eternal future, which is absolutely certain and secure because you are of the very nature of God Himself.

Think of the hope that this knowledge gives you for all your fellow men. I have myself had many opportunities in life; I have travelled in many lands, studied many languages, many sciences and arts, and as a result of all these varied experiences life is a thing of beauty to me. As I look into the past civilisations of India and Egypt and Greece, I know what a splendid thing human culture once was; on all sides human life is pouring out to me its message of wonder from many channels. But what of my brother who has not had my opportunities—the labourer of limited intelligence, the man or woman whose life is one round of drudgery in mine or factory, whom grinding poverty has brutalised into a slave? Were I not a Theosophist I should be a hater of every human institution, hater of myself for the qualities I have of heart and mind which others do not possess, and hater, too, of my fellow men for their blindness to opportunities, for their weakness which will not grasp what is to their hand, for their sloth which makes them prefer to rot in darkness than to

grow in light. But then I should be of little use to the world; it is only because I am a Theosophist that I can be content with my own lot—that I have so much that millions of my fellow men have not—and I can labour lovingly and methodically to make them possess what I have. For I know that to each will come the destiny which awaits him, that to every fellow man will come all happiness and all beauty and every dream of good; I can look at the tragedies of my fellow men and, wisely and not despairingly, do what I can to make that tragedy less. It is this hope and certainty for all one's fellow men that is one of the priceless gifts of Theosophy.

Hope comes, and then sympathy. For wherever you go, you can understand. If you look at a man who is without character, or depraved, or delights in evil, you know that he is only a child soul, and that he is not fully responsible. There is no wickedness or evil in any soul, for there is fundamentally nothing of the nature of darkness in the whole of God's existence. As you look at the man who has injured you, you know that he is your brother-soul; and if by injuring you he has failed, it is only because he has not yet the strength to succeed, and from your heart and mind all condemnation vanishes. You *understand*, and with understanding comes to you a strength which you can give to him. And you know, too, that the lot that is now his was yours in the past; if you are not now the drunkard, the thief, or the criminal, it is because, through painful experiences in the past, you have learnt the lessons that those vices had to teach you; they do not tempt you now because you have been already tempted by them. So with an intuition born of sympathy, you remember your own past misdeeds,

and do not condemn your brother, but rather feel towards him as if he were a part of yourself floundering in the mire.

There are, I know, many men who do not want to be sympathetic, and to them Theosophy has no message. But to many of us life is brighter and happier as we feel that we can share the life of our fellow men. That is the great, inspiring thought and feeling that is slowly growing up in the world to-day. We desire to become one, to come out of our little selves and discover something of our other selves. If you desire to sympathise with every man, woman, and child, then you will find that Theosophy makes your sympathies grow, and that, gradually learning to put aside condemnation, you hold out your hand to your brother man, and invisibly give him strength, inspiration, and blessing. And everywhere you go, it is a brother you meet; and wherever you are, you discover this mystery—that God flashes His message to you from the faces of your fellow men.

There is also a third great change in you. You become full of illumination, so that whatever is the problem before you, you have some understanding of it, and day by day more and more understanding. One of the difficult things is the puzzle of life; if we could only *understand!* Why has this trouble come to me; why is there all this terrible turmoil in the world, this unrest, this misery?—these are the questions no man can avoid. Be the Theosophist and you will understand.

Slowly as you study Theosophy, there will come illumination, so that into whatever dark places you may go, you seem to carry with you a light, and whatever problem meets you, you feel you have a

solution. That is the result of living these great Theosophic principles of the Brotherhood of Man, of co-operation with the Divine Plan, and of worshipping the Divine nature of God in all that exists. There is not a single soul in the world who is not instinct with the power of opening out into a larger soul; that is the real beauty and wonder of life. Each one of us is as a bud, within which the full beauty of the flower is but waiting to open; and as we feel dimly life's sunshine, the beauty within us, answering the call of the great Sun without, tries to open its heart to give its beauty to the Source of all life. It is so with us all; within a man is the nature of God; the hidden beauty within him tries to greet the great beauty of God; that is life, that is evolution.

Now it is self-sacrifice alone that makes possible the unfolding. You must have some philosophy of self-sacrifice; it does not much matter what it is, so long as there is some kind of a philosophy behind your acts. The animal, who gives its life for the welfare of its young, has its little philosophy of self-sacrifice; the savage, who kills his fellow men for the safety of his wife and child, is showing his divine nature. Whether the philosophy of self-sacrifice be of this religion or of that, or of no religion at all, matters not, so long as a man feels within him the call to self-sacrifice. The important thing is that the spirit of self-sacrifice should grow from day to day.

For many that spirit has not been so growing; but that is only because the vision of truth has not been clear; they do not know where to look for the solution of their doubts, and it is to these, above all others, that Theosophy has a message—the message of a self-sacrifice which is

not pain but joy, which is full of light and not of darkness, a self-sacrifice which is born with every moment of time and makes a man a hero, able to plunge into existence and make of himself the master of all life. There, indeed, is the solution of the great search for truth. To know that you are God; that all is God; that God is the source of the Universe and of all things visible and invisible; that He desires to come into your life, and to show Himself to you there in yet fuller beauty—does not such a realisation solve all problems?

That is the fundamental message of Theosophy; and if you could be the Theosophist, what would life be to you? You would understand that wherever you go, you are confronted with the nature of God; you would feel around you everywhere the Divine Nature; as you stood on the earth you would know that the earth is good and beautiful, and you would recognise its fellowship with yourself. It is this friendliness with all things, this intense gladness that you share with all things, that is one of life's priceless treasures. For you become not only a brother of all that lives, but also a mouthpiece of their aspirations. As you are a brother to every atom, to every flower, to every animal, to all your fellow men, so do you become the prophet and artist of what each dreams of God. For even an atom dreams of God and of being like Him some day; it rejoices in its dim way when one who knows of God and of His scheme, feels fellowship with it, for it knows that he has achieved what it too will achieve some day. Can you conceive of a philosophy of life greater than this? To know that all things reflect one Love and Beauty, that all men have within them a perfect Divinity, that each one of us is as a string on

which God is drawing His bow, a tablet on which He is writing His message—that is to understand Theosophy. Ah! the true mystery, the real grandeur of life is so wonderful a thing that one can give you but a fragment of its truth; the full truth you must discover for yourself, for it is your own life calling to you, saying: "Understand me, grasp me in all my beauty!"

You have known something of all this in the past philosophies, but you will find a fuller beauty and a grander solution in the great ideas of Theosophy. If only you will understand and live them, you will find that you go forth into life growing from moment to moment in splendour, knowing that as you tread your road you live not as men but as Gods, and that what you hear in your heart and in the heart of the world, is not a tragedy but a great song. To hear that song of life, to understand its beauty and its wonder, and to give your contribution to its entrancing beauty—that is the message to you of Theosophy.

C. Jinarājadāsa

TOWARDS THE OCCULT

By BERTRAM A. TOMES

MAN has ever set his face towards the Occult. As an individual ego, as "I," he finds himself midway between the revealed and the occult, the known and hidden, the past and the future; 'twixt memories and imaginings, experiences and ideals, existence and being. He realises, too, an "ever-becoming"; thus his and all "material existence," in the words of Sir Oliver Lodge, is "a steady passage from past to future, only the single instant which we call the present being actual. The past . . . is stored in our memories, there is a record of it in matter, and the present is based upon it; the future is the outcome of the present and the product of evolution." Man's truth of yesterday needs restatement, in the light of subsequent living, to be his exact truth of to-day. His immediate aim of yesterday must be modified to-day, if he would make progress. His very world of yesterday has been somehow readjusted and rearranged up to the present moment; and not only so, but he realises that to-morrow facts and aspirations will inevitably be an outcome of readjustment in living to-day. Truly man ever faces the Occult—the hidden.

To the degree to which, as the Thinker—for Man is the one of *Manas* or Mind, in the sense of Intellect and Intelligence—Man has observed phenomena and

reflected thereon, to the degree to which he has generalised his knowledge and organised his mind, he has become conscious that Spirit manifests in ever-unfolding forms amid the interactions and flux of existence, and so he postulates his laws of readjustment and evolution. Living to him becomes purposeful—that life may be self-conscious, that he may know the occult, which comprehends among other things that most interesting of all human studies—himself. So is awakened the divine discontent, the hunger for real food, the groping in the darkness of mortality for the Light of Truth, the quest for the occult.

"Towards the Occult" is the watchword of research, enterprise, aspiration, art, science and commerce; and this cry calls forth will, devotion and energy in living. At the heart of Being lies the Reality, and that Reality is attainable. To "one far-off divine event . . . the whole creation moves". "Be-ness" consists in ever realising Being through Becoming. The potential perfect already IS; It awaits but the completion of the readaptation and readjustment of nature, that IT may be *expressed*.

Every age, every people, every individual entity in the Cosmos has had its mode of quest for this unknown, and has expressed, as the result of effort, some little more of its nature; and of this quest the modes of scientific research are eloquent. Perhaps nothing shows the path of progress towards the occult better than the history of scientific achievement, from the time when the old alchemists searched for the truth behind phenomena, postulated their theories and were persecuted for their wizardry, until to-day when science "has suspended the major conflict with theological

dogmatism and driven its arch enemy into a territory little more than his legitimate province". Let us briefly trace that history in its development.

The British nation passed out of the "dark ages," almost barren of literary effort, having evolved a national consciousness beyond mere emotional expression of unquestioned dogma—its natural mode of life in what may be called its astral stage of development—and entered upon an age of mental activity. The revival of letters marks the awakening to closer observation of life. The age of Elizabeth with its "moving incident in flood and field" followed. Superstition gradually gave way to common sense, and the struggle for religious, national, and individual liberty marks the dawn of an age of thought. Too long had the human mind accepted the truth as revealed, and failed to apply it to living; too often had the happenings around failed to square with the teachings of a degenerate Christianity. Was there not something more true after all in the teachings of the alchemists? Could they not find truth by the methods of these earlier pioneers of Science? True, the outer and manifest might express the Inner Truth, but could not that Truth be discovered by starting with observed facts and seeking intellectually for their causes? Why this eternal acceptance of so-called "revealed truth"—not always logical or possible of application? Away with it!

So the quest, from what is observed and known to what is unknown, began, and the heresies of the sixteenth century alchemist gradually became the orthodoxy of the eighteenth and nineteenth centuries. The great age of intellectual development and culture in the British race began, education entered upon her

great work of the discovery of the real man by leading him out into fuller and fuller manifestation, and by raising his consciousness to a truer appreciation of energy, force and form, and of his essential spiritual reality. Examine all things, demonsirate every theory, reject all that does not appeal to reason, classify, arrange, search—these are the cries of Science since 1600; and when their meaning becomes clear, how certain becomes the materialism of the eighteenth and nineteenth centuries—a materialism destined to give way to a more conscious, rationally comprehended spirituality, as Science lifts the veils of Being.

But A.D. 1600 was mentioned. The year 1600 marks an epoch in our national development, it inaugurates our age of science; and, as usual, the teacher of the new method of scientific enquiry—the man of that moment—appears.

In 1605 Francis Bacon reviewed the existing state of knowledge in his *Advancement of Learning*, and in 1620 he outlined his ambitious and never-completed scheme, *Instauratio Magna*, sections and fragments of which we fortunately possess. Section 1, known as *De Augmentis*, is a survey of the state of learning, and Section 2, *Novum Organum*, postulated a new organ for the discovery of truths. This "new method" is nothing more than our inductive mode of enquiry into phenomena, and the author urges the necessity of going "from particular things to those which are but one step more general; from those to others of still greater extent; and so on to such as are universal".

Not content with advocating this new method of research, he proceeded to apply it to the investigation of Natural Law, and commenced his *Phenomena Universi*,

of which *Sylva Sylvarum*, an exegesis on plants, is the only completed section. He also desired to extend his researches into psychology, and by *Scala Intellectus* to probe to the truth of Intellect and Mind, and finally to propound on his findings a philosophy of life to comprehend all the phenomena of the universe.

That consummation he did not live to attain, nor has man yet comprehended all the phenomena of the universe in any philosophy of life. He passed over through a chill caught while studying the preservation of food by cold storage and experimenting in snow; but not before he had forged the weapon for establishing the domain of science. From known to unknown, from data to deduction—towards the occult—became the inflexible rule of the scientist.

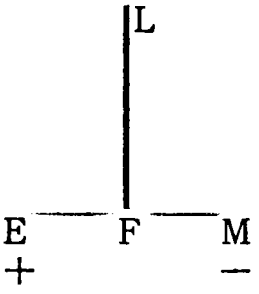
In 1662 Dr. Wilkins and his friends founded the Royal Society in the interests of Physical and Mathematical Science. Cowley, Dryden, Barrow, Ray, Boyle, and Newton, were members. The first paper, "The Discovery of a New World," showing that the earth was probably a planet of the sun, marks the progress of scientific thought, yet shows how fragmentary was its knowledge. Boyle published his law of the compressibility of gases in 1662, and since that time science may be said to have made progress—steady at first, but accelerating its pace as facts accumulated and apparatus improved.

Thus 1600 marks the beginnings of our age of science, the discovery and statement of truth from the investigation of phenomena. True, scientists have found their quest stupendous, and the aspiration to state the prime or fundamental cause of happenings soon gave place to the attempt to explain phenomena.

But even "explanation," as Sir Oliver Lodge says, "has been discarded as too ambitious by some men of science who claim only the power to describe". As Gustav Kirchhoff acutely expresses himself: "It is the object of science to describe natural phenomena, not to explain them." For 300 years the process of "observing phenomena," using the inductive method of cold reasoning and explaining or describing phenomena, has been going on. Scientist has succeeded scientist in chemistry, biology, and indeed every branch of science, classifying and organising into sciences the observed facts, adumbrating more and more fundamental laws, promoting what is vaguely termed the "advancement" of science. But whither this "advancement"?—ever towards the Occult.

The Cosmos has grown larger in two senses of the word. The physical world has grown larger in the directions of the stupendously large and microscopically small, *i.e.*, there has been an extension of this known sensory world into the sensorily occult; the Cosmos has also grown larger in the direction of spirit and manifestation, *i.e.*, there has been an extension of consciousness from a merely physical world to worlds of emotion, mind, and spirit; and the differentiation of such sciences as physiology and biology from psychology, is eloquent of this extension. These extensions of the known are perpendicular to one another and may be symbolised as a cross, or better as an inverted T (inverted because we conceive life as being higher than the form which manifests it). The nucleus of the two lines is "phenomena" manifested as "form," whose shapes, numbers and colours, whose textures and properties, form the bases of classification and the arena of

observations. Laterally this known world of phenomena extends by intellect into those of the energies and matters, whose equilibrium and interaction express the "form" of the phenomena, and which constitute that fundamental duality of opposing polarity, or positive and negative potentials, which the physicist and chemist recognise as lying at the basis of manifestation. Vertically this world of visible phenomena or forms extends from the inorganic or "dust of the earth" to the sublime heights of the spiritual, conscious, intelligent organism—the Divine Man, which constitutes the world of "evolution" and which is recognised by botanist, physiologist, biologist and psychologist as the path from matter to intelligent life, from that which is exactly calculable to the region of that incalculable factor manifesting everywhere.



For if the "form" of a flower, with its symmetry, numbers and colours, or the form of any other discerned object be reflected upon, it will become clear that therein a something called "intelligent life" is using the energies and matters of the Cosmos appropriate to its nature and modelling therewith this "form" in a fashion appropriate to its proper expression and necessary experiences.

To quote Lodge again:

> There is plenty of physics and chemistry and mechanics about every vital action; but for a *complete* understanding of it, something beyond physics and chemistry is needed. And life introduces an incalculable element. The vagaries of a fire or a cyclone could all be predicted by Laplace's calculator, given the initial positions, velocities, and the law of acceleration of the molecules; but no mathematician could calculate the orbit of a common house-fly.

Here, then, are three factors: a positive one, termed "energy" by science; an element which is fixed, stable, inert, called "matter"; and a purposeful, intelligent, synthesising, conscious factor, called "life" (better, perhaps, "spirit"), welding these two into a "form" in which it lives and moves and has its being. Truly a "three [energy, inertia, consciousness] falling as four [form added] into the lap of māyā (sense of separation and outward seeming)". How nearly science is unconsciously expressing the facts and verities of the occult records! This is not at all remarkable, however, since the quest of science is honestly for Truth as IT IS, and such quest can but lead ultimately to the same realisation as every other quest. And to the metaphysical mind too, in these factors of science—energy, inertia, form, and consciousness, there is found more than one mode of correspondence to the earth, air, fire and water of the Platonists.

To return, however, to the quest of modern science towards the Occult, what is energy, matter, life, evolving form? As to what they ultimately are, Science is dumb; that realisation is its ideal, and all ideals worthy of the name are humanly unattainable, although ultimately they are so. Yet Science will explain these terms, and by her explanations lead the enquirers "towards the Occult". Look into the world around you; whatever is tangible to the senses is in "form". These forms are tangible because filled out with substance. Substances are not alike; some are rigid, some mobile, some, like that of the wind, invisible except to touch when in motion. But there is a something lasting, tangible, the substance of form, that is matter. Again, these forms move from impulse

within or are moved by impulses without. Plants and animals grow, fish swim, animals run, wind blows, ice melts, blood congeals, etc. These impulses or forces are called life, heat, light, gravity, electricity; and are said to be modes of energy. Amid this flux of matter appears design, order, law, intelligent arrangement, with symmetry and beauty, manifesting the presence of life or spirit. Here is the world of the beginnings of Science three hundred years ago. Very soon it was discovered that the characteristic property of matter was inertia, and that by causing what has since been called physical and chemical reactions, matter could be resolved into simpler substances. At first, when Priestley discovered oxygen, it was thought to be an air given off from mercuric oxide, as if merely occluded within it; but soon this view passed, and oxygen was found to be chemically united to mercury to form a definite compound. Experimentation and discoveries led to the statement by Dalton of his Atomic Theory, a theory which has since been the basis of all chemical enquiry. No one has yet seen an atom; its structure is still engaging the chemist's attention; but no one doubts atomic matter, for our knowledge now includes inter-atomic conditions of existence; and for this, the discovery of and experimentation with radium by Madame Curie, Messrs. Rutherford, Soddy, Ramsey and others, is responsible.

What, then, is the present conception of matter? It may be approached thus: The form of any phenomenon is filled with substances of ranging composition. Take a pebble from a South Coast cliff, for example; it is mainly composed of chalk and flint. Now if one of such substances be taken, say chalk, it is found to consist of tiny fragments

held together or cohering through energy, and however small the particle, it is still chalk. The smallest particles are called molecules. When, however, heat is applied to chalk, it breaks up into two simpler and quite different substances—calcium oxide, or quicklime, and carbon dioxide, a gas in the air; and further chemical research has again divided these into a metal—calcium, soot or carbon, and the vital air of the atmosphere—oxygen. So with the molecules of all other substances; and hence the union of atoms to make molecules came to be realised. Then these atoms of elemental or atomic character were found to combine and interact according to definite laws, and the great science of chemistry was slowly built up. Finally it was stated that there were some eighty elements or atomic substances, and that from their behaviour towards each other they could be grouped, as indeed was done by Mendeleeff and others. Gaps in this classification led to the forecasting of the discovery and properties of other elements, and in several cases discovery has verified the anticipation. Until the discovery of radium, the material basis of the universe was the atom; of atoms there were some eighty varieties, and these were proved to be indestructible and to persist continuously; also the spectroscope revealed the universe as in all likelihood built up from the same foundations. The "fortuitous concourse of atoms," as a description of phenomena, gained currency as a fundamental fact twenty years ago.

Meanwhile energy had also been studied, and the various forces of nature considered. Slowly it has been borne in upon man that all forces are but modes of motion; that, for example, a thing is hot or cold owing to the rate of motion of its molecules, etc.; the

motion following a special mode of motion which we term "heat". So with light, electricity, chemical and physical forces, and even with that least understood force, gravity—all were at length regarded as phenomena due to motion or to that which produces motion or energy. Also the indestructibility of energy, as well as its tendency to degradation, was established. The energy of a falling ball is not lost when it is stopped by the earth. Part appears as the energy of rebound, part as heat in the ball and earth, which is really increased vibration of the molecules where the collision has occurred, and part again as the vibratory movements of shock spreading into the surrounding mass. But no energy is lost. The energy produced is equal to the energy producing it, though the appearance of some of the produced energy as heat (the so-called degradation of energy) entirely precludes the possibility of "perpetual motion". Electricity is transmuted into the energy of motion in our tramcars, that of burning coal into the expansive power of steam, the motive power of our locomotives, steamers and factories.

Thus two great facts appear as fundamental after three hundred years of scientific research, *viz.*, the conservation of energy and the persistence of matter. The universe of phenomena is a blend of energy and matter; on the one hand of modes of motions and activities, and on the other of atoms moving and inert. And further, both are indestructible; they cannot be increased or diminished; they are ever constant. Then came the separation of radium and the recognition of radioactivity, at a time when the investigation of electricity had prepared the way for a further advancement of knowledge. The separated radium appeared to

increase the energy of the universe and, without apparent loss of mass, to be the parent of new substances—a veritable philosopher's stone; in fact the same quantity of radium in the same quantity of barium chloride was found by Madame Curie to be always the same number of degrees above the temperature of its surroundings. That is, it was always supplying so much heat that in an hour it would heat its own weight of water from freezing to boiling point, and it would be able to keep liquid air in a state of ebullition for centuries, although placed under conditions which would otherwise preclude its boiling. Then again, it was found to give off material "alpha" rays, carrying positive charges of electricity, and material "beta" rays, carrying negative charges of electricity, while these set up vibrations or "gamma" rays in what is termed the æther of space. These rays would affect a photographic plate, just as Röntgen or X rays do, and finally there was a deposit or emanation, which Ramsey carefully separated and proved to resolve itself into helium—a metal he had discovered in the sun.

Where were now the established conservation of energy and persistence of matter? Radium appeared to upset both. Hence arose the present healthy agnosticism in the scientific world and the re-examination of all so-called established facts. From the enquiry radium and radioactive substances are only apparently in conflict with these established truths. But to explain the phenomena science had to step again into the occult.

The atom is a universe of corpuscles or electrons, moving with velocities comparable with that of light, *i.e.*, somewhere in the region of 186,000 miles

per second; and the form of the atom is due to the motions of these corpuscles. Try to picture the atom as the result of the energies and presence of thousands of corpuscles, whose individual sizes in relation to the atom are comparable with that of the earth to the solar system. The solar system is indeed a useful analogy. Every one is now familiar with the idea of a central sun, around which planets move in orbits, with their moons or satellites moving round them, as they traverse their paths. Visiting comets enter our system, travel to the sun, develop tails of radiant matter, and then fly off to other sun systems which comprise the stars of space.

Now imagine the movements of planets, satellites and comets speeded up, and the heat, light and gravity vibrations also quickened to prevent catastrophe. How would the system appear when, instead of revolutions round the sun taking one or many years, such were accomplished many times per second? The globes would become rings round the sun, just as the stone tied to a string is seen as a circle when it is whirled round. The paths of these globes and satellites would appear as a mesh of lines—a zodiacal belt of our luminary—while the movement of the whole system among the stars, as the sun rolls on in space, would transform this belt into a globe—the atom which perchance this system appears to the eye of the Infinite, one fragment of the great Milky Way of space, and sphere of the eternal egg, for to the Omniscient the limitation of Time disappears. As the Infinite One is to our solar system, so are we individually to the atom of matter. We regard the substance whose form is due to oscillating and rotating molecules and atoms as

persistent. Could we stop the motions of the atoms from forming by their movements—at rates too rapid to be followed by the human eye—the periphery or form of the molecule, that form would cease to be; the very substantiality of matter would nearly vanish; only atoms, a veritable impalpable dust of the earth, would remain.

Again, taking one of these atoms, which is to its corpuscles some 200,000 times as large—maybe what the earth is to a pea, or a balloon to a dust particle—let us suppose we could stay the stupendous rates of motion of these corpuscle planets round their central sun, whose motions above give the appearance of the globe or balloon casing; and that substantiality and permanence still further dwindles. Form is the result of vibrations, oscillations, or rotations of corpuscles, and in turn, atoms and molecules. We walk the earth because the rate of the motions of the corpuscles, atoms and molecules of living matter of body and earth are great enough to form meshes which resist the encroachment one of the other. We cannot push a finger into a tree because the corpuscles there are moving in their orbits so as to strike the intruding finger so many thousands of times per second—they move approximately with the velocity of light—that the way is barred. What then is the substantiality of this globe, the *terra firma* whose support we so much value? Thin air—æther—perhaps granular æther; and the rest—all vibration and stress.

But to return to radium and its teachings, how does the corpuscular theory explain radium as a loyal adherent and not as a rebel to established scientific law? Already two facts have been mentioned which need to be considered together. The first is that the energy

due to a ball or corpuscle striking another body is partly transmuted into heat; and with corpuscles flying off from atoms of radium, as they do, at immense velocities, heat would be one of the discerned phenomena, which, as already stated, is the case. The second is that, in the analogy of the solar system, cometary bodies had to be considered as well as planets and their satellites. There are comets in the radium atoms, and these fly off, both as single corpuscles and as groups of corpuscles, as can be seen in Crookes's Spinthariscope. So radium comes into line in science, but the persistence of matter is now relegated to an æther supposed to be granular, the energy of which is considered to be due to the motion of these granules and their combinations.

At this point it may be well to state that the fundamental duality of the Cosmos does not disappear, although Thompson and Lodge have postulated Electronic Theories of matter and have endeavoured to establish the fact that corpuscles are negative and positive charges of electricity. True, the "beta" corpuscles of radium carry negative charges of electricity and are like planets carrying the effects of the energy of the sun with them, while "alpha" corpuscles carry positive charges due to being of the nature of our sun to this universe—the positive source of prāṇa; yet science thinks they go too far in saying that because these corpuscles carry these charges, and because such charges could give rise to the witnessed phenomena, that therefore they are nothing but charges of energy in vertical or other motion necessary to individualise them. So far science goes; and there is still matter—corpuscles and energy—giving rise to natural forces, a duality of nature. Sir Oliver Lodge

himself, while positing a basic æther, agrees that it is probably *granular*. This extension of science into the occult yields, then, a basic duality, the puruṣha and prakṛṭi of the Hinḍū, and again the Theosophia or Divine Wisdom-Science finds confirmation from cautious, materialistic Western Science.

A further interesting fact, however, emerges from the study of radium, connected with the emanation called helium. If comets leaving the atom solar systems of radium fly off as they do into space, what becomes of them? Some enter other atoms and interfere with matters there, while others will set up systems in space of their own. Helium is such a case. You have only to conceive of "alpha" corpuscles, carrying positive electric charges, and "beta" corpuscles, carrying negative charges, flying off into space in company with one another and away from their parental influence, to realise that they will set up housekeeping together and found another system of fewer corpuscles than the atom of radium, *viz.*, helium. Since this has been realised, some scientists are speculating whether radium too is not such a product of corpuscles, flying off from the uranium salts which are found with it, and which it renders radioactive. Professor Ramsay inclined to this view, and in all probability it will be clearly proved that all the elements which are in some degree shown to be radioactive, are products of more antecedent elements, and are giving way to a new order of elements for succeeding conditions of life and states of universal being.

This fact needs special emphasis, for it is eloquent of the fact that the eighty odd elements

now known to compose the universe are only the *present* combination of corpuscles or electrons. As the globe progresses, in time the very substances which form its combinations and manifest its phenomena will change—truly a transmutation of the elements, surely a redemption of the subtle essences of ākāsha from the density of matter. Again the occult teaching is being verified, and men are learning not to scoff when Scott-Elliott tells us in his *Story of Atlantis* that at that time iron was harder and denser than it is now. Of course; for hardness and density are due to the number of corpuscles moving to and from the atoms, and some have escaped from those systems since then as vagrant comets.

Bertram A. Tomes

(To be concluded)

NIGHT

NIGHT and the wind, and clouds careering over the misty downs.

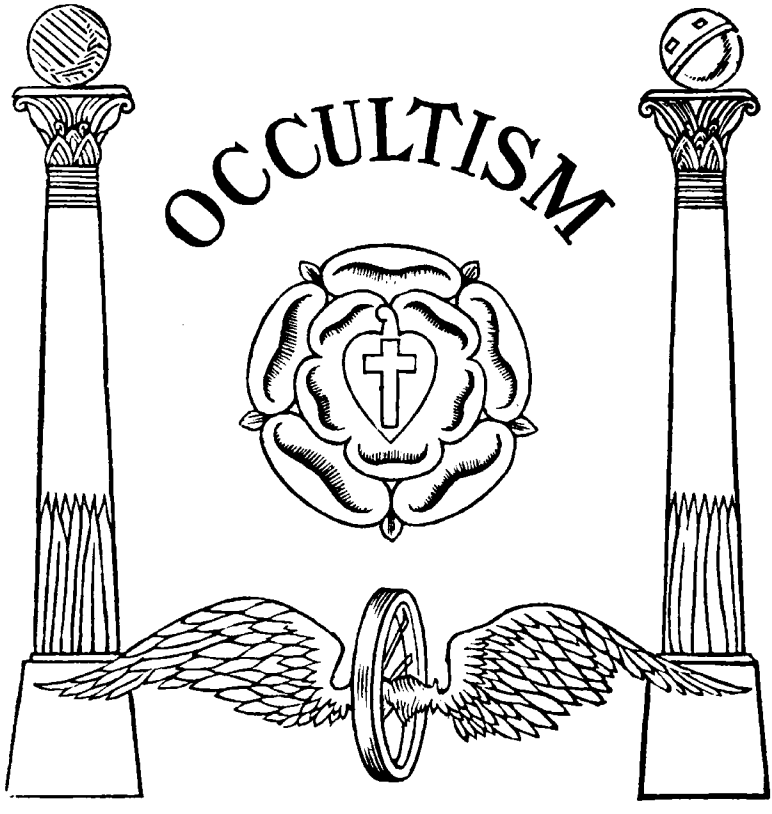
Behind them the moon's pale disc, now vanishing behind the sweeping gloom, now suddenly emerging, piercing the long, interminable procession of phantoms, endowing each one with a halo of light, as it glides before its infinitely distant surface.

And the winds flow, even as the clouds, aerial phantoms with surging voices.
They converse in the grey night, meeting and parting amidst the black forms of the trees. They unite the sky and the land, unveiling moon-glory, carrying powerful perfume of Earth.

Whither? O clouds, on your endless journey.
Proceeding far, far away . . . . and yet so quietly, so gently, with vaporous undulations.
Whither? wind-voices never ceasing.
Whither? wafted fragrance of the soil, ascending as incense towards the clouds.

Cosmic sway of this windy night, I would merge into thee.
With thee bending onward for ever,
In the play of shadows and light,
In the roar and the hush,
Gentle and grave, as befits movers into infinity,
Resistless, haughty, in murmurs of World-Chant unending,
Bearing before me the incense of Earth,
Immortal, cosmic procession, in thee I advance.

MELLINE D'ASBECK



THE UNCONSCIOUSNESS PRECEDING DEVACHAN

A TALK WITH A CLASS

IV

By ANNIE BESANT

THE Monad, in the sense in which we use that term to-day, is that divine emanation which exists on the sixth plane and upwards. To all intents and purposes he is unconscious in the lower world. His

consciousness on his own plane is complete; he shares the divine knowledge in his own world, but he cannot reach down any further. He cannot in any way touch the lower planes of life, the matter there being of a character which is not amenable to his influences. He, who has been in union with all around him, if plunged into denser matter, would find himself in uttermost isolation, as in empty space, unconscious of all impacts and contacts of matter. Hence the whole of his evolutionary journey, down and again upwards, is for the purpose of acquiring that consciousness, of subjugating matter completely as a vehicle, until on each plane he answers to the vibrations of similar matter outside, and is able to bring out moods of consciousness which answer to those outside impressions, and thereby to become conscious of them.

In one of our previous talks you will remember that I laid stress upon the fact that you only know impressions, the results on your own consciousness of something that happens outside. Gradually by these impressions you gain knowledge of the outside world. Of course it is really knowledge of the impressions made upon you by the outside world; the knowledge of the outside world in reality is only gained when you reach the stage of evolution in which, having realised the unity of life, you are able to live in all those forms below; only then does real knowledge of the outside world come to you at all.

As long as you are separate in your consciousness, you can only receive impressions made upon you, and those impressions form to you your outside world. But when you have realised the One Life, when you are able to pass into any form at will, then you

become able really to know the outside world, because you live in the forms which make up that world, and you are no longer dealing with the impressions they make upon your consciousness, but with their consciousness as you exist within their own forms—a very, very different thing.

That is the fundamental reason why this world is called "unreal". You do not know it as it is; you are not in a world of reality; you are living in a world of your own creation, made partly by these impressions from outside. An enormous change of attitude comes when, instead of knowing the impression a thing makes upon us, we live within the thing, and know that thing from inside by virtue of the One Life which we have realised. That enormous change means an entire revolution in our ideas. But it can come to us only when that Life is realised. Then everything becomes in a sense real to us, because we are the Life in the special form at the time, and we can correlate all those together and then understand.

In the Monad we have a fragment of the One Life. Everything is in that, by virtue of the One Life that he shares, but it has to be brought out. That is why we sometimes speak of "awakening into life the latent consciousness". Literally everything is in that Monad, all divine knowledge; but to bring that out, so that on any plane of matter he may *know*, is the whole work of evolution. That is the mysterious pressure which puzzles science so much, as to why things move onward; what is the force which makes for evolution? why is it that the various lives, as they call them, moving in different directions, yet are related one to the other? what gives rise to all this variety?

The answer is that this "latent consciousness has to be awakened into life"; that is, awakened to Self-consciousness. And in order that this memory of all the things and the persons that you have vivified in the past may awaken within you, the Monad has joined himself to the highest attributes of the lower personality.

I ought perhaps to tell you that there is a very considerable difference between this awakening of what was in the old days called the "personal individuality," and what is normally called the "memory of past lives". It is perfectly possible to gain a knowledge of your past lives from observation from without, that is to say, by clairvoyance which, looking back through the ages, recognises your own activity in any particular life, and watches that as you might watch the life of anybody else. That is what is generally called memory of past lives. It is not really a memory; it is an observation from outside; you see yourself living and moving, and in that way you get a good record of the life.

The memory of past lives which is to be awakened in the Monad is a very much more intimate thing. It is the inner recognition, not the outer observation alone, of the life, and that is really the only thing to which the word memory ought accurately to be applied. You may remember Mr. Leadbeater telling us one day how he found dates in the past; he found the date by looking into the mind of somebody, and seeing what persons were thought of as contemporaries by that man; or, if that person happened to have it, the date of that particular year in which he was living. Mr. Leadbeater was not that person, but he was able so to look at the consciousness of the person as to be able to get information out of it. If you think of that as an observation

of another, you will realise exactly what I mean when I say that you may know your past lives by observation. You may observe yourself just as you might observe anybody else. You can look into your own mind of the past, just as you can look into the mind of anybody else; but it is all from outside.

Now there is a subtle change when, instead of observing either the person's acts in his body or his emotions or his thoughts, the whole of these are fully realised as one's own, and when one distinguishes between these and all the various persons around as the "I" and the "not-I". Of course the first is very much the easier, and is the more common, simply because many have got on far enough to reach that point.

When the true memory is unfolded in the Monad —which means that the Monad has assimilated what he has put forth—then (to use the old phraseology) the three aspects of the higher, the Ātmā, the Buḍḍhi, and the Manas, which we used to call the triad, have been drawn back into the Monad, and his content has been increased by all that; then he must also acquire the highest attributes of the desire-mind (kāma-mānasic) being, which is the conscious person in each life, that in which we are living all the time. That is really the personal ego, that which to all ordinary people is the waking consciousness of the "I".

It is that which, purified, lives and enjoys bliss in Ḍevachan, this kāma-mānasic entity, purified from the lower kinds of kāma. It is that which lives in Ḍevachan.

It is important to remember that the "I" cannot "assimilate anything that is evil," because it enables you to realise that certain actions that we call evil, done

by the undeveloped person, have not the same results as they have when done by the more highly developed person. They do not touch the "I" level of thought. The ego is not conscious of them; he knows nothing about them, and so they make no impression on him. The utmost—I think it was printed in one of our publications—the utmost result that is brought about in the causal body by very, very long continued lives of a low type is what you may call a certain incapacity to receive the opposite good impression for a very considerable period afterwards, a kind of numbness or paralysis of the matter there; not consciousness at all, but an unconsciousness, and an unconsciousness which resists impressions of the good of the opposite kind. That is the limit of the harm that is done. It makes many more lives necessary in order to bring out the first response to the good side of activity. That is what happens to the causal body, where the animal-man life has been very much prolonged.

We have not looked into the causes as to why it should be so; it was only the result which we noticed one time when we were trying to understand how the causal body was living through all these earlier savage lives, and how it was that it was not apparently injured. We found that in very prolonged cases, where there were an abnormal number of such lives, there was a certain effect of numbness. It could not respond, but the repeated beating of evil upon it produced this curious effect of numbness, or partial paralysis, which had gradually to be worn off, so that a number of lives had to be spent in, as it were, restoring the responsive vitality to that portion of the causal body. Those are abnormal cases.

In some of our earliest teachings a great deal of stress was laid upon the unconscious condition into which men sink between the highest sub-plane of Kāma-loka and the lowest sub-plane of Devachan, that which H. P. B. spoke of as a "laya-centre," the transition state between the two, which was neither one nor the other, and in which we were told that the man stays very long, sometimes longer than we can imagine. The stay in Kāma-loka you cannot fix at any particular period. In the less evolved stage the stay there is involuntary, the working out, of course, of the results of the evil or the passion side of the nature. In the higher sub-planes of Kāma-loka the stay is voluntary, and depends on the will of the man himself.

You know we have said to you that the scientific people, who have clung very much to their scientific methods, remain on these high sub-planes of Kāma-loka for a very long time. They remain just as long as they choose to remain, as long as they like that way of working. The very idea of giving up their methods is to them so repellent that they prefer to remain in that condition. I think I told you once of a great scientist who will not go out of it; he wants to work in the way that he worked as a scientist here, and somehow he does not realise that he can work very much better if he himself uses his own faculties in their own world than he can with his astral apparatus. He wants the apparatus that he can construct over there, and finds it so very wonderful that he likes to use it; and the fact that he was sceptical here, the fact that he did not think that personal consciousness went on at all after death, that very fact remains with him and makes him doubt a life beyond his present condition, in the

same way that Charles Bradlaugh does. He told me one day: "Yes, you were right in saying I should go on after death, but I can't tell that I shall go on further if I again become unconscious." It is that period of unconsciousness that alarms them; they are going, so to speak, to die again. Finding this life so very full of knowledge and so superior to the one here, extending their knowledge of the universe continuously in this way, they cannot realise that it is better to throw the whole of that apparatus away, to trust for a time to the word of people who have gone through these conditions many times before, to trust to them that the greater freedom of the inner faculties will more than compensate for the absence of the outer apparatus—they cannot do it. Therefore they remain there; they will not enter the "period of gestation".

The same was the case with one of those people who is always living in a library; he gets the astral counterpart of all the books that are written now, and he enjoys himself enormously; and there is no apparent reason why he should not stay there for the rest of the cycle; he won't get out. So you cannot fix any time for this period.

But as to this period of unconsciousness, it is a condition that in these later times we have not gone into and studied, and I think we ought to study it, because really it remains to us very much of a name. It is evidently a period quite necessary to the building up of the devachanic ego for the life in Devachan, and that apparently may be a very long period. Just as in the womb of the mother the body of the child is built up, so in this gestation period what you may call the body for Devachan is built up. One thing that must

take place in it is the separating off of all the astral matter, however subtle that astral matter may be; that must be left behind. The man practically goes to sleep and is unconscious. During that period of unconsciousness, all that is useful which has been worked into the astral matter, that is, all the higher emotions, the astral matter connected with the whole of those modes of consciousness, is separated off from the matter through which they were expressed, or which brought them out, and the vibrations of the matter connected with those, which have been spread over the whole of the astral body of this particular phase of matter, the whole of those are directed on to the permanent atom, and the permanent atom responds, taking up the power of vibrating in these measures, and thus preserves everything for the next astral body. And all that is valuable for the higher life—the feeling of devotion, the feeling of unselfish love, either for a person or for a cause, everything in your emotional life which is of a higher kind; and the whole of that must have a material basis, you must remember—the whole of that is transferred as a vibratory power to the permanent astral atom, and that in turn produces sympathetic vibrations in the mental atom, from which every one of those vibrations of the higher kind, which had been expressed in the finer matter of the astral body, is sent through the mental body, and affects the moods of the mental consciousness.

Now it is quite intelligible that that might occupy a considerable period of time, and that the more of it there is, the longer the time which will be required. It is really the drawing out of the life on which certain impressions have been made, or the centering of them

in the permanent atom, which, you must always remember, only preserves the capacity of vibration. Do not think of the permanent atom as some kind of box into which you can pack more and more emotion or thought forms; that is not at all the way to look upon it. It does not preserve vibrations, but it has the capacity to reproduce vibrations, and that capacity can only be aroused by having vibrated before in that particular way. That, as you can imagine, might take a considerable time, especially as it is to a certain extent a mechanical process.

Another considerable part of that unconscious or gestation period must be spent in vivifying for separate life the mental matter which had always been vivified during the earth-life and the post-mortem life on the astral plane through the kāmic elements. You see the whole of our physical life is kāma-mānasic work; the whole of our emotional and mental life is also kāma-mānasic work, and that forms the personal ego and the personal existence. In the physical life, while we are awake, the mental life is working of course in connection with the physical body; but while we are asleep it is working in the astral body. After we pass through death the physical body is gone, but it is continuing the life it is accustomed to in the sleep-life, active on the astral plane; and as soon as it is on the astral plane it must have astral matter to work there. Hence I imagine the need of that gestation period, which we have overlooked so much, is also to vivify the mental body for a separate existence, when it has lost its lifelong partner. When this kāmic element is got rid of altogether, the ego in the region of bliss, or Ḍevachan, will have the purified memory. It will not remember anything that has been

unpleasant; it will not remember anything that has been wrong or evil or degrading in any way, anything that is mingled with the lower passions. The whole of that is gone; hence the unalloyed bliss.

That enables you to understand from the mechanical standpoint what is called the artificial guardianship of Devachan. Do not think of that as a kind of artificial wall built around a certain space, but realise that a gulf exists round each individual there, because of the fact that the whole of the kāmic matter has been swept away and is no longer there. He has no vehicle, no medium of communication, which can respond to anything of the lower worlds. Therefore the lower worlds for him are non-existent, but non-existent for exactly the same reason that the higher worlds are to a number of us non-existent. We have not vitalised to a proper extent the matter through which we can communicate with the matter of those worlds. You have not round you an outside wall excluding you, but it is in you yourself; and the process of getting into touch with the higher worlds is in breaking through this inner wall round you and in yourself; or, in other words, you have vitalised the matter of the mental body for direct communication with your lower sheaths; it is already there, present in you, but it is not working on its own account, and is not at once able to cross this "laya-centre" between the planes.

Before going on to the awakening into Devachan, let us consider for a moment the people whom H.P.B. spoke of as "soul-less," those who have overstepped the boundary of human evolution through persistent "wickedness," and who are devoluting, as it is sometimes called. They are going backwards instead of

evolving, having broken away from the mental and spiritual essence of their being.

Some of these resume their evolution, taking new lower bodies, and are merely thrown back in evolution; others, of the lower type (who after their physical and during their astral life have lost their lower permanent atoms) will have to retire until the stage of a new world opens suitable for the very low level of evolution at which they left this world by death. They pass into what is called the "planetary death," and when they come back into a new world, will take fresh lower permanent atoms from its matter.

Meanwhile the astral body, with the astral and physical permanent atoms, and the mental body interwoven with the astral, torn away from the Spirit, is too strongly vivified to disintegrate, and incarnates again in a body of a very low type; when this physical body dies, a yet lower human incarnation follows, perhaps as an idiot, then it devolves into an animal, and sinks downwards lower and lower, to final disintegration into the elements.

In the normal man, to whom we now return, when the mental matter is vivified sufficiently to work independently, the next stage follows, the awakening on the rūpa levels of Devachan. The man is shut *off* from the lower worlds by the purifying of the mental body from all foreign elements, and it is important to realise that this absence of the astral is the gulf that separates him from the lower worlds. He is shut *into* the world made by his own impressions of those worlds, a separating wall of exactly the same nature as that which separates us down here, where each lives in his own mental world; but he can communicate with other

persons through mental bodies, as down here through physical ones. That is why sometimes in the older writings each one is spoken of as being shut off. He is shut off from these lower worlds and shut in within his own mental world. The karma of the recollection of evil deeds and feelings will reach the ego when it changes its personality in the following world of causes; that is, in its next birth into mortal life. The spiritual individuality remains untouched in all cases while it is in the higher world.

The period spent in Devachan is according to the good karma that a man takes with him. He has to turn all good experience into faculty. If he takes little, it is short; if he takes an average amount, it is an average length; if he takes an exceptional amount, an exceptional length. It is impossible to lay down any definite duration at all. He reaps faculty where he sowed experience, and when the whole of that is assimilated, the thirst for physical life revives. That is what brings the man back; he wants to come; he is hungry, in fact, for more of the lower things and senses and vibrations, and he becomes hungry the moment he has completely assimilated everything which in the past life he gathered. It is worth while to remember that, because it is a question often asked you, and rather confused answers are sometimes given. It is not an outside pressure that drives him back, but he comes because he wants to come. It is all nonsense about people wanting to come back or not; they would not come back if they did not want to, but as long as any desire remains for anything this world can give them, they want to come back; it is because *they* want to come that they come, not because somebody else wants them to come. It is

not the pressure of any superior power which drives them, against their will, back to this world of troubles, but the intense hunger for it.

It corresponds to your own condition in the physical body when you have taken food and it has all been assimilated. You want more. You go and get food; no one has to drive you to it; you get it because you want it. As long as man is imperfect, as long as he has not assimilated everything this world can give, and utilised it to the full, so that he does not want anything more here, so long will he return.

There is a lower kind of Mokṣha that it is quite possible to get. A great many people in this country get it by a deliberate killing out of all desire for objects of enjoyment. They remain away for indefinite periods of time, and remain in what is practically arūpa Ḍevachan. The disadvantage of it is that you only put off the day of Liberation; you may put it off to another world—remember that is quite possible. A man must be born in the world to which his desires lead him. Remember what is said in the Upaniṣhaṭs; a man is reborn into the world to which his desires take him. As the desire of some here in India, who have given themselves very largely to meditation, is entirely towards the objects of meditation, they stay in the mental world, and that is of course a form of liberation. That is, they have got out of the troubles of this world, but they will only come back ultimately into the troubles of another world; and that is why it is not really worth while to do it. You may as well get your troubles over, and then have the life before you of helping the world onward. But it is impossible to put a limit to that

time, because it is possible, anyhow temporarily, to kill out desire for everything here.

It is because of that power, because of that ability to "kill out," that I always say "transmute". That which you kill rises again: that which you transmute is changed for ever. The person who is in a very imperfect condition of evolution—as a great many of these good people are—if he kills out desire in that period of his evolution, he kills with it all of the possibilities of the higher evolution, because he has nothing to transmute; he has killed the thing; it is gone. It is dead for the present life, which means that all the higher life of the emotions and the mind is for the time killed; of course not altogether; it is for the time. And therefore we always try to persuade people not to follow that line. It is sometimes called the lower burning-ground; that state of mind which is brought about by an indifference which is the result of great disappointment, or trouble, or weariness of some kind; not the desire for the higher life really, but the repulsion from the lower; and the results of these are quite different.

You remember in *The Voice of the Silence* it says that the soul wants "points that draw it upwards"; not the driving away of desire by failure, by disappointment, by grief, by the love becoming tasteless because of something you have lost in it. You do not get rid of the taste for life by that; you only get rid of the taste temporarily, and it is still there and will revive.

Annie Besant

THE ṬRIMŪRṬIS AND THE SEVEN RAYS

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

AMONG the questions which have long been a source of difficulty and dispute to students of Hinḍū sacred writings is that which concerns the Ṭrimūrṭis in relation to each other. In other words, the problem—are they all quite equal or is there any superiority or inferiority among themselves?—has baffled many minds. A brief discussion of this point will not be without interest.

There cannot be the slightest doubt that all the Ṭrimūrṭis are absolutely on the same level as representing the three aspects of Brahman in the abstract. Yet, from the point of view of Brahman *in manifestation* and actual work in Samsāra as a whole or in particular world-systems, it is not inadmissible, from our own very limited way of looking at things, to speak of one or other of them as standing on a higher or lower level in comparison with the rest. However, whilst doing so, and giving special weight and credit to the particular functions of each of the Ṭrimūrṭis, we should endeavour never to allow the notion of the seeming superiority of any one of them to take such hold of our minds as to make us fall a prey to the illusion that there is any real inequality among themselves, and thus make us unconscious sectarians and fanatics.

This dangerous attitude can be avoided only if the supreme and vital truth is constantly borne in mind, that Brahman or the Absolute is but One without parts in Its ultimate and transcendental nature, and when, through our limitations, we are obliged to confine our attention to any one or more particular aspects of It, as if It consisted of parts, we should not even unconsciously imply that any such part is lower than the rest from which, for the moment, we withhold our attention. The shortest and the best definition of Brahman, for practical purposes, is that contained in the words "*abheḍānanḍam saṭ chiṭram param brahma*" —Parabrahman is undivided bliss, truth its picture.

Starting with this unquestionable position, it is not illegitimate, as has been already observed, to ascribe superiority or inferiority relatively with reference to the concrete manifestations as Brahmā, Viṣhṇu, and Shiva of the three ultimate aspects of the Godhead or the Paramāṭman. Taking the Praṇava, the supreme symbol of Brahman, the first letter thereof, A, represents this Paramāṭman, the *sachchiḍānanḍam* in the abstract. Strictly speaking, He is the One, to whom the term Īshvara is properly applicable. He is the One Lord in all the Cosmos, visible or invisible. As compared with His ultimate source, Parabrahman, He may be viewed as the One Supreme personal God, though not, of course, as possessing any limited, definite individuality. He is personal in the sense that all the universe constitutes His body, He being the ensouling spirit or the One Self, the Sarvāṇṭaryāmin. In Him exist the Ṭrimūṛṭi attributes, namely, Saṭ, Chiṭ, and Ānanḍam. According to the true view, the Saṭ aspect of this Paramāṭman manifests itself as activity or *kriyā*; the Chiṭ aspect as cognition

or *jñāna*; and Ānanḍa as will, as wish, as *ichchhā*. Nowhere in the universes, visible or invisible, nor in anything whatsoever in them, not even in the smallest imaginable atom, is any of these attributes of Paramāṭman ever absent. The only difference in all the countless and infinite manifestations is in the proportion of the attributes in question in each individual thing manifested.

Bearing the above in mind, let us take up the question of the Ṭrimūrṭis in our own world-system. It goes without saying that, according to the maxim "As above, so below," there being but one Parabrahman as the basis of all the Cosmos, so, in our own system, there can be and is but *one* highest representative of that Brahman. It is this representative who is the Īshvara of it. It is He to whom the *Bhagavaḍ-Gīṭā* refers in the verse:

Brahmaṇo hi praṭiṣhṭhā'ham amṛṭasyāvyayasya cha;
Shāshvaṭasya cha ḍharmasya sukhasyaikāṇṭikasya cha.

His authority is undivided, He is the originator, preserver and disintegrator of the system. He possesses in himself in perfection all the qualities which, lower down, find expression through the three different instruments or agencies who are the Ṭrimūrṭis. It is here that the question of relative superiority acquires significance from our point of view, and accounts for the prominence which Shiva, for instance, has enjoyed at the hands of the followers of His special cult.

A world-system has been very aptly spoken of as *Bhagavaṭ Samkalpa Sūṭra*, which may be freely rendered as the divinely willed thread ladder. This ladder consists of four rungs of different densities. In the lowest rung, the activity aspect is the strongest,

whilst in the next higher it is the Ichchhā aspect, the matter on this rung being finer than the one below; in the third rung the jñāna aspect predominates, the matter here being still finer. In the fourth or the highest rung, the summation of the three is reached and constitutes the Samāhāra or the final fruition. With reference to these four conditions of matter—Sṭhūla, Sūkṣhma, Kāraṇa, and Ṭurīya—with their corresponding states of consciousness—jāgraṭ, svapna, suṣhupṭi, and ṭurīya—actual work has to be done by the Ṭrimūrṭis in accordance with the plan or ideation of their one head in the solar system, the Īshvara of It. In the carrying out of this work, it is Brahmā who begins. He manipulates the root matter of the system (*i.e.*, what is mūla-prakṛṭi) for the purposes of this system, and evolves out of it the different elements which go to make up the seven planes. Hence He is spoken of usually as the Creator, and as the Third Logos by Theosophists. His work seems to be most apparent in the five planes, namely, ākāsha, vāyu, agni, āpas and pṛṭhivī. The highest part of the ākāshic plane is accordingly spoken of as Saṭya-loka or Brahma-loka. Next comes Viṣhṇu, the Second Logos of the Theosophist. He is the Creator of forms out of the rudimentary matter manipulated by Brahmā, and the chiṭ or cognition aspect predominates in Him. And in many places in our books He is pre-eminently spoken of as the giver of knowledge. Lastly comes Shiva, on whom it devolves to arrange for the liberation of the human spirit after its long evolutionary journey through the seven worlds. In other words, it is Shiva's part to cause the individualised spirit to withdraw more and more inwardly, burning up what

the spirit had identified with itself out of the matter of the said five planes, through nescience and illusion in the course of pravṛṭṭi mārga or the path of forthgoing. Shiva is the First Logos of the Theosophist, and his position and influence is most patent in the highest plane of our Solar system, spoken of as the Āḍi plane in the *Praṇava-Vāḍa* as well as in the Theosophical writings, and called Shiva-loka by some, whilst the plane of Viṣhṇu is the second plane, the Anupāḍaka or Go-loka.

It will thus be seen that apparent reasons exist for Shiva being looked upon as occupying a higher or more important place, as held by some, but without any knowledge as to the real reasons for their respective positions of gradation. One illustration in support of it, furnished by the *Gīṭā* itself, may not be out of place. Of course the three Veḍas, Yajur, Ṛk, and Sāma are equally important. As pointed out by Ṛṣhi Gārgyāyaṇa in the *Praṇava-Vāḍa*, Yajur Veḍa deals with kriyā, its author being Brahmā; Ṛk deals with jñāna, Viṣhṇu being its author; and Sāma deals with Ichchhā, Shiva being its author. Now it will be remembered that Shrī Kṛṣhṇa, in giving instances of his own Vibhūṭis, expressly assigns the highest excellence to Sāma Veḍa by observing that among the Veḍas He is Sāma Veḍa, and thus impliedly emphasising the relatively superior position of Shiva, its author.

Even so, seekers after liberation, which all of us are, must not ignore the fact that our chief concern is with that One Supreme Being who is at the head of the three Logoi, the Īshvara of our system, spoken of by Theosophists as the Unmanifested Logos of our system—the Being whose fourth part is all this universe—*Pāḍo'sya*

vishvā bhūṭāni—the rest of whom is immortal in Heaven—*Ṭripāḍasyāmṛṭam ḍivi*. Still, emphasis may rightly be laid on the Shiva aspect of this Īshvara Himself by those who belong to the first of the seven Rays, as they are called, so familiar in Theosophical writings.

This subject of the Rays is an obscure one, little by way of detail being known about it. There is, however, no doubt that all humanity is divisible under these seven Rays. One class falls under the said first Ray, spoken of also as the Power or the Ruling Ray. The predominant characteristic of it is the will element or Ichchhā. In whatever has to be done by an individual of this class, it is the will-force that is the effective agent, and the Shiva aspect of Īshvara is the ultimate source of this will-force. The second class is spoken of as the Wisdom Ray, the fountain head of which is the Viṣhṇu aspect of the Īshvara. The remaining five classes are grouped under the general name of the Love Ray, in which the activity or the Brahmā aspect manifests itself in five different ways. Among these Rays, superiority may be thought of, in a relative sense, as belonging to the first Ray. For instance, the highest Adept on our globe belongs to the first Ray, and is spoken of as the Lord of the world [1]—the senior of the four Kumāras—the other three Kumāras working under His direct guidance as His colleagues, and immediately supervising the affairs of the three great Departments of the Hierarchy. Thus it would seem that one of the Kumāras influences the work of the Manu, another

[1] As the sole representative on our Globe of the Īshvara of our system this highest Adept is spoken of in the *Mahābhāraṭa*, for instance, as Nārāyaṇa. Adverting to His work as the One Initiator, the *Chhāṇḍogya Upaṇishaṭ* refers to Him as Sanaṭkumāra, called also Skanḍa. The description of Him in *Sūṭa Samhiṭā* is in the character of Ḍakshiṇa, the silent youthful Teacher, seated at the foot of the Banyan Tree, revealing the final Truth by the symbol of Mauna Muḍrā.

that of the Boḍhisaṭṭva, and the third that of the Mahā Chohan. These Kumāras all belong to the First Ray, as Mr. Leadbeater has pointed out in his *Inner Life*, but the Head links up the whole Hierarchy through these three in a direct fashion. What the nature of that influence and that linking up may be, who among the children of earth can tell? Nor would there be any use in our trying to guess what evolution lies before the three Kumāras and the One who stands above them. Adverting to the four Kumāras and the Silent Watcher, to whom H. P. Blavatsky refers in a mysterious way, she observes that the nature of the connection between them will remain enshrouded in mystery for a long time to come. Perhaps the Lord Maiṭreya, when He teaches our younger generations, may unveil the mystery.

Turning to the subordinates of the said Head, Adepts who are to act as Manus of races also belong to His own Ray; whereas Adepts who are to act as Vyāsas, Boḍhisaṭṭvas or World-Teachers, belong to the second, the Wisdom or Viṣḥṇu Ray; and Adepts who are to look after the evolution of everything under the remaining five Rays would belong to the Brahmā aspect. It follows from these statements, that though theoretically the Ṭrimūrṭis are entitled to equal reverence and worship at the hands of all, yet as each individual has to progress along the particular line or Ray to which he belongs, or to which he devotes himself in the course of his evolution, he has to specialise, as it were, along that Ray. Therefore one who belongs to the first Ray will have to work his way up, giving preference to the Shiva aspect, and very often one's predilections for one or other of the

Ṭrimūrṭi aspects may be taken as but the promptings of his own Ray. Consequently obedience to those promptings would be but natural and right, provided the underlying cause is grasped and the evolutionary path trodden with the knowledge that others, whose promptings are different, are also working their way along the lines allotted to them. One's persistent preference, say for Shiva, will probably be found to have its basis in his inmost nature, and all that is necessary to avoid unconscious error is not to predicate any real inferiority in the essential nature of Viṣhṇu, of Brahmā, of their functions, or of jīvas necessarily owing special allegiance to them respectively.

Before concluding, it is necessary to add a few words with reference to the fact that the Īshvara of our system is often spoken of as Mahā Viṣhṇu. This description is an advised one and most significant, as it is intended to mark out the predominant note of our solar system, at all events at its present stage. Though in the Īshvara of every such system the Ichchhā, Jñāna and Kriyā attributes coexist to the fullest extent required to enable Him to create, preserve and re-absorb His universe according to His perfect plan, yet there seems to be a law of nature which requires predominance to be given to the manifestation of one of those characteristics at particular stages of the evolution of each system. As a consequence of this law, it is the jñāna aspect that finds emphasis in our solar system now, and this accounts for the Īshvara being spoken of in the light of Viṣhṇu with the title Mahā prefixed, as otherwise he might be confounded with his subordinate of that name. It is scarcely necessary to observe that in other solar systems, or in

this solar system itself at other periods of evolution, whenever the predominant note is different, the appellation of the Īshvara would be Mahā Brahmā or Mahā Shiva, according as the Kriyā or Ichchhā aspect dominates therein.

One more point to be remembered in connection with the evolution of the author of a solar system is that a monad who becomes fit to be an immediate subordinate of such an author, taking rank as one of the Ṭrimūrṭis, has to undergo that full training without which it is not possible for him to fill the exalted position of the head of the system in question. In other words, he who does the work of Brahmā at one stage, will have to perform the part of Viṣhṇu at another, and of Shiva later on ; so that the three aspects of will, wisdom, and activity may be manifested in equal perfection in him. If there is any real foundation in what has been suggested above, it should be evident that the right and correct attitude of thoughtful men to their brethren, whatever be the creed of the latter, should be one of respect, tolerance, and love to them, they being verily the fragments of the same Divinity, the rays of the same Spiritual Sun, just as the seven prismatic colours constitute our solar white light.

S. Subramania Iyer

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

II

THE next life of Arcor brings us to Athens, where, in the fifth century B.C., a large number of our characters appeared. Nearly all of them were descendants of Neptune, who married Osiris, and Saturn, who married Vulcan; within five generations from these we find various of our characters appearing in Greece as their descendants. Curiously, however, Arcor, who had in later life much to do with them, was not himself descended from them. Arcor was born of Greek parents in a seaport town to the north-east, that has now disappeared. He was born when his father was about sixty; at this time his father was living on wealth acquired previously; he had gardens the produce of which he bartered. It is most likely that in earlier years he was something of a pirate, but before Arcor's birth he had retired and settled down as a law-abiding citizen and a man of consequence in his community, and because of his property his opinion was looked up to. He was a little of the old sea-dog type, open-handed and generous, what may in fact be called an open-hearted, honest kind of pirate; when Arcor was born he was still bold and dashing, and the "father of the village".

The mother was not pure Greek, and possibly had some Persian blood in her; she was languorous and indolent; in many ways she was cleverer than her husband, but she had been brought up where education, especially of women, was not thought of, and her capabilities had not been called out. If she could have shaken off her languorous ways she might have done much, for she had something in her; she was, however, very good to Arcor.

Arcor was a nice little boy, neither fair nor dark, with very fair hair, much like the colour of Arcor's hair in the present life, which was unusual, for the Greeks as a rule had golden hair. Arcor did not look very much like a Greek. He received no teaching; his father answered his questions, and the mother also, when she felt like it; but when she did not, she suppressed him. Arcor learned to spear fish, and was active and agile, and big for his age; he wore very little clothing and was much in the open air. His father taught him to use the buckler and sword and spear, and promised to teach him more later; he would often begin to relate blood-curdling tales of his youth, and then pull himself up short and give them a tamer ending.

During Arcor's boyhood pirates descended on the town and killed his father and carried Arcor off; his mother was injured, but she was not carried away. His elder sister, who had been very good to him, was also one of the captives.

The pirates lived on an island in the Archipelago; they were a mixed lot, mostly not Greeks, though a few disreputable Greeks were among them; their band was a sort of association of cut-throats, outcastes, and banished men; some of them were from Asia Minor,

Hittites and Semites. They all had a good deal the look of the Levantines of to-day, and spoke a mixture of various languages; their captain was an Arab, a magnificent specimen of his race.

The pirate who captured Arcor was an Egyptian; he was a man of considerable power among them and was second in command to the Captain; he was certainly, judged by his aura, much better than his comrades. He had fled from Egypt on account of a not altogether unjustifiable act of murder; he was not by nature depraved, but overcome by the heat of passion he had killed a man, and so was exiled from Egypt. After wandering for some years he fell in with the pirates, and threw in his lot with them. He did not, however, like to be away from Egypt and so wreaked his vengeance on the world at large. The pirates did not like him, but he was useful to them, as he knew much that was valuable to them; they were dreadfully cruel, and, as he interfered now and again, they had doubts of his loyalty.

This Egyptian, while the attack on Arcor's town was taking place, diverted the pirates' attention and put Arcor in his boat; as he gave up a share of his spoil his fellow-pirates did not mind; he knew a certain amount of surgery and had some medical knowledge, and this gave him some power among them.

Arcor was at this time about eight and a half years old; the pirates continued their voyage, and there were two or three other frays, during which Arcor was left in the ship. He was at first much frightened and horrified at the death of his father; but during the three or four months of the voyage he got to like the sea life; even as a small child he loved the sea and sat and

watched it, especially when there was a storm. Once the pirates noticed that Arcor enjoyed a storm which frightened some of them; they encouraged him by saying that when he grew up he would be a bold man and make a good pirate.

Arcor became reconciled to the life, but now and then, when he saw a brutal and cruel thing done, he spoke out and denounced them. As he was a child, the pirates, instead of killing him, merely laughed at him.

The pirates' island was a beautiful one, and there the pirates lived with their wives; these latter had all been torn away from their friends, but some of them were not unhappy in their new surroundings. They had a great cave which they used as a meeting place, but they lived in rude huts which they built for themselves. The hut of the Egyptian was better built, more in the Egyptian style. He was rather morose at times; he was not married. He grew rather fond of Arcor, and for his sake eventually bought Arcor's sister. This sister had been carried off by another pirate in a boat built like a Thames barge, and was annexed by him as a wife; she was not specially ill-treated, but she had views of her own and refused to fall in with those of her captor. One day Arcor saw her and fell upon her with joy; and the Egyptian, seeing this, purchased her, and she, seeing that he was better than the rest, and also kind to Arcor, married him and eventually grew fond of him. The Egyptian found her intelligent, and told both her and Arcor about Egypt and its civilisation, and Arcor sat open-mouthed, listening. Arcor lived in this den of iniquity for years; but he certainly learnt more than he would have done at home. They were of course brutal, but they did not brutalise him;

as he was still a boy, he did not go with them on their raids.

When Arcor was about eleven, his lack of experience in some directions was shown by his poking cautiously at the cheek of his sister's baby to see if it were real; the baby squealed and so Arcor concluded that it *was* real, but his sister rated him soundly.

The Egyptian practically adopted Arcor as his son. He often spoke to Arcor of Egypt and Greece, and made models of what he talked about. Arcor was a curious kind of boy. There were days when he seemed to take an unreasoning dislike to all things and would go out by himself inland to be alone for the day; when he returned he was unable to explain why he went away Or he would go out to a headland and climb a tree and sit for hours in the branches looking out over the sea, thinking and feeling that the island was a prison; he had a curious elemental identification of himself with the sea and the rocks. Once he went to the mouth of a cave, and threw himself on his face in the sand, and thus remained for hours; he was a curious child.

When he was fourteen, he was quite used to the idea of piracy and did not look upon it with such horror as he did at first. He was deeply devoted to the little girl, his sister's baby. He had learnt from the Egyptian something of the mixing of herbs, and was quite skilful in this. He read and wrote demotic Egyptian, and spoke fluently both a barbarous Greek and what was probably a Hittite dialect. He could also read ancient Egyptian, because the Egyptian had some papyri which were instructions from the *Book of the Dead*, though they were parts of the book which have not come down in the copies extant.

The Egyptian throughout his wanderings had clung to these papyri, and read them to remind himself of his past and of his death. He was supposed to have the art of making charms, and certainly dabbled in a kind of spurious magic. He often went away on expeditions, but he did not take Arcor with him. He changed Arcor's name, Ktesios, to Kneft or Knepht.

Arcor and his sister often talked about their old home and the life there, and gradually they instilled into the Egyptian a disgust for piracy. When Arcor was fourteen the matter came to a head. By teaching Arcor and his sister, the Egyptian had brought out the best side of himself, and would have been glad to take them and his little children to a better place; but he knew that pirates were marked men, and that his comrades would kill him if he tried to desert them. The Arab chieftain thought that Arcor ought now to go and raid; the Egyptian opposed this and prevented it, but he saw that he could not long protect Arcor from going. So, somewhat tentatively, he proposed that he should retire with his wife and belongings. The pirates did not take the suggestion at all well; they said that a man who was in their secrets could not separate himself from them; they were of course afraid of treachery. The Egyptian laughed it off, but he was confirmed in his intention.

For a long time he did not see a way of carrying out his determination, but the opportunity at last offered itself. The pirates once, on their return from a successful raid, had some festivities in honour of the successful raiders; during these festivities the Egyptian smuggled his wife and children and Arcor into a small ship, which was scantily provisioned, and they got off

in the night; he took with him his share of the plunder, which was enough to set him up as a rich man.

When the pirates discovered the flight, they pursued the fugitives the next day; but at first, not knowing which way they had fled, the pirates lost much time. There was no wind, but presently they overhauled the Egyptian as he was making his way to the mainland of Greece. He was looking for a place to run his boat ashore, and he was overhauled as his boat got fixed among the rocks a little way from the shore. The pirates, being a crowd to a handful, massacred them all, with the exception of Arcor and the little niece of whom he was fond. This little girl, now nine years old, jumped overboard; during the fight Arcor was wounded, but he cleared a place around him for a moment and jumped overboard after the child, with a javelin in his hand. The pirates threw weapons after him and two of them jumped after Arcor, and as he was wounded they caught him up just as he reached the little girl.

Arcor killed one pirate with a fortunate thrust, but the other seized a spear, and seemed to be having the best of it, when a shark seized him. There were many sharks about, but Arcor and the girl swam to the shore safely.

The pirates yelled from the ship; as soon as the children reached the shore the girl helped to bind Arcor's wounds and then they both hid amongst the rocks. The pirates landed and searched for them, but could not find them; the children got into a chimney in the rocks and wriggled along a ledge, and found a way out through a hole through which water was coming down. When the pirates searched

the cave the children were not to be seen, and they lay hidden among the rocks until night time; next morning the pirates searched again, but eventually gave it up and sailed away.

The children were in a bad way, and they went down to the coast to a sheltered spot and found some shell fish which they ate raw. Arcor was feverish from loss of blood, and the child was most helpful. After resting, they made their way inland and went along the coast; there were coniferæ growing, as on the Riviera now, pines, larches, etc.; the paths were rugged and difficult, but the children eventually reached a fishing village; and from there they at last went to Eleusis.

Arcor now began a different phase of his life, for he came into touch with his real people, the Band of Servers. The time Arcor came to Eleusis was just when the great processions were taking place. There was to be initiated at Eleusis an uncle of Sirius, and Sirius, who was then about thirteen, came with his father, Apollo, and his mother, Hermin. Arcor and the girl were in the crowd, and in the pressure during the procession she was pushed over a high rock and hurt. Sirius noted the starved and weak child, and being quick and agile, picked her up. Arcor came and bewailed that he could not get her shoulder put to rights, as he had no home. Sirius said: "Oh, come along to my father," and the child was carried off and put to bed. (It is interesting to note that Apollo, the father of Sirius, was the famous poet Simonides of Ceos, and the poet's brother was Uranus, who is known to history as the philosopher Kleinias, a disciple of Pythagoras.) As boys will, Sirius catechised Arcor and

thought his story a fine one. They waited at Eleusis until the child was better, then they put her on a litter and carried her back to Athens, to the beautiful house overlooking the bay where the father of Sirius lived.

Arcor lived now in definite touch all the time with philosophy. He was scrupulously honourable; there was much joyous immorality among the Greeks, but in this regard Arcor was very rigid. To the Greeks, what a Greek did mattered little, except drunkenness; that was a slave's action. They did not tell lies in the ordinary sense, but "white" lies, somewhat as do certain nationalities now, who say what they think will give pleasure, rather than the strict truth. Public opinion was like that in America in the present day; a successful lie excused itself. It was written: "A lie is a shield for a wise man but a spear for a fool."

Arcor was an extraordinarily restless person; Sirius and his family felt that they did not understand him, but Sirius and his brother Erato did all they could to make him happy. Arcor had at first a subordinate position in the household; afterwards he was like a bailiff or factor of the large estate. Difficulties sometimes arose in which Arcor was right, but the family felt that, with so many nationalities about, it was wiser to shut one's eyes. Arcor always did that on behalf of the family, but the family thought that his manner of accommodation might have been more spontaneous. Some of the people he got to know were devoted to him because he was kind when they were ill, but there were some things, which he set up as fetishes, that they could not understand. Curious fits swept over him, as in the next life, when the Berserker mood came over him; he would go off when the grapes were ripe for

picking, which was of course somewhat inconvenient. Spasms came over him, when he hated the family because they did not work and were nobly born.

Sirius and Erato played with Arcor's niece, who was about Erato's age. The house had two courtyards and a fountain, and Arcor lived in rooms at the back of the house looking over the second courtyard; but he often felt confined, and preferred the seashore, whither he would go and sit and dream about the past times with the pirates, whom he much hated. He was some time recovering from his hardships; Sirius and Erato looked up to Arcor as a great hero, one who had done most gory and gaudy deeds.

The mother of Sirius, Hermin, was very kind to Arcor, and would have been glad for him to remain in the household, but it was difficult to find something suitable for Arcor to do. Clerk's work connected with the disposing of the produce of the estate, chiefly wine, was the first work given to him; the surplus wine and olive oil was sent away in ships. Arcor felt the work a tie. He liked to listen to the philosophical talk, and drank it all in eagerly.

After three years of clerk's work, Arcor wanted to go on a voyage. The family had a small fleet of ships, and usually the captain of each vessel did the selling; Arcor was now put in charge of the merchandise. This voyaging Arcor did several times, being absent a year or a year and a half at a time. This went on until the time when Sirius and his brother Erato were sent on board one of the trading ships to make their grand tour, and Arcor went with them. While their journey was one of education, Arcor's principal duty was that of business; but all the party had a love of philosophy

in common, and their travels gave many opportunities for philosophical enquiries. At Athens the family was much given to philosophy; about the time of our afternoon tea the whole household sat in the portico, Arcor among them. Visitors came in to discuss philosophy, and all, including the family's dependents, heard the discussion. There was, of course, also a great deal of gossip, for the Greeks were a talkative people.

During the grand tour Arcor saw Pythagoras, and a good deal also of Kleinias, the chief disciple of Pythagoras. Arcor took up philosophy enthusiastically. After the death of Pythagoras, Kleinias, who was a brother of Simonides, came and settled in Athens, and founded there a school of philosophy. Arcor attended many of his lectures. He was specially attracted towards the development of the social virtues, but he could not stand mathematics, and rebelled against it. He worked hard at the philosophy and tried to apply it. There was, however, a certain amount of self-torment in the application.

Arcor appeared to get on in life, to a later stage than usual, without falling in love; then his past came before him and he felt his origin. He was rather curious, and one is inclined to say that he did not behave quite well. It never came to anything, but ought to have done, and it was hard on the girl. Arcor took the love-fever badly because he took it late, and then, because of his self-depreciation, he set himself to feel that the girl despised him. She was much younger than he was, and very much attached to him, but she did not like to show it; she was, in consequence, flighty and off-hand in manner, though she did not mean it. Arcor flung away in a rage;

she tried, in a timid way, to show that she liked him; but misunderstanding her, he thought her heartless, and then she snubbed him, and so there was much unnecessary suffering on both sides. Finally she got over it, and Arcor, finding that she had transferred her affections, went away. Sirius, and the family generally, knew nothing of all this; the girl was a half-sister of the wife of Sirius, who had practically adopted her. Arcor went away with all kinds of expressions of esteem; he started out to return to the place where he was born, to make up for some duty which he considered he had left undone; when he got there, the place was all different and he left it with an expression of disgust. Arcor was aged forty-five at the battle of Salamis, and was badly wounded. He was in a galley with Sirius and the family. The family would have been glad if Arcor had remained, but after Salamis he finally left them.

He went inland to the mountains, because of some rumour he had heard of some hermits in the mountains; they were said to be men of great wisdom and power, and he determined to go to them. He was now rather misanthropic; he had plenty of money and need do no business; he was caught up with the thought that he would devote his life to the hermits, for that to his mind fitted in with the Pythagorean teachings. As he travelled inland, he carried all his worldly wealth with him; brigands set upon him and killed him.

It is most likely that it was Herakles who guided Arcor and the child to Eleusis, and so to the family of Sirius. But Herakles was in incarnation at this time, not in Greece, but in India. In the life following we shall see once again how Herakles appears mysteriously from far away to direct events in Arcor's life.

LAYING THE FOUNDATION STONE OF SŪRYĀSHRAMA

Inset: THE FOUNDATION STONE

THE BIRTHDAY OF SŪRYĀSHRAMA

By T. L. CROMBIE

THE full moon of Chaiṭra shone over the birth of the Order of the Brothers of Service. One month later, the full moon of Vaisākh shone over the ceremony of the laying of the foundation-stone of their future Habitation—Sūryāshrama, the House of the Sun. The stone was to be laid with full Masonic honours. The day had been specially chosen, for it was felt fitting that the home of an Order dedicated to the service of the Teacher of teachers might at its birth-hour share in the blessings that fall on the world at the time of the full moon of the Buḍḍha. The stars were consulted by one of the Brothers, and 5.47 a.m. was fixed as the auspicious moment for the ceremony. The horoscope, with Bro. Aria's notes on it, will be found at the end of this article.

In the very early hours of the morning the members of the Co-Masonic Order met at their temple, re-emerging therefrom a little later, in orderly procession. In single file they wended their way through

the Casuarina groves by the light of the moon, singing one of the ancient psalms. Their path was marked by little pennants of blue and white fluttering from the trees on either side. The leader of the procession made the air sweet with incense, and the Orator followed, bearing in his hands the Sacred Fire. As they neared the appointed spot the sight was most impressive. Clouds of smoke from the incense, and the soft strains of music heralded their approach, and then figure after figure became visible. As they drew still nearer, one could see the picturesque robes—varying in gorgeousness according to rank in the Order—of the Masons.

The plan of the central tower of the building-to-be was marked out on the ground with two circles of white; within the inner ring, awaiting the procession, were assembled those members of the Brothers of Service who were not Masons. As the procession reached the House of the Sun, which this tower is in a very special sense, it circled round the spot, sunwise, three times, forming finally into two concentric circles. The Brother Server stood facing the stone, a magnificent block of pure white marble, the gift of two lay-brothers. Behind her stood the Director and Deputy-Director of Ceremony. Into their tireless hands the direction of the ceremony had been confided. On either side stood the S.W. and J.W. and the Orator had his appointed place close by. On the stone is engraved the emblem of the Order, the

ten-rayed sun within the circle, in whose heart lies embedded the five-pointed silver star. Underneath is carved in gold letters the inscription:

SŪRYASHRAMA

TO THE GLORY
OF THE SUPREME TEACHER,
THE LIGHT OF THE WORLD,
THE DWELLERS IN HIS ĀSHRAMA OFFER
RENUNCIATION, OBEDIENCE, SERVICE.
THIS STONE WAS WELL AND TRULY LAID ON
○ VAISĀKH MAY 7, 1917,
BY
ANNIE BESANT
BROTHER SERVER
OF THE ORDER OF
THE BROTHERS OF SERVICE
FOUNDED ○ CHAITRA
APRIL 7, 1917

The ceremony of censing the stone was duly and beautifully performed; and then the Brother-Server, who is also the R.W.M. of the Co-Masonic Lodge at Adyar, sprinkled on the stone offerings of corn, grape-juice, oil and salt, with appropriate ritual, saw that the stone was duly placed, and at the hour of 5.47 a.m. precisely, tapped on it with her trowel, declaring it well and truly laid. Then she touched the marble lightly with her drawn sword, raising the hilt to her forehead. The procession re-formed again, but left the ground in reverse order, each Mason saluting the stone as he passed.

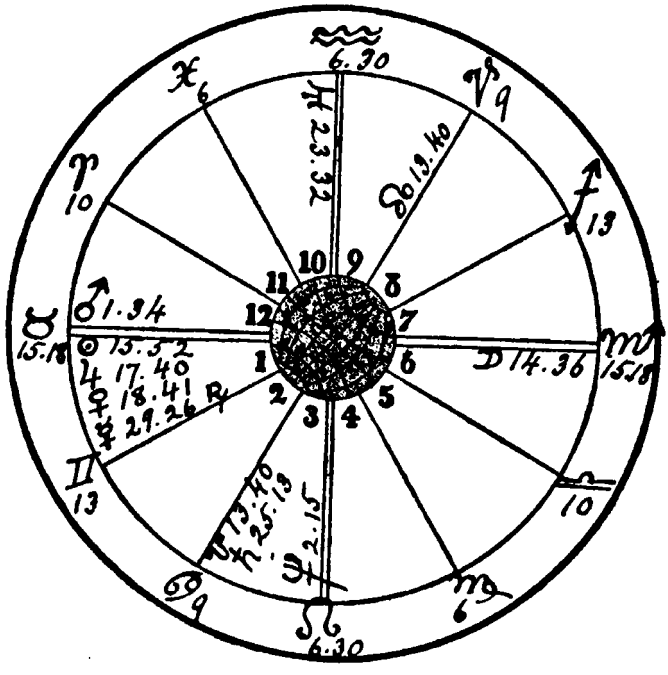
Before the Masons returned to the temple, they visited the Quadrangle, where a new building is being erected; and of this, though in fashion less ceremonious, Mrs. Besant laid the foundation-stone.

Such, in brief, is a very bald account of one of the most impressive ceremonies I have ever seen. The perfect stillness and beauty of an Indian morning; the loveliness of the spot, a clearing in a grove of feathery Casuarina trees, with the river flowing on one side and the sound of the sea reaching us through the trees; the Sun rising to greet us and the Moon shining her silvery benediction; the solemn cadence of the ritual and the incense rising to heaven, bearing loving thoughts from all who were present for the well-being of the Order—all combined to make the scene one never to be forgotten. I could only feel that I saw but a mere fragment of the glory that must have bathed the spot, and that seeing, I saw not, and hearing, I did not understand.

A reproduction of a photograph taken of the Brother-Server, Brothers, lay-brothers, and probationers on the day the Order was founded, is given as the frontispiece of this number of THE THEOSOPHIST. One probationer is absent, but with that exception, the group contains all those who took the vows on the Full Moon Day of Chaitra, April 7th, 1917.

Reading from the left-hand side of the page, they are: *Front Row:* G. V. Subba Row, Yadunandan Prasad, J. R. Aria, T. P. Sinha. *Middle Row:* C. S. Trilokekar, Dr. M. Rocke, Mrs. Annie Besant, G. S. Arundale, N. Rama Rao. *Back Row:* V. R. Samant, Mrs. Jinarājadāsa, C. Jinarājadāsa, B. P. Wadia, Mrs. Broenniman, F. Kunz.

T. L. Crombie



The second decanate of Taurus is rising in the ascendant. This will awaken the internal nature of the sign, and will bring forth much intuitive, discriminative and critical faculty.

The Sun, Jupiter, Venus and Mercury are all rising in the ascendant, in the fixed sign Taurus, and being angular and in conjunction with the ascendant are very powerful and will greatly neutralise evil aspects from the Moon. Being angular they will add considerably to the dignity, power, ambition, refinement and growth of the Order.

The decanate rulers, Venus and Mercury, are also in the first house, and Venus being in conjunction with Jupiter and the Sun will greatly improve financial position, and will draw out much of latent artistic, philosophic and religious tendencies.

Much of the good effects of the above planets will be marred by the Moon, on the cusp of the seventh house, applying to the opposition of the Sun, Jupiter and Venus. This opposition will cause many obstacles, hindrances and difficulties from the material point of view, and there will be keen contest between the desire nature and Will, personality and Individuality, the

higher and lower nature, but the benefics, being angular and in a fixed sign in conjunction with the ascendant, will ultimately triumph, and a great deal of the undesirable emotional and passional element will be purged away, thus giving the Order greater success and popularity in the end.

Besides, the Moon in Scorpio, the psychic sign, on the cusp of the seventh house, will bring the order into greater publicity. Her position in the sign is good for occult and psychic development, and favourable for communal life. Uranus in midheaven is good for honour, prestige, and dignity. It will give greater responsibility, and sudden and unexpected recognition from higher authority.

Nearly five out of nine planets are angular, and two on the cusp of angular houses, and most of the benefics are rising in the fixed sign. This is a sure indication of success in the end, notwithstanding the opposition of the Moon to all the benefics in the ascendant.

J. R. ARIA

Be reverent. Go and diffuse abroad your instructions. Be carefully observant of your robes and other accompaniments of your appointment; follow and observe proper statutes; so as to prove a bulwark to the Royal House. Enlarge the fame of your Meritorious Ancestor; be a law to your people;—so as for ever to preserve your dignity. So also shall you be a help to Me, the One Man; future ages will enjoy the benefit of your virtue; all the States will take you for a pattern;—and thus you will make our Dynasty never weary of you.

Oh! go and be prosperous. Do not disregard My Charge.

—*The Shu King*, Part V, Book VIII.
S.B.E., Vol III, p. 163.

WHITE LOTUS DAY, 1917

There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the Lotus. It is the flower sacred to Nature and her Gods, and represents the Abstract and the Concrete Universe, standing as the emblem of the productive powers of both Spiritual and Physical Nature. It was held as sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and by the Buddhists after them. It was revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger, as do now the Christians, who have replaced it with the water-lily.—*The Secret Doctrine*, Vol. I, p. 406.

The Lotus, or Padma, is, moreover, a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world, before these things become materialised on earth. Secondly, the fact that the Lotus-plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Cosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.—*The Secret Doctrine*, Vol. I, p. 88.

THE 8th of May—the White Lotus Day of Remembrance—was duly observed at Adyar. Our President was away at Cuddalore, and speaking at the gathering there of our Founder, she told the public

audience that "there was no civilised country now where the Society was not living and active, and so there was no civilised country where her memory was not recalled on White Lotus Day".

It was a clear and beautiful morning, made cool by a gentle breeze and radiant by a blazing sun, when all our friends gathered in the central Hall at Headquarters, in front of the statues of H. P. Blavatsky and H. S. Olcott. Mr. T. V. Gopalaswami Aiyar chanted the twelfth discourse of the *Bhagavaḍ-Gīṭā* in Samskṛṭ, Mr. James Cousins reading the English rendering. This was followed by a reading from *The Light of Asia* by Mrs. Hotchner. Mr. C. Jinarājadāsa then spoke of our great Light-Bringer thus:

Our teacher, H. P. B., will always hold a unique position in the Theosophical Society. Since her day there have been and will be great writers and exponents of Theosophy in its special departments, but none will surpass her in the great grasp she had of the Ancient Wisdom. To understand H. P. B.'s position in the world of modern thought, we must see what was the position of the intellectual world when she began writing. In brief, that world had lost its synthesis. Here in ancient India, thousands of years ago, the Ancient Wisdom was recognised as including not only religious thought and feeling, but also the activities of the mundane world; not only was the science of Yoga an expression of the Wisdom, but so also was the science of war for the warrior, of law for the jurist, of commerce for the merchant. But as centuries passed, the spiritual world was divided up into compartments, and became dissociated from the world of ordinary affairs.

Similarly also in the West; in the days of Greece there was an intellectual synthesis of all life's activities, but this was lost slowly, till it disappeared completely in the Dark Ages. When, at the Renaissance, once again learning began, and with it also modern science, the world of thought was sharply divided into the religious and the scientific worlds, and both stood in sharp distinction to the world of ordinary secular action. Men, while keenly alive to the interests of religion and science and material progress, yet could not connect them into one synthetic whole.

H. P. B. in her writings gave to the world once more the synthesis; she showed what is the common fundamental basis of every department of knowledge and emotion, and that religion and science, morality and Art, and all our daily activities, are linked in one great system of life. Future centuries will date the beginning of a new world with her work; for steadily the synthesis she showed is being more and more accepted, and presently it will be the dominating ideal of the most advanced of our humanity.

One interesting reason why she achieved her great work of the synthesising of all knowledge of life, is that in a former life she attempted it and only partly succeeded. The Theosophical Society, which she founded with the help of her colleague, Colonel Olcott, is but the reincarnation of an organisation which she founded in a life centuries ago. In the sixteenth century our H. P. B. was born in India as Abul Fazl, the great Prime Minister of the Moghul Emperor Akbar of India. Abul Fazl inspired Akbar to seek the great synthesis, and to put it on the practical basis of a universal religion. Naturally enough Abul Fazl, though brought up in Mohammedan orthodoxy, sought a synthetic philosophy. In the writings he has left us, he thus describes his search for truth:

> The advice of my father with difficulty kept me back from acts of folly; my mind had no rest and my heart felt itself drawn to the sages of Mongolia or to the hermits of Lebanon. I longed for interviews with the Lamas of Tibet or with the Padres of Portugal, and I would gladly sit with the priests of the Parsis and the learned of the Zend Avesta. I was sick of the learned of my own land.

Under his strong inspiration Akbar openly welcomed the exponents of many religions and philosophies of India. At Fatehpur Sikri, near Agra, he built the famous Diwan-i-Khas, which still exists; it has, rising from a central pillar, four stone causeways, connected at the corners of the hall to four side galleries round the hall; every Friday evening religious discussions took place in it, while Akbar sat and listened. Thus Abul Fazl describes the scene:

> When the Capitol was illuminated by the return of the Imperial presence, the old regulations came again into operation, and the house of wisdom shone resplendent on Friday nights with the light of holy minds. On the twentieth Mir, in that place of meeting, the lamp was kindled to brighten the solitude of seclusion in the banquet of society, and the merits of the philosophers of the colleges and the monasteries were put to the test of the touchstone. Sufis, doctors, preachers, lawyers, Sunnis, Shiahs, Brahmans, Jains, Buddhists, Charvakas (materialists), Christians, Jews, Zoroastrians, and learned men of every belief, were gathered together in the royal assembly, and were filled with delight. Each one fearlessly brought forward his assertions and arguments, and the disputations and contentions were long and heated. Every sect, in its vanity and conceit, attacked and endeavoured to refute the statements of its antagonists.

Needless to say, Akbar quickly understood our present Theosophical conception of a common Divine Wisdom underlying all faiths. One of Akbar's hostile critics thus describes the Emperor's unorthodox, wicked, and irrational attitude:

> There grew up gradually, as the outline on a stone, the conviction in his heart that there were sensible men in all religions, and abstemious thinkers and men endowed with miraculous powers among all nations. If some true knowledge was thus everywhere to be found, why should truth be confined to one religion, or to a creed like Islam, which was comparatively new, and scarcely a thousand years old? Why should one sect assert what another denies and why should one claim a preference without having superiority conferred on itself?

Akbar formulated with the help of Abul Fazl a universal faith, with the Emperor himself as the chief servant of God; but neither India nor the world was ripe then for that faith, and therefore the movement came to an end when Abul Fazl, Akbar's guide and friend for very many years, was taken from his side and murdered by treachery.

There is a Prayer which Abul Fazl has written, which exactly expresses what we Theosophists feel in the twentieth century. It is this:

> O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.
>
> Polytheism and Islam feel after Thee.
>
> Each religion says, Thou art One, without equal.
>
> If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.
>
> Sometimes I frequent the Christian cloister, and sometimes the mosque.
>
> But it is Thou whom I seek from temple to temple.
>
> Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.
>
> Heresy to the Heretic. Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell the perfume.

It is this dream, as Abul Fazl, that H. P. B. realised in founding the Theosophical Society. She was a great Theosophist because of two facts of her inner life: she knew the Unity, and tried to live It. With pen and with voice, she proclaimed to men that Unity as reflected in a Divine Wisdom; with renunciation, humility, and reverence for all life, and with perfect service, she lived It. In the centuries to come there will be others within the ranks of the T.S. who will be greater, who will be more endowed with the gifts of the Spirit than she was; but because in the modern world she was the first to grasp the great Unity, and to live It in the ordinary world of duties, she will ever remain as the first Theosophist; and so to our H. P. B., as the first great Theosophist, we render homage.

It would be well to recall the wise warning of H. P. B. to us of the Theosophical Society in the early days of the twentieth century. In *The Key to Theosophy* she has written the following:

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

BUT IF THIS DANGER BE AVERTED?

Then the Society will live on, into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatened to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.

But I must tell you that during the last quarter of every hundred years an attempt is made by those Masters, of whom I have spoken, to help on the spiritual progress of

Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

Our Future

If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, living and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from the path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

BOOK-LORE

The Cycle of Spring, by Sir Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 3s. 6d.)

Shantiniketan, the Abode of Peace, where Tagore is putting into practice his educational ideal, is also the home of music and poetry. Some of the most delightful of the many delightful incidents that make up the yearly round are the festivals during which the boys produce and act one or other of their poet-founder's plays. *The Cycle of Spring* is dedicated to the boys of Shantiniketan and "to Dinendranath who is the guide of these boys in their festivals and the treasure-house of all my songs". It is easy to picture the enthusiasm of the performers in acting this play, the spirit of which is reflected in the outburst of joy with which it ends:

Come and rejoice
for April is awake.
Fling yourselves into the flood of being,
bursting the bondage of the past.
April is awake.
Life's shoreless sea
is heaving in the sun before you.
All losses are lost,
and death is drowned in its waves.
Plunge into the deep without fear,
with the gladness of April in your heart.

The subject of the play is the disrobing of winter, and a hint is given of the meaning of the whole when the Poet, who figures in the Prelude as the author of it, remarks: "In the play of the seasons, each year, the mask of the Old Man, Winter, is pulled off and the form of Spring is revealed in all its beauty. Thus we see that the old is ever new." It is a play within a play; the Prelude introduces us to the characters and gives us the setting.

The king has discovered that he has three grey hairs—"Death's invitation card"! He is so much upset that he loses all interest in the affairs of his kingdom and all sense of

responsibility. In vain the Vizier tries to cheer him and recall him to a sense of duty—no, he will have none of him, and sends for his pundit and his book of devotions. The consolations of philosophy are then administered—and as a result, the king sinks deeper and deeper into the Slough of Despond. The pundit withdraws; enter the poet. A dialogue follows which is full of humorous touches. The king, protesting feebly and calling at intervals in desperation for his pundit to help him to resist the poet, is gradually persuaded that life is eternal and that "if we are to go on living we must make our life worth its eternity". He is now full of enthusiasm but feels that he still needs the poet's support. The pundit has had his day.

"May it please your Royal Highness, here is Sruti-bhushan the Pundit, coming back with his *Book of Devotions.*"

"Oh, stop him, Vizier, stop him. He will undo everything. Don't let him come upon me unawares like this. In a moment of weakness, I may suddenly find myself out of my depths in the *Ocean of Renunciation.* Poet! Don't give me time for that. Do something. Do anything. Have you got anything ready to hand? Any play toward? Any poem? Any masque? Any——"

"Yes, King. I have got the very thing. But whether it is a drama, or a poem, or a play, or a masque, I cannot say."

Then follows the "drama or poem or play or masque". There is very little action in it. The charm of it lies in the poetic spell cast upon the reader by the delicate beauty of the songs and the half jesting dialogue—suggestive of so much that is hard to put into words—between Chandra, "he who makes life dear to us," Dada, "to whom duty is the essence of life, not joy," the blind Minstrel, and the Leader who leads "from one question to another".

A. DE L.

More Rays of the Dawn: or Teachings on Some Old Testament Problems, by Rachel J. Fox. (Kegan Paul, Trench, Trubner and Co., London. Price. 3s. 6d.)

The first book of this author, *Rays of the Dawn*, forecasting the immediate coming of the Christ, came out a few years ago, and this one is a sequel to it, but contains teachings on the Old instead of the New Testament. They were received, not through any "human" wisdom, but given

by an invisible inspirer of spiritual truths relating to the source and inspiration of the Scriptures from the time of Moses onward. They explain superphysical phenomena, and how the better understanding and transmission of such are obtained through the psychic powers as they unfold and become active in certain individuals who are at present in the minority. Apropos of this comes the statement:

> Oh, your senses that you think so much of, how obtuse they are! What a tiny bit of God's world do they reveal to you, because of your disbelief in His power to quicken any other capacities within you, by which you could understand more. To Him there are no past and future facts to be held in tight grip of mind, as men hold on tenaciously to their bits of history; to Him all Is, and is being, and will be as at one moment of vision. . . . God made your bodies subject to limitation, but placed a Spirit within you which was unlimited and of a nature like His own, and He meant *it* to grow and to give you all that enlightenment which now falls to comparatively few.

The historical sequence of the Old Testament is adhered to, and the Bible student may find much of spiritual guidance in the interpretation of these teachings, which make their appeal to the intuition and the spirit.

G. G.

Fresh Sidelights on Astrology, an Elementary Treatise on Occultism, by Major C. G. M. Adam. With foreword by Alan Leo. (*Modern Astrology* Office, London.)

This is a very useful and interesting little book for students of Astrology who want to study the science in the light of Occultism. It is written in a very easy and simple style, so that an ordinary reader, with little knowledge of Astrology, can follow it. The author has taken great pains to explain by comparison the seven Planetary Spirits with the seven Planes of the Solar System, as well as with the seven Principles of Man and the seven fundamental colours in nature. An explanation of the seven Rays and the characteristics attributed to each Ray are very lucidly given. It is, however, interesting to note that the conclusions arrived at by the author are in some ways different from those mentioned in *Esoteric Astrology*, which gives food for reflection to the student of Astrology. The book throws quite a new sidelight on the understanding of the hidden side of Astrology along quite a different line.

The arguments advanced by the author about the influence of the occult and mystic planets Uranus and Neptune are worth considering. Though it is rather premature, at this stage of our knowledge, to dogmatise too much about them, still it is certain that a careful study of them would ultimately add to the stock of existing astrological knowledge, and would very much help the astrologer in understanding and guiding human character and destiny.

To trace the Individual and Personal Ray of a man from the position of the planets and their aspects is a distinct achievement. In Chapter VII the career of an Ego on the Path of Devotion and on the line of intellect is beautifully explained diagrammatically. In Chapter VIII a very ingenious method is adopted in ascertaining the Ray from the horoscopes, for which some typical horoscopes of celebrated persons are discussed at length. There is really a great deal to say in favour of the method adopted by the author in ascertaining the Rays, and we very strongly commend the book to every student of Astrology for very close and serious study.

J. R. A.

BOOKLETS

Materialism: Its Origin, Growth and Decline, by Darab Dinsha Kanga, M.A. (The Kaiser-i-Hind Printing Works, Bombay. Price As. 8) As Mr. C. Jinarājadāsa observes in his Introduction: "Though Scientists can give us only facts and not a philosophy, yet the philosophers are in their legitimate field in constructing a philosophy out of such facts as the Scientists can give." It is therefore useful to Theosophists to have a brief summary of the more important facts established by science and their bearing on modern philosophy, especially as a consecutive review of these facts will explain the significance of the more recent accessions to scientific knowledge, as demanding a more spiritual philosophy of life than the materialism that grew up out of the earlier advances of science. This booklet supplies such information in convenient and popular form, and should enable exponents of Theosophy to be more sure of their ground than is often the case.

An Essay on the Beautiful, from the Greek of Plotinus. Translated by Thomas Taylor. (John M. Watkins, London. Price 1s. 6d.) Mr. Watkins is to be congratulated on producing a very attractive edition of Plotinus' miniature classic. At a time when the power of beauty as a regenerating force is being recognised more and more by all who are looking for a new heaven and a new earth, none can fail to profit by a study of the Greek ideal as expressed in philosophical language by one of its greatest exponents.

The Resurrection of Poland, by various authors. (Published for the Polish Information Committee by George Allen & Unwin, Ltd., London. Price 3d.) This pamphlet is a collection of three manifestos to the civilised world, demanding justice and freedom for the Polish nation. The first, "For Poland," is written by M. Maurice Maeterlinck, and states the Polish case in simple and impressive language. The second, "Poland for the Poles," is by Professor Charles Richet, of the Institute, and is an eloquent appeal by a French citizen on behalf of a people for whom he proclaims his admiration, love and gratitude. The third and longest is by M. Gabriel Seailles, Professor of the Sorbonne, and is entitled "Poland". It is a brief but complete history of this brilliant and heroic people, from the tenth century—when it was aroused to self-defence against the systematic extermination of Slavs by the Knights of the Teutonic Order, an organisation which, by its secret network of conspiracy, devised and perpetrated the most dastardly crimes in the name of religion. The bare facts stir the imagination more than any romance, for the story of Poland is a prolonged tragedy illumined by the deathless splendour of genius, courage and devotion. A resolution passed by the Committee of the French League for the Defence of the Rights of Man and of the Citizen, on February 21st, 1916, forms a fitting preface to a worthy messenger of Liberty. This pamphlet should be read by all who feel their responsibility to try and understand the real situation in Europe.

W. D. S. B.

THEOSOPHY IN THE MAGAZINES

AFTER TWENTY-FIVE YEARS

This is the title of an article on psychical research, written by Sir Oliver Lodge for *The Hibbert Journal* of April, and is eloquent of the experience which the writer must have gathered. A quarter of a century of continuous investigation entitles anyone to speak with some authority, and all the more so when the speaker is one who has already made a reputation in the world of science. As the title indicates, Sir Oliver recalls the position he took up in 1892 with regard to psychic phenomena, a position which he defined in a paper read in that year at Liverpool, and mentions some of the steps that have led up to the prominent part he now plays.

Reverting to this early paper of his, he describes the reluctance of most people to examine evidence outside the scope of their own previous experience, and further, even when this reluctance has been overcome and the evidence has been fully admitted, their almost insatiable demand for further evidence before committing themselves to any pronouncement. An important exception to this general attitude is found by the author in the Society for Psychical Research, whose careful sifting of evidence on abnormal phenomena enabled him "to accord a respectable measure of credence" to the following hypotheses:

> 1st, Then, I hold it proved by direct experiment that ideas aroused in one person can be faintly perceived and described by some other sufficiently sensitive or attuned person in the neighbourhood, without any ordinary known process of communication. . . .
>
> 2nd, That between persons at a distance also this apparent sympathetic link may exist, so that a strong emotion or other appropriate disturbance in the mind of one person may repeat itself more faintly in the perception of another previously related or specially qualified individual, even though separated by thousands of miles. . . .
>
> 3rd, That during natural sleep, or at least somnolence, the sensitiveness to telepathic impressions is rather higher than when the cerebral hemispheres are in full action. . . .
>
> 4th, That, either by varying the blood-supply of the cerebral hemispheres or otherwise, a person may be brought into a dream-like or somnambulic condition in which he is peculiarly susceptible to suggestions made to him, even though these be absurd or repellent. . . .
>
> 5th, That this susceptibility to suggestion in the hypnotic state is not limited to suggestions received through ordinary sense organs, but extends also to those made by the telepathic processes labelled 1 and 2 above. . .

6th, That individuals can place themselves in this sensitive condition without any operator (by staring into a glass globe, for instance), and that they may then receive impressions concerning facts and events normally unknown to them. . . .

7th, That exceptional kinds of epileptiform seizure, and some forms of more normal and less pathological trance, may occasionally leave a patient so thoroughly in the sensitive state that his organism reacts for a time as if under the control of a mind other than his own.

8th, That under the circumstances a so-called secondary personality sometimes makes its appearance, for a longer or shorter time, and has a character entirely different from the person's normal self.

9th, That the secondary personality of the trance state is occasionally, for some reason or other, more lucid or clairvoyant than the normal self, as if it possessed some additional sense, some abnormal means of acquiring information. . . .

10th, With some reserve I am prepared to admit that the facts known to me render it more probable than not that occasionally the "minds other than their own" above spoken of, are not limited to those still associated with material bodies on this particular planet. . . .

These articles of faith are followed by a confession of suspended judgment with regard to four "asserted facts" which he is "not yet prepared to accept, but for which there is much recorded evidence". These are:

A. That persons in the clairvoyant condition not only seem freed from the ordinary restrictions of space, but appear incompletely hampered by the limitations of time; so that not only distant but occasionally future events are caught a glimpse of. . . .

B. That material bodies or particles may be moved, through the influence of mind or will, without what is ordinarily called contact, and under circumstances unfamiliar to us. . . .

C. That material particles, under certain rare conditions, may be subjected to unconscious organising or constructive power, and may thus be aggregated into the semblance of a person, who can move about and even speak for a short space of time. . . .

D. That a fixed locality is capable of stimulating the sense perceptions of sufficiently sensitive persons in an unusual manner, so that an image or apparition is created in their minds and in some dim fashion apparently impressed upon their vision. . . .

This reservation is due to the lack of first-hand evidence, at least in 1892, "and even now," he adds, "these phenomena demand more study before they can be definitely formulated and accepted".

In favour of the ten accepted phenomena he urges that they are all variations or extensions of processes already familiar, and he works out this claim in considerable detail. He also admits that "something normal may be said even of

the four less thoroughly established phenomena"; and the examples taken seem to shew that his tentative attitude may rest on firmer ground than much of the belief that is called whole-hearted.

The first step that is recommended to the scientific enquirer is to satisfy himself on the score of telepathy, first-hand evidence of which can usually be obtained by any who are willing to take a certain amount of trouble. Once it is granted that the cells of the brain can be affected by other means than the sense organs, then even apparitions of the living "can be provisionally explained as due to indirect and purely mental stimulus of the brain cells usually stimulated through the optic nerve". This admission seems to us to involve the necessity, not only of a form of matter capable of transmitting thought-energy at a distance, but also of the ability of thought-energy to transmit the particular form seen by the recipient; and hence the way is already paved for a further advance towards Theosophical statements regarding mental matter and thought forms.

The concluding comments on this retrospect are perhaps the least attractive part of the article, for one naturally expects to find a marked advance in outlook. There is little or no suggestion of the influence of Theosophical investigations, and the arguments are mostly concerned with the general problem of how mind can act apart from the brain. In discussing this relation Sir Oliver relies chiefly on the analogy of the Ether and the forces which have led to its formulation as a scientific hypothesis. The article will undoubtedly provide the Theosophical student with healthy mental exercise, though he may occasionally chafe at the ponderous caution which a man of science is bound to use in return for public confidence, especially when he launches out into deep waters as Sir Oliver Lodge has done.

W. D. S. B.

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th February, to 10th March, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, Spain, for Spanish Lodges, for 1916, £24. 10s. 0d.	358	5	2
Mr. Frank Wade, Cairo, for 1916, £1.	15	0	0
Mr. and Mrs. G. L. Garratt, Toronto, W.E. Lodge, Canada	7	4	0

DONATIONS

Presidential Agent, Spain, from Spanish Lodges, £12. 6s. 0d.	179	15	0
Mr. O. K., Tuticorin	60	0	0
Mr. C. R. Parthasarathy Aiyangar, High Court Vakil, Chittoor	30	0	0
	650	8	2

Adyar,
10th March, 1917.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th February, to 10th March, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
A Theosophist, Adyar	35	0	0
Miss C. L. Bemister, Madras	20	0	0
Mrs. E. R. Broenniman, Food Fund	10	0	0
Mr. Shutts ,, ...	10	0	0
Donations under Rs. 5	3	0	0
	78	0	0

A. SCHWARZ,

Adyar, *Hon. Secretary and Treasurer, O.P.F.S.*

10th March, 1917.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Montclair, New Jersey, U.S.A. ...	Montclair Lodge, T.S. ...	2-11-1916
Memphis, Tennessee, U.S.A. ...	Memphis ,, ,,	16-11-1916
Mexico, D.F., N. America	Sirco ,, ,, ...	22-11-1916
Atlanta, Georgia, U.S.A.	Atlanta ,, ,, ...	23-11-1916
Montgomery, Alabama, U.S.A. ...	Montgomery ,, ,, ...	30-11-1916
Copenhagen, Denmark.	Olcott ,, ,, ...	27-12-1916
Wonogiri, Soerakarta, Java ...	Wonogiri ,, ,, ...	1-2-1917
Dharmatam, India ...	Dharmatam ,, ,, ...	15-2-1917
Hagare, Bellary, India ...	Hagare ,, ,, ...	15-2-1917

Adyar, J. R. ARIA,

26th February, 1917. *Recording Secretary, T.S.*

Printer: Annie Besant, Vasanta Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th March, to 10th April, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Australian Section, T.S., account fees for 1917, £30.	438	7	8
Indian Section, T.S., Balance for 1916 ...	244	0	0
Presidential Agent, Spain, for 1916 and 1917, £2. 18s. 0d.	43	0	0
Major E. B. Peacock, Simla, for 1917	15	0	0
Mr. F. A. Belcher, Toronto, West End Lodge, Canada, dues of new members for 1917 ...	14	12	0

DONATIONS

Legacy by Miss Ruth Standeven, £50. ...	731	5	10
Mr. Henry Hotchner, Adyar	75	0	0
Mr. Y. Srinivasa Row	50	0	0
Presidential Agent, Spain, £3. 2s. 0d.	46	0	0
	1,657	9	6

Adyar,
10th April, 1917.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th March, to 10th April, 1917, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. Bai Amanbai, Surat, in memory of Mr. Cooverji Rustomji Nanavati, towards Food Fund	100	0	0
Miss C. L. Bemister, Madras	20	0	0
Ladies' Order of Service, Brisbane, T.S., £1. ...	15	0	0
Australian Section, T.S., £1.	15	0	0
Mr. A. K., towards Food Fund ...	10	0	0
Donations under Rs. 5	3	0	0
	163	0	0

Adyar,
10th April, 1917.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Nidamangalam, Tanjore Dist., India ...	Mangalanida Lodge T.S....	20-3-1917

Adyar,
17th April, 1917.

J. R. ARIA,
Recording Secretary, T.S.

Printer: Annie Besant, Vasanṭā Press, Adyar, Madras.
Publishers: Theosophical Publishing House, Adyar, Madras, India.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th April, to 10th May, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, South America, T.S., for 1915, £86. 10s. 4d....	1297	8	4
New Zealand Section, T.S., dues of 1,145 members, for 1916, £38. 3s. 4d.	558	4	2
Mr. Frank Wade, Cairo, £1. for 1917	15	0	0
El-Hekmet-el-Kadim Lodge, Cairo, dues of 6 new members, for 1917	25	8	0
Mr. M. Jones, Singapore, 5 shillings for 1917 Mr. V. R. Menon „ „ „ ... Mr. S. Anandayah „ 10s. for 1916-1917 } £1.	15	0	0
Mr. C. C. Halling „ for 1917	3	12	0

DONATIONS FOR ADYAR LIBRARY

Doctor Andrew Crowford, Scottsbluff, £6. 5s. 7d. Seattle Lodge, £5. 4s. 8d. } £11. 10s. 3d....	168	3	6
	2083	4	0

Adyar,
10th May, 1917.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th April, to 10th May, 1917, are acknowledged with thanks:

DONATIONS

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Theosophist, The.

Vol. 38, No. 10 (July 1917) o.p.

Publisher, Jan. 22, 1918.

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Printed by Annie Besant at the Vasanta Press, Adyar, Madras.

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