

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

March 1937

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THE ART OF LIVING ETERNALLY
RUKMINI DEVI

GHOSTS IN SHAKESPEARE
L. W. ROGERS

THE EMERGENCE OF ART IN
THE THEOSOPHICAL MOVEMENT
J. H. COUSINS

THE EVOLUTION OF FORM
ANNIE BESANT

NEW YEAR'S DAY ON THE
GANGES
J. L. DAVIDGE

A SIMPLE APPROACH TO THE
SECRET DOCTRINE
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LORD TENNYSON: THE SECRET
CYCLES
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OCCULT EXPERIENCES IN JAVA
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SCIENCE CHANGES HER MIND
ALEXANDER HORNE

DR. BESANT'S GREAT MESSAGE AND OUR
HERITAGE
JAMSHED NUSSERWANJI

THE CREATIVE WILL

BY C. JINARAJADASA

One of the great truths which Theosophy teaches is that we must be creators.

Our philosophy postulates :

1. That behind the universe, in all its material and immaterial manifestations, there is a Will at work. This Will is called by many names : as a Personal Deity it is called God, Ishvara, Allah, Ahuramazda, Jehovah ; as a non-personal Deity it is called Dhamma or Law in Buddhism, Shang-ti or Heaven in China, and it was termed the Logos by the Stoics.

2. This Creator who shapes the universe is moulding it ceaselessly towards a perfection. His scheme is not perfect today ; many an evil and imperfection mar it. But He has in His divine mind the image of its ultimate perfection, and towards it He patiently labours age by age.

3. In this work towards perfection, every man is needed. God does not ask of man merely worship, but an understanding of His Plan and a co-operation with it. He has given to each man a never-ceasing work ; it is to create with God day by day new truth, new goodness and new beauty, till by the joint action of God and man the perfect universe at last comes into being.

The Gods in Chains.

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: **GEORGE S. ARUNDALE**

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

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

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

THE DUTY OF A THEOSOPHIST

BY H. P. BLAVATSKY

To control and conquer, through the Higher Self, the lower self. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says :

Be not diverted from your duty by an idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.

“The Key to Theosophy.”



THE
THEOSOPHIST

A JOURNAL SPECIALIZING IN

Brotherhood, the Eternal Wisdom, and
Occult Research

EDITED BY

GEORGE S. ARUNDALE

President of The Theosophical Society

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1937

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ON THE WATCH-TOWER

By THE ASSOCIATE EDITORS¹

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

The All-Pervading Spirit

IN his Presidential Address to the Convention of The Theosophical Society in Benares last December, Dr. Arundale suggested that the members should turn to a former number of THE THEOSOPHIST and read in the Watch-Tower what our President-Mother said there about the sacred city of Benares—Holy Kāshi—and the Theosophical work. In the Febru-

¹ As the President, in consequence of a fever, is unable to chronicle this past month's Watch-Tower events for our readers, his Associate Editors, even though viewing them from a much lower storey window of the Watch-Tower, will relate as best they can what they saw and heard of interest about the recent Benares Convention and other happenings.

ary 1922 issue we read specially of her reverence for the age-old city:

“ I welcome you to this anniversary of The Theosophical Society, gathered this year in Kāshi, the sacred city of the Hindus, in whose sacred literature is enshrined the Ancient Wisdom given to the Mother of the Aryan Race, so often veiled in allegory and in symbol, but unveiled to those who scan it with the opened Eye of Knowledge.

. . . We must never forget that one of the Great Rishis, the Masters, who stand behind The Theosophical Society, spoke of it [the Wisdom] as intended ‘to extirpate current superstitions and scepticism, and from long-sealed ancient fountains to draw the proof

that man can shape his own future destiny and know for a certainty that he can live hereafter if he only wills.' . . . May Those who are the Embodiment of love Immortal bless with Their Protection The Society established to do Their will on earth ; may They ever guard it by Their Power, inspire it by Their Wisdom, and energize it by Their Activity."

The permanency of the power of these words of our President-Mother, and the Benediction given by the Elder Brethren in answer to her invocation, are still felt in the Sacred City and pervaded the recent Convention. Certainly the unrest of the "outer world" did not enter, save in the determination to understand it in the light of Theosophy and to help the world to apply the needed remedies. All agreed as to the spirit of harmony that reigned, the sense that all is well with our Theosophical world—with the young, the middle-aged, and the old ; with all our Sections and all our activities.

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Revivifying Benares

After the opening of Convention by Dr. Arundale, the expert General Secretary of the Indian Section, (Mr. Gokhale) delivered his Address of Welcome, in which he referred to this same all-pervading spirit of the President-Mother in Benares where she lived so long. Said he, in part : " After Adyar comes Benares, as naturally as ' B ' follows ' A ' and the two in this case are indissolubly bound together by A.B. If Adyar is the Masters' home, Benares is Mother's home. . . . My task is to welcome you all to

this sacred place . . . and to the compound now hallowed by the tread of Annie Besant, certainly one of the greatest persons ever born in this world."

And Mr. Hirendranath Datta, Vice-President of The Society, eloquently stressed the same theme : " Dr. Besant was in residence here for many years, permeating Headquarters with her sweetness and light. Those were glorious days for the Indian Section. . . . Benares, naturally, is not what it was in those days, but Benares must be revived for the sake of the Indian Section and our Motherland generally, by our combined efforts and sacrifices, so that it may become a flaming centre and yet serve as an active nucleus from which the life and light of the Holy Ones may radiate throughout this sub-continent."

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A Vital Function

While the high spiritual note was thus being sounded, the physical and emotional notes were resounding sympathetically. Some five hundred delegates had gathered from all parts of the world—not only from the three corners of India, but also from Ceylon, from England, from France, Holland, Scotland, from Australia and America—from all walks of life, from the arts and sciences and commerce, all meeting in that charming fraternity of spirit, that friendship and understanding which is the very essence of Brotherhood, the very life-blood of The Theosophical Society. Of lectures there were many, almost as varied in theme and scope as Theosophy itself ; of

meetings of all sorts, official and otherwise, there were still more. Yet does it remain perpetually true that it is to the commingling and the better understanding amongst the cross-section of the world's religions, castes, colours, philosophies, nationalities, contained in our far-flung membership, that we must look for the accomplishing of the vital function of The Society. The regret has often been expressed that there is not adequate time allowed for friendships to ripen at our Conventions, not enough time for the person-to-person intercourse that flowers into true comradeship and co-operation in the Work. Is it possible that we allot too much time at our Conventions for meetings and lectures and business, too little for the growth of understanding and affection between us as human beings?

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Our Theosophical Parliament

Not altogether devoid of interest to our readers will be some of the items which came for attention before the General Council meeting at Benares, this Council consisting in the main of the General Secretaries elected by each of the forty-eight countries of the world in which there are National Societies. When the General Secretaries cannot personally come to the annual Convention they send or appoint representatives, so that the meetings are like a miniature Parliament—except that in the case of The Theosophical Society it is a Parliament wherein the diversity of nationality blends into a harmony of spiritual purpose intent on perfect understanding and the

accomplishing of the benign Objects of The Society.

Was it not H.P.B. who called our Society "A Republic of Conscience," and may it not be that our General Council meetings are but the forerunners of that happy day when the Governments of the world will thus meet in amity as representatives of that International Republic to solve, in peace and happiness, all the diverse national problems that now cause discord and war? At any rate, our General Council quietly proceeded to effectuate some progressive measures that reflect the growth of our Movement and its adaptation to changing conditions:

The increasing influence of youth in our Society was fittingly recognized by appointing the President of the World Federation of Young Theosophists (Shrimati Rukmini Devi) an ex-officio member of the General Council.

Fellows-at-large who are directly attached to Adyar Headquarters were made eligible to become Life Members by payment of a sum of not less than £ 20 to the General Treasury.

The annual grant to the nieces of H.P.B. was continued: just another opportunity to express our undying gratitude to our Co-Founder, Madame Blavatsky.

The Subba Row Medal for 1936 for conspicuous merit in the field of Theosophical literature was awarded to the brilliant General Secretary for France, Prof. J. Emile Marcault.

The work of the International Theosophical Centre at Geneva was given continued encouragement by a financial grant to help to sustain it.

These are but a few of the items on the agenda of the General Council (the complete report will go to each General Secretary), but they are enough perhaps to indicate that the interests of The Society are world-wide and that its officials are seeking to extend in every possible direction the beneficent influences for which The Society seeks to become a useful channel.

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The Road of Reconstruction

Every speaker at the Benares Convention struck a note of constructive activity, not only because the President had tuned the whole assembly to a chord of Friendship and Understanding, but because Theosophy must inevitably be reconstructive when applied to world conditions. Mr. Jamshed Nusserwanji listed five root evils which, he claims, would be eliminated if Dr. Besant's famous invocation, "O Hidden Life"—which he regards as the essence of Brotherhood—were applied to modern problems, these evils being: (1) Waste of life and colossal destruction of animals; (2) Wrong ideals and methods of justice and punishment applied to the undeveloped; (3) Exploitation of the poor and weak, whether individual or nation, and the wide separation which this creates between man and man; (4) Differences of status between man and woman; (5) Quarrels over creeds among religionists. Mr. Jamshed admits that Dr. Besant's remedies may appear difficult, but her life and work, and his own experience as Mayor of Karachi during a reconstructive

phase of civic activity, have convinced him that they can be made practical, and that the Invocation is not merely a prayer or pious utterance, but a complete direction, and if set to work will make the world happier and free it from many destructive tendencies.

Dr. Srinivasa Murti's panacea is Brahmagyda, in the light of which he solves burning political, economic and religious problems; in a learned discourse he pointed out that the achievement of true culture lies not in exalting the sciences to the detriment of the humanities, or vice versa, but in finding for oneself in Brahmagyda the summation or synthesis. Applying this touchstone, he solved the problem of untouchability, not by putting iron into men's hearts, but by providing the untouchables with opportunities to become cultured citizens—not in the socialism of hate, but in the socialism of love he finds the real remedy. The same principle he applies to poverty and unemployment, and most other disaffections of the social organism. "Knowers of Brahmagyda can make a success of any political system they are called upon to implement," he contends, citing the life of Dr. Besant as affording many an opportunity of watching this great truth constantly at work.

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And What of India?

Naturally much attention was focussed on India, whose freedom, when it is achieved, will reverberate freedom throughout the world. How the spirit of India might be aroused was indicated in the Indian Section

lecture by Mr. Sri Ram, who, crediting India with a world mission of spiritual leadership, asked how such a mission could be realized except by the awakening of her creative fire: "Her future must be the creation of the self-same spirit that made her splendid past." And among the outstanding features of Indian life at its best he included: A spirit of reverence for life in all forms, especially in women and animals; a recognition of the one life; simplicity of life; the ideal of dharma; and an other-worldliness based on the realization that this earth offers nothing to compare with the intangible realities of the spirit. "Dr. Besant aroused a somewhat decadent body-politic; we must now," Mr. Sri Ram urged at the height of his peroration, "apply ourselves to the detailed shaping of the forms in which the new life can find expression, showing forth again in India the pure virility of her stock and filling the world with a spiritual perfume."

Along this line Shrimati Rukmini Devi is definitely working through the International Academy of the Arts. At Benares for the first time she intimated that not only the Arts are to be cultivated at Adyar, but handicrafts also: "Painting, sculpture, dancing, belong to the few, and they help the general tone of our work, but," she emphasized, "handicrafts such as pottery and weaving belong to the nation. They create the atmosphere of nationality. What we want is not merely to revive old industries, but to start new ones showing the very essence of the Indian spirit. You can show it in a sari." Hence she is finding work

for families of weavers at Adyar, "and you will see beautiful things in gold and silver being woven there. We need Home Rule of the right kind. Let us start with the Home Rule of making our lives as beautiful as we can by expressing beauty in everyday things."

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"A Land of Opportunities"

Another practical touch was given to the Indian situation by Mrs. Ransom, who made the following suggestions to the Indian Lodges for the improvement of India's social conditions: (1) To bring Theosophy to the women of India through the Indian languages; (2) To give kindly and humane treatment to "our dumb brothers, the animals"; (3) To improve the sanitation of Indian cities and villages. There is enormous scope here, even though many Indian members and some Lodges are already working on these lines. Ahmedabad is a striking example, and Karachi has been practically remodelled under Theosophical auspices, though the mass of the citizens might be the last to recognize the fact.

Seeing that the enthusiastic General Secretary for India (Mr. Gokhale) is also keen on social reform, there is a prospect of getting things done on a large scale. "If you believe in the Great Ones behind this Society you can well afford to give them one hour a week," he urged a Convention gathering; "find some work for that one hour, and with four thousand members in the whole of India, we shall be able to do great things. There is plenty of work to do in India—civic reform, sanitation,

and so forth. India is a land of opportunities." Among the little schemes which Mr. Gokhale is planning on a national scale—in addition to improvements in the Headquarters services of The Society—are the popularizing of Theosophy through vernacular books and lectures; a co-operative scheme for raising money for Theosophical activities in various parts of the country; and a plan for getting together Theosophist educationists in the North. With other proposals, these were recommended to the consideration of the Section Executive. Where there's the will, there's the way! Theosophists more than any other body of people have in the last half century oriented India to her real destiny; who can measure the integrating results that will accrue if the four thousand members of the Indian Section throw themselves today with heroic surrender into the holy cause of the welfare of their Motherland?

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Flaming Centres for India

Above all else, the members of the Indian Section have it in their power, no less than it is their privilege, to make Benares "another flaming centre from which the life and light of the Holy Ones shall radiate throughout India." With such a flaming centre in the North and Adyar a flaming centre in the South, and the whole Section membership fanning the flames, India would be well on the way to revealing her pristine spiritual dynamism, for India has inexhaustible spiritual resources. Against the feverish belligerence of the

West, India balances a divine serenity, a fundamental spiritual stability which no storms of the body politic, not even the agitations of her own social organism can disturb. For deeper than all her religious systems, their eminent yogis and elaborate rituals, is the eternal source from which her resources spring—the Brotherhood beyond the Range. It was such a background as this that Benares gave to the sixty-first Convention of The Theosophical Society—Holy Benares, saturated with age-old religious traditions, and needing not a little of the light and liberating leaven of Theosophy. Through the Section organization the ferment is already working to the revitalizing of the Sacred City and to the release of the imprisoned splendour of the Soul of India. And the closer the links with Adyar, the more powerfully will India be affected. Why else was Adyar established but to radiate such streams of living fire, not only through India, but through all the world?

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Psychoanalysing the World

Dr. Bhagavan Das, in a masterly discourse on "Theosophy and Psychoanalysis," delivered at Benares, finds in Theosophy the resolution of the world's complexes. After associating with the war twenty years ago the genesis of psychoanalysis, and the increasing multiplication of "neurasthenias and hysterias, manias and phobias," side by side with our "enormous Babylons," he reviews the "many very fine spiritual efforts and revivals of the truly religious mood"

which have been made in many countries; but none seem to him to have made definite headway against the prevailing materialism of the epoch. Yet he has a profound belief that The Theosophical Society has been perhaps the most comprehensive and most far-reaching of such efforts. Dr. Bhagavan Das sums up on the following high note: "Psychoanalysis tells us that recovery of the memory of the truth sets us free from neurosis. The full significance of this, on an infinitely vast scale, is to be found in the words of Arjuna at the end of the Lord's teaching given to him as favourite disciple: 'All complexes of the heart are solved and resolved when the Infinite Simplex has been seen again.' The Christ also has said: 'The truth shall make you free.' If we achieve Theosophia, the truth which is named Atma-Vidya, God-knowledge, if we perpetually apply it to all departments of individual as well as social life, then the truth shall set us free from all ills, political, economic, religious, educational, domestic, spiritual; from all unbalancings and consequent disorders of body and mind."

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Intuition and World Unity

Mr. Jinarajadasa takes an elevated statesmanlike view of the world—a "world which is full of tragedy"—in his Convention lecture on "The New Humanity of the Intuition." He prophesies that the "present world muddle, with poverty in the midst of plenty, and preparation for wars of extermination while peace treaties are being signed, will continue so long as

men try to understand national and international affairs with the mind alone." Citing Bergson, he points out how the appeal to mere intelligence characteristic of the methods of science results in a mechanistic conception of all life processes—it is the intuition which reveals their true inwardness. The real leaders of mankind are guided by intuition. In Mr. Jinarajadasa's vision the Great Teachers represent the new type of the Humanity of the Intuition—"people of the future, who will bring to pass the great dreams of the dreamers of today regarding abolition of poverty, the attainment of world peace, and an era of culture in which men shall know themselves as the gods they really are. It is towards that world that we in The Theosophical Society are striving."

Dr. James H. Cousins' contribution to the Convention on "The Emergence of Art in the Theosophical Movement" is reproduced in part in this issue. Dr. Cousins goes beyond the existing synthesis expressed in the Three Objects of The Theosophical Society to commend the recent inclusion of art among its specific activities.

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An Open Way into the Mysteries

Mrs. Ransom pictures Theosophy as opening a way into the Mysteries, in which men may learn today, as they have learned in the Mysteries throughout the ages, the open direct knowledge of the God of our Universe and His Laws. In her Benares lecture on "Theosophy, the Living Tradition" she shows how the Divine Wisdom has

been guarded in the Mysteries, and explained only to worthy men and women, though at times it has been subject to very materialistic interpretations. In the latter half of the nineteenth century scientific materialism was rampant, and to counteract it the Guardians sent H. P. Blavatsky, who, though hardly treated, yet found response, Friendliness or Brotherhood being the method used to help as many as possible to try to find in themselves the truth about God and man. The teaching is given openly for all. Drawing a vivid mental picture of the Path of Attainment stretching before the feet of the man in the street no less than before the saint or recluse who is dedicated to the search, Mrs. Ransom affirms: "It is a great experiment. The living tradition of Theosophy is the simple yet difficult process of blending into a unity the God-man, who is the human being. The way is long, but the end is a triumph. Long may The Theosophical Society endure to show the way by example, and to reinstate the Wisdom with such unselfishness that never again need it be veiled from us or withdrawn from our careless hands."

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Concurrent Conventions

While the International Convention was being held at Benares

last December, the Adyar residents who remained at home organized a miniature Convention patterned after the Benares programme as to time and subject-matter. The idea proved a great success. Some other centres also held miniature Conventions and reported that the members felt a real warmth and comradeship in sharing in something worth while.

The President has expressed the hope that in future there might be many such Concurrent Conventions held in other countries. Even though the programme might necessarily differ from that of the Mother Convention in India, still there would be one main note sounded throughout the world. It is therefore planned to print the next International Convention programme (Adyar 1937) far enough in advance to convey the necessary information to even the most distant Lodges in all countries.

As students of the Divine Wisdom we understand the great benefit resulting from having so many united hearts and minds working simultaneously with the great Mother-Centre at Adyar, for not only would we *receive* the new dominant thought of Theosophical work for the new year and the power being released for its effective realization, but we should be also the better able to *disseminate* both the thought and the power to the communities in which we dwell.

DR. BESANT'S GREAT MESSAGE

AND

OUR HERITAGE

By JAMSHED NUSSERWANJI¹

*O Hidden Life, vibrant in every atom ;
O Hidden Light, shining in every creature ;
O Hidden Love, embracing all in oneness ;
May each who feels himself as one with Thee
Know he is therefore one with every other.*

The essence of Brotherhood is in this Invocation, says Mr. Jamshed, whose theme is that if it were applied to modern problems it would eliminate the root evils of the body politic and bring about the reconstruction of the world. He classes it with the greatest prayers or prophetic utterances in the world religions.

IN the plan of the Great White Brotherhood, there is one item which, it appears, is well designed to help mankind continually. Whenever a great soul, a messenger from the Brotherhood, a great teacher, organizer or worker for humanity, appears on earth, before he passes away from the earthly body a beautiful clear message is left by him or is made up out of his teachings, which remains as a flower blooming through the ages. This message may consist of a few words or lines, yet it becomes a mantram which serves to console us in our sorrows or safeguard us in our joys, or it affords us a lesson for daily study or meditation, or gives us guidance for all purposes in life. These words or lines become a living factor in our daily life, to

¹ The substance of a lecture delivered to the Benares Convention of The Theosophical Society on 29th December 1936.

be applied to every movement, whether in thought, word, or deed.

Mighty Invocations

Such messages have moulded, shaped and perfected the lives of thousands of souls. Wonderful it appears how a few words can bring about a complete change in many people's lives. Yet experience has proved this true, and through such experiences we begin to feel how these messages are a designed plan of the Great Brotherhood.

Today on the lips of thousands of persons, every minute, we will find those beautiful words of the *Tri-ratna* :

*Buddham Saranam Gach-
chhami.
Dhammam Saranam Gach-
chhami.
Sangham Saranam Gach-
chhami.*

*I go to the Buddha for refuge.
I go to the Law for refuge.
I go to the Brotherhood for
refuge.*

All Buddhist repetitions are promises, not prayers, of great ideals represented by the Three Gems—the Buddha, the Law, and the Brotherhood of the Noble Ones. In sorrow or joy, in every emotion or action, these words come before the eyes or on the lips. What a wonderful part they play in the lives of millions of people!

The Lord's Prayer of the Christians is one of the most beautiful of such messages.

*Our Father which art in
Heaven,
Hallowed be Thy name.
Thy Kingdom come; Thy will
be done on earth, as it is in
heaven.
Give us this day our daily
bread,
And forgive us our debts, as
we forgive our debtors.
And lead us not into tempta-
tion, but deliver us from evil:
For Thine is the Kingdom,
and the Power, and the
Glory, for ever and ever.
AMEN.*

What satisfaction, consolation, ecstasy and joy the Lord's Prayer brings to nearly one third of the world today cannot be estimated.

The Zoroastrians have two beautiful prayers:

*Ashem Vohū Vahishtem Astī,
Ushta Astī, Ushta Ahmāi
Hyat Ashāi Vahishtāi Ashem.*

*Holiness is the best of all good;
It is also happiness. Happy
the man
Who is holy with perfect holi-
ness.*

Holiness means purity—purity of mind, speech and body, that is, purity in thoughts, words and deeds. One who observes this rule simply practises Theosophy. This is what may be called Applied Theosophy. As H.P.B. said: "Theosophist is who Theosophy does." The Second Zoroastrian prayer is:

*Yathā Ahū Vairyo Atha
Ratush Ashat Chit Hacha,
Vangheush Dazdā Manangho
Shyothenanām Angheush
Mazdāi,
Xathremcha Ahurāi Ā Yim
Drigubyo Dadat Vāstarem.*

*The will of the Lord is the
law of Righteousness.*

*The gifts of Vohu-mano to the
deeds done in this world for
Mazda.*

*He who relieves the poor makes
Ahura King.*

By "the gifts of Vohu-mano" the Parsi means the bliss of Heaven or Paradise. "Makes Ahura King" is said to mean "accepts Ahura as the Lord of all created beings" or of all creation. On the lips of children, women and men of that faith and many others, you will hear these words, murmured quietly and slowly every day of their lives.

Millions of Hindus and other persons have their sweet chanting of the Gayatri:

*OM Bhūh (The Physical Plane).
OM Bhuvah (The Astral Plane).
OM Suvah (The Mental Plane).*

OM Mahah (Still Higher Plane).
OM Janah (Still Higher Plane).
OM Tapah (Still Higher Plane).
OM Satyam (The Highest Plane of Truth).
OM Tatsaviturvareṇyam Bhargo Devasya Dhimahi Dhiyoyonah Prachodayāt.

“OM. That adorable radiance of the Divine Creator we meditate upon, may He energize our highest intentions.”

“*OM Āpo Jyotī Rasoamritam Brahma Bhūr Bhuvās Suvar OM.*”

“OM. The waters, the light, the earth, immortality, Brahman, the physical, the astral and the mental planes. OM.”

The Jains have their own mantram from their Lord Mahavīr. They repeat constantly with deep compassion flowing from their hearts :

*Ahimsā Paramo Dharmaṃ.*¹
Harmlessness the Supreme Dharma.
*Prithvikāya—Jalakāya—Vāyukāya—Agnikāya—Akāshakāya*²
Compassion for all Forms of Life in and on Earth, Water, Air, Fire and Ether.

The Sikhs repeat supremely beautiful words of oneness which their first Guru, Nānak, repeated with ecstasy. It is known as the Mūla Mantra, or Root Mantra.

¹ This is taken to mean Jiva-dayā for all.

² This is practically shown in the establishment of Pinrapols or Refuges for infirm or unwanted animals,

Eko Omkar Satnām
Kartā Pūrakh Nirbhav Nirvair Akāl Mūrat.
Ajūni Sayambhav Gur prasād,
Japa. Ād Sach, Jugād Sach,
Haibhi Sach Nanak Hoshihbi Sach.

The One Supreme Being, whose Name is Eternal Truth,
The Creator, the Spirit devoid of fear and enmity,
Immortal, Unborn, Self-existent, the Enlightener, the Bestower of Grace.
The Pure One was in the beginning before all ages began.
The Pure One exists now, and, says Nanak, shall exist for evermore.

The Muslims are repeating constantly an Āyat or verse of the Koran Shareef :

Inna Lillahi va Inna Illahi Rajoon.

Verily we are of God—and verily unto Him we are returning.

In all countries can be heard such mantrams, which play a large part in leading people to the path of goodness.

In this plan of the Brotherhood that each of its noble Messengers should leave behind a potent message Dr. Annie Besant, a great President of The Theosophical Society, has also been drawn in, and her actual message has become our heritage—a heritage of which everyone who is willing to understand her mind or heart may make noble use.

We cannot wonder at the privilege given to her to deliver such a

message. When in her physical body, she drew thousands in every country along the path of Brotherhood. By her work, lectures, books, study, sufferings, and devotion to her Guru and the Great White Brotherhood, she was able to establish, guide, mould and remould the destinies of millions of people and even the destinies of nations.

Annie Besant's Mantram

In 1909, Dr. Besant delivered a series of prophetic lectures under the title of "The Changing World," and since then her far-away vision unrolled before us, year after year, the coming events in the world, which, she definitely said, would be the consequences of greed and selfishness both of individuals and of nations. She tried to lead the world and the leaders of nations with thoughts, suggestions and proposals, in the hope that the menace of war would be "far from our days"; but who was there to understand and listen? The war came *in our days*. Out of her deep sympathy and love and wisdom, this sweet and mighty invocation was given to us. During the Golden Jubilee Convention of The Theosophical Society she repeated it day after day:

*O Hidden Life, vibrant in every atom,
O Hidden Light, shining in every creature,
O Hidden Love, embracing all in oneness,
May each, who feels himself as one with Thee,
Know he is therefore one with every other.*

Every day it is being chanted, radiated from thousands of platforms and hearts. In outer garb it was an invocation, but in truth it was a direction, a guidance, towards the solution of the great problems, the difficulties and sufferings, which years ago she foresaw pouring down on a world already groaning under the weight of selfishness, greed and unbrotherliness.

Our Social Iniquities

At the Adyar Convention in 1931, I submitted that this invocation, if put into practice, would be a great help in the reconstruction of civic life. Today I submit that this vital message could alone help the struggling world out of its difficulties if applied decisively to modern problems.

What are the modern problems, and what the darkness through which we are groping to find out ways and solutions? The world is being shattered into unrest and confusion. We have created differences between man and man. We are dividing mankind between higher and lower, richer and poorer, educated and uneducated, capitalist and labourer, saint and criminal. We are carving out our relationship as master and servant, landlord and tenant, landowner and agriculturist. The scientist, preacher, lawyer, doctor are supposed to be superior beings. The cobbler, the tanner, the sweeper and the tailor are inferior beings. We have thus created ungodly social standards and ugly barriers. No stretch of imagination can convince us that such differences are created by a just, lawful or merciful God, or by Mother Nature. Those who earn

low wages are poor, those who make mistakes are crushed down with fines and punishments, are made to live a life of misery and discomfort. We call wrong-doers criminals. Women who go wrong we puritans brand as "fallen." We shatter to pieces our younger brothers the animals for our physical comfort and to appease our palates. We kill them for joy and call it sport; we kill them to make us healthier through so-called medical research and science. We have created differences in education between rich and poor; even where merit is proved, we create barriers to keep it out through selection, on grounds of position, money, and family.

International Unrest

Looking into the international state of affairs, one cannot but shudder at the upheaval throughout the world and the amount of wealth that is being poured into the manufacture of armaments and scientific preparations for war. All this is being done in the name of glorious patriotism, in the name of the Guardian Angels of the Nations. All this enormous wealth now being wasted could be put to use for making families, villages, towns and peoples happier. Every nation, every country longs to become self-contained, and they build barriers around themselves with the high sounding names of currency, exchange and tariff, desiring to capture the world market in business. No one seems to understand that ultimately these barriers must surround and bury them in darkness under the walls which they themselves have created.

We also divide ourselves by religions and in the names of the Prophets. Intolerance is still being shown in many ways. Even when talking of fellowship or the brotherhood of religions, there is generally a mental reservation that our religion is the best. Such influences are shattering the world into divisions and preventing it from becoming a place of comfort and joy, health and happiness for the vast majority of mankind. We have been using all inventions, all knowledge and all science for our own selfish purposes, and difficulties and confusion have increased.

The Way of Reconstruction

Who can deliver the world? What shall happen to solve these problems? Shall we allow the world to be shattered by the consequences generated by our intense greed, or shall we free ourselves through knowledge and by reconstruction? Which path shall we take? Who can guide us? Who can teach us? If such questions pulsate within our hearts, and if we are prepared to seek answers in our minds, let us raise our eyes to the sign-post placed prominently before us by our Chief. In this message she pointed out that there are three great waves playing in creation called Life, Light, and Love. How these waves actually work, we must leave it to the occultists to delineate, but we have sufficient clues in this message to indicate that the Life-wave throbs on the point, the Light-wave radiates in lines, and the Love-wave embraces a circle or sphere. To geometers a line is an infinite number of points, a circle is

an infinite number of lines, and a sphere is an infinite number of circles, so that practically all these three waves are covering the whole creation, though through different methods.

To enable these waves to be applied consciously for the reconstruction of the world and the solving of its problems, I submit that unless we understand or take directions given by the Messengers of the Great Brotherhood from time to time, refreshingly worded and placed before us as this one has been by Dr. Besant, all efforts will fall short and must necessarily fail.

I have no intention to enter into the deeper truths of Cosmic Life, Light and Love, or of such terms as Sat, Chit, Anand. I am seeking merely to offer some simple and physical plane aspects in the mind of Dr. Besant which are practical directions underlying the message.

The main principle is to learn the ideal of oneness with every other, and how practically to achieve it. The first and foremost step is that which was the keynote of Dr. Besant's life—not to waste anything. To her, every single moment, every step in thought word or deed, and every life of a created being was valuable.

To be able therefore to reconstruct and help towards the solution of the problems of the world, our first use of our heritage should be to prevent the ruthless destruction of life which is going on everywhere.

Colossal Waste of Life

This endeavour is based not merely on sentiment but on hygienic

and economic considerations. All these lead us to a positive fact, that much of the world-wide destruction and unhappiness is due to this huge and incessant waste of life. The number of four-footed animals—cattle, goats, sheep, cows—slaughtered in forty-five cities of India alone amounts every year to an average of 3,063,706. Add to these hundreds of other cities and thousands of villages in India, and then try to imagine what must be the daily slaughter in the whole world. Add, again, the number of birds and fishes killed every day. Such colossal waste of life must cause the world to become extremely uneconomic. It ought therefore to be the duty of every one who takes this message as a heritage, every group, nucleus, association, and if I may respectfully suggest, every Lodge of The Theosophical Society and its members, to study facts and figures as to the disastrous results produced by this enormous carnage. A regular educational campaign should be instituted from every platform and by every capable person to urge that this colossal slaughter be reduced, and as far as possible stopped. In the older days, this subject was considered a vitally important factor in the daily life of a member of our organization. It was considered a vital subject for study, progress and purity in daily life. My respectful suggestion is that every unit of The Theosophical Society should be revitalized and charged to carry this Message of the One Life to every corner of the world.

It ought to be a matter of our personal sympathy for the lower orders to see that we use nothing

for our sustenance or comfort in life, on our bodies or in our daily habits, which has even a flavour of life's destruction or pain to any created being. Our Dharma is to put ourselves into active work with such organizations as are intended to rescue or save life, give relief to cattle, to caged and feathered birds, to fishes and all living beings. Every form of destruction, including vivisection, should be shunned by those who desire to use this great message as a heritage. Our Chief has given us her directions in unmistakable terms in many speeches and in her own personal actions in life.

Protect the Animals!

I will make for each of my suggestions references to the speeches and writings of Dr. Besant. Speaking at Adyar in 1910, *On the Protection of Animals* she said:

(1) "There is not one person in this hall who has it not as a religious and moral duty upon him to stop cruelty wherever he sees it. If you are determined it shall not be, cases of cruelty will not longer be found in this city." In the same lecture she said:

(2) "In a little Society we Theosophists have for the Protection of

Animals, every member takes a pledge every morning that he will stop, or do his best to stop, any act of cruelty towards animals which he sees during the day. It is not necessary to enter a Society in order to make that promise to yourself, and to carry it out. But why should we do it? We should do it not only because there is but One Life, and because that Life is wronged in every animal that is hurt. Not only because those who injure animals are injuring their Lord, but also because the whole level of a community depends on the human qualities that are developed in it; and compassion to the weak and the helpless is the quality that separates the man from the brute. And there is one thing it seems to me that you should remember—Where the strong and the weak are face to face, all the rights are on the side of the weak and the duties on the side of the strong. People say: 'We have rights over the animals. They are given to us for use.' You have no rights over them. You have duties towards them; and your duty is to train and educate them, so that the animals in your hands may be better than the animals that have not had human help and training."

(To be concluded)

THE ART OF LIVING ETERNALLY

By SHRIMATI RUKMINI DEVI

(A Talk given at Adyar)

CREATIVE art means originating something new. Instead of doing the same thing over and over again, one should create new things. What is it to be creative in life? It is to be doing the wonderful thing all the time, to its fullest extent. This applies to Theosophy and to life. If I compose a dance, and compose it perfectly, as an outcome of a direct inner touch with what I feel to be reality, I know it rings true. It has not a false note. It feels rhythmic, has no "corners" and I have a perfect joy in dancing it, because it is real. And just because it is real, no matter how many times I do the same dance, I am creating it each time like a perfect song, a perfect sunset. Do we ever get tired of nature? We do not, because nature is real, nature is true to itself. The same thing is true of life.

The Artistry of Life

I do not think art belongs to a few great geniuses. There are some who can bring down new and great things, who can express the Divine in terms of beautiful forms. But there are also some who can live that same Divine beauty in ordinary, everyday life, in graciousness of behaviour, in courtesy, in refined and beautiful speech. I have every

sympathy for the old person, in that he does not care for rough speech, crude manners. I like old-world courtesy. That is the artistry of living. Creative art consists in living perfectly from moment to moment. Art is part of the Theosophical life, and I always feel that true art changes our lives. If my dancing is real, everybody in the audience should be changed. I do not want them to say, "What a lovely costume!" Or perhaps, "That step, that music is nice." All the elements of beauty must be there, but I should like rather to have them say: "I do not know what has happened to me, but I am changed." That is what I desire for myself when I dance. I would rather dance than talk. Dance is my conception of art, and that is how I try to combine a real and refined expression of art with the Master's work. I cannot think of this work as apart from that of the Masters.

Whether we talk about Them or not, the time has come when all of us must think about the Masters, and in our everyday life learn to express Their spirit. Their life is so exquisitely beautiful, so refined, that a coarse person with coarse language and behaviour can never express that life. It is no use merely acquiring a superficial veneer.

We have to be absolutely real from the very source of our being. It is not enough to be nice to our friends and acquaintances. What are we really in our homes? How are we expressing our Theosophy to servants, to animals? There are some people who love animals so much and yet are unkind to human beings. There are some who love human beings and are unkind to animals. We have to learn to adjust ourselves. I think that the true expression of art is that which will link fineness of feeling and thought and graciousness of everyday life, that which will link these to the true and the great.

When I see art anywhere I am not content if it is only clever. I am a creature of feeling. I want to be able to feel something coming through the artist. When that person rings true in his life, I know that his art is true. You may see people who paint beautiful pictures and lead base lives. My kind of artist must be an artist in living, and his art must express itself in all forms of life. When I gave my lectures in Europe, I connected these two ideas.

The Perfect Artist

I can think of no one who inspires me more than the Lord Buddha. He was the highest type of artist. To me His life was one of exquisite beauty. The highest and most beautiful quality in emotion is compassion. What is the most beautiful emotion one can experience? Love. Compassion is a form of love. The Lord Buddha, in His wisdom, by showing how to make the emotion right, has shown the artistry of His life.

If we are to think of the life of the Great Ones and of ourselves as expressing that true Theosophy which is to me art and refinement, we cannot separate compassion and Theosophy.

That is why I have always desired in this work of mine to cultivate the truly feminine graces, to emulate the most fine and gracious and wonderful life of an ideal woman—Parvati Herself, because, as we know in Hinduism, She is the Patroness of the Arts, She is Herself the embodiment of all beauty. Not because She is interested in beauty, but because She *is* Beauty. When women have learned to feel that spirit of beauty, and to express it and combine it with the truly feminine qualities, through which they express the fineness of womanhood, the highest compassion, then they will know the very essence of the soul of an artist.

The Quintessence of Art

I am not talking of technical art, as that has its own place, and is necessary for the sake of expressing art. We must know a language in order to speak it. But merely knowing the language is not the end. The end is to realize that really fine and gracious spirit of the Masters. You may feel this spirit as feminine or as masculine. I feel it as feminine. To me it is the essence of the finest woman; and to give birth to something that is lovely in art is the same as giving birth to a child. It is the spirit of culture that will give us contact with the refinements of life. Unless we have refinement,

we have nothing. One may be a great social worker, a great orator, but that is not enough—only through refinement can we really express the cultured life; it cannot express itself through crude material.

The Parthenon

People mostly speak about life which comes down into form; but I want also form that will rise up into life, that will receive life. You see all over the world great and magnificent things that inspire us, that have lasted for centuries, throughout the ages, because they have been real. On our way home from Europe, we went to the Acropolis, which I had so long heard and read about, to see the Temple of Athena built by Phidias. Nearly always when I expect something wonderful, I am disappointed, for my imagination goes beyond it. This time I was not disappointed. The Parthenon was lovely beyond words—it had a marvellous atmosphere which felt like Adyar. Why was it lovely? Because it was true. Though a marble form, half broken down, it is life solidified. That is how we must live in our ordinary lives, so eternally true that we shall live for all time.

We find in all great periods that whenever a civilization has attained its height, it has expressed its own truest forms of art, and these have lived throughout the ages. We need today an art that will live through all forms—not one that will die, not one that is dominated only by the mind, but an art which uses the mind, which expresses itself in terms of real and ultimate beauty.

India's Reawakening

I cannot go into details as to how art can help in religious and international growth. If we respond to that which is beautiful, we ourselves become part of that beauty, and if we become part of it, surely our lives will be more refined, cultured and beautiful. If the individual life is inspired by beauty to become truly cultured, then the national life will accordingly change, because the nation depends on the individual.

My particular work now is to see that we have an awakening in India first and foremost. In this awakening the International Academy of the Arts will play its part. Music and dancing will be the first subjects to be started here. The Academy is extremely fortunate in having as its music teacher Mr. Papanasam Sivan, one of the greatest South Indian musicians of the day. Further, there is already in existence a group known as the Adyar Players associated with the Academy, which works along the dramatic line. This is being helped by an expert producer in the person of Alex Elmore. I hope some day to enter into the field of cinema production, in which we shall have the assistance of Mr. Conrad Woldringh. The Academy is searching for artists for every line of work. We shall work for handicrafts, such as the painting of pottery, weaving, and other arts which belong to the nation and create the atmosphere of nationality. A weaving factory is being started at once, where saris and other beautiful and useful things will be made in the true Indian spirit.

GHOSTS IN SHAKESPEARE

By L. W. ROGERS

THE popular conception of a ghost is about as far afield from the facts as the public's knowledge of Theosophy. At the close of a lecture on the survival of human consciousness after bodily death, a lady asked for an explanation of a psychic experience. "I saw my husband soon after he died," she said, "but he was not a ghost! He looked just as he did when he was living and seemed to have on the very suit of clothes he had worn, even to the straw hat. But he did not look a bit like a ghost!" She was quite unconscious of the fact that her description was evidence that she had had a real psychic experience. To the person whose knowledge of apparitions is obtained by reading the ghost stories in the public prints ghosts are clothed in flowing white robes and have little or no resemblance to living people.

The King of Denmark Returns

The student of occultism is very familiar with the fact that death makes no change in the real man: that he is mentally and emotionally the same sort of person the day after he dies that he was the day before he died; that the change is merely one of environment. Popular literature dealing with ghostly themes misses that important point entirely. Not so Shakespeare. He misses nothing of natural truths in drawing his characters, living or "dead,"

physical or astral. In *Hamlet* the returned, materialized "dead" King is a man of action, of will and of passion. He comes with a purpose and with a plan for carrying it out. What deeply angered him was not merely that his treacherous brother had murdered him and had stolen the throne—a double crime that, according to the universal judgment of that period, forfeited the life of the miscreant—but also that he had quickly married the widow of his victim. The murdered King returned burning with indignant anger and thirsting for revenge. Having been deprived by death of the power to do legal justice on the physical plane he planned to obtain the same result by revealing the facts to his son Hamlet, well knowing that he would avenge his death. He had the same desire for vengeance that he would have had if, instead of being murdered, he had been banished and imprisoned abroad and had escaped and returned. When he materializes and speaks to Hamlet he gives him information well calculated to cause the death of the murderer.

GHOST: If thou didst ever thy dear father
love—

HAMLET: O God!

GHOST: Revenge his foul and most
unnatural murder.

The King's passionate desire for vengeance is deep and permanent and remains constant while Hamlet,

although fully determined upon slaying his uncle, is apparently unconsciously checked by some inner sense and fails to come to the point. When he sees the murderer at his prayers his first impulse is to kill him then, but the second thought is that it would be better revenge to wait until he is "at gaming, or swearing, or about some act that has no relish of salvation in it." It is immediately after this incident that the ghost makes its final appearance while Hamlet is taking his mother to task for the hasty marriage with his uncle.

HAMLET: Do you not come your tardy son to chide,
That, laps'd in time and passion, lets go by
The important acting of your dread command?

GHOST: Do not forget: This visitation
Is but to whet thy almost blunted purpose.

This astral likeness to the emotions of the living, physical man is characteristic of all the ghosts in the Shakespeare plays. They are merely the same men and women minus only the means of expression in the physical world until they materialize a temporary vesture for the purpose. They are neither better nor worse than before they lost the physical body. They love and hate and hope and plan, and differ in no important way from the people we meet daily in the street. Incidentally they wear the same sort of garments that they were accustomed to when they had material bodies.

Richard and His Victims

The several ghosts in *Richard III* give those who favour the

materialistic interpretation their only opportunity of an explanation that is reasonable without conflicting with anything in the text of the tragedy. This is because all the ghosts appear in the dream of Richard, and of course anybody may dream of the dead. There are, therefore, two rational explanations of these particular ghosts. One is that they are merely dream figures created by Richard's guilty conscience, and what they say represents the thoughts that Richard would naturally expect from them. But if they are intended by the dramatist to convey to the audience the idea of merely a bad dream *why did he call them ghosts?*

The other view is, of course, that of the occultist who recognizes them for what the author called them—ghosts; that is, astral people. When Richard fell asleep in his tent he would be at once on the astral plane, where his recently murdered victims were residing. These people knew, of course, of the impending battle between King Richard's army and the forces of Richmond, and they act precisely as they would have done had they still been living in their physical bodies. They hated Richard intensely, and each of them taunted him with the rout of his army, the failure of his cause and the loss of his life on the morrow. They upbraid him for his crimes, and do all they can to cow his spirit, weaken his courage and make sure of his defeat on the battlefield.

There has occasionally been an actor who read aright the mind of the great dramatist, and so gave his audiences the occult interpretation—who understood that the

ghosts are intended to be ghosts—and played the role of Richard accordingly. Such an actor was the late Richard Mansfield. As he presented it, Richard awakens from the sleep in which he encounters the ghosts all but overcome with terror. When Ratcliff approaches, Richard is so agitated and bewildered that he does not recognize him and evidently thinks he may be another of the group of ghosts pursuing him. "Who's there?" he fearfully demands; and even after Ratcliff has fully identified himself, Richard is still in doubt and with his trembling arm outstretched he approaches Ratcliff with little, halting steps, until he can put his finger on his lieutenant's shoulder *and by the sense of touch* know that this is a man of flesh. Mansfield was evidently a student of things occult, and knew that there is no difference in appearance between people of the two planes, physical and astral. The test is touch, for this is the plane of resistance. Such actors, however, are few, and the conventional idea of ghosts usually mars the presentation of the Shakespeare dramas.

Caesar Appears to Brutus

If the materialistic interpreters of Shakespeare are hard pressed to find a reason for the introduction of ghosts in *Hamlet* and in *Macbeth* they are in still worse case in *Julius Caesar*. It has sometimes been said that the ghost in *Hamlet* was a necessary contrivance for making known to Hamlet the identity of the murderer (although as a matter of fact it could easily have been done without a ghost by

having some friend of Hamlet, as an unseen witness of the tragedy, tell him of it at a later time or by one of a dozen different expedients). But in the case of Caesar's ghost what possible reason can be trumped up except the real one—that we are being shown human nature as it naturally expresses itself? Brutus is reading in his tent at Sardis. The three others present have all gone to sleep, for it is late.

BRUTUS: Let me see; let me see; is not the leaf turned down
Where I left reading? Here it is, I think."

Enter the Ghost of Caesar

How ill this taper burns! Ha! Who comes here?

I think it is the weakness of mine eyes
That shapes this monstrous apparition.
It comes upon me. Art thou anything?
Art thou some god, some angel or some devil,

That mak'st my blood cold and my hair to stare?

Speak to me what thou art.

GHOST: Thy evil spirit, Brutus.

BRUTUS: Why com'st thou?

GHOST: To tell thee thou shalt see me at Philippi.

BRUTUS: Well, then I shall see thee again?

GHOST: Ay, at Philippi.

BRUTUS: Why, I shall see thee at Philippi, then.

Ghost vanishes

That is absolutely all, just sixteen words. Nothing startling disclosed. No possible chance to say that it externalizes something in the mind of Brutus. No guilty conscience, as in the case of *Macbeth*, on which to hang a frail explanation. No opportunity at all to waive this ghost aside. It is a case of a man near the end of the mortal trail, in a state of high nerve tension, getting a glimpse of

what the physical senses do not disclose. Immediately preceding the incident Brutus had the violent quarrel with Cassius, when they came near to blows, and the sudden reaction of mutual apology. Also he had just received the news of his wife's tragic death. The ghost appeared to Brutus again at Philippi, but not on the stage. We know of it only because Brutus mentions it to Volumnius.

BRUTUS: Come hither, good Volumnius:
list a word.

VOLUMNIUS: What says my lord?

BRUTUS: Why this, Volumnius:

The ghost of Caesar hath appear'd to me
Two several times by night; at Sardis
once,

And this last night here in Philippi fields.
I know my hour is come.

We are not told in any way what, if anything, the ghost said at the second visit, but merely that it appeared. What possible reason can the materialist give for the introduction of such phenomena?

Caesar and the Seer

There are interesting soothsayers in some of the dramas and they accurately prophesy future events. In the first act in *Julius Caesar* there is a street scene in which Caesar, with his train, is on the way to the races. There is a halt while he gives some instructions to Mark Antony. As the procession is about to move on a soothsayer calls out "Caesar!" The music stops and Caesar tells the man to speak. "Beware the Ides of March!" Caesar seems interested and orders the man to be brought out from the

crowd. When they are face to face Caesar asks him to repeat his remark. "Beware the Ides of March!" says the soothsayer. "He is a dreamer; let us leave him," says Caesar, and the procession moves on.

It is in the first scene of the third act that Caesar, arriving at the capitol, sees the soothsayer in the crowd of citizens and says to him in derision, "The Ides of March are come;" to which the soothsayer replies significantly, "Ay, Caesar, but not gone!" Within an hour Caesar was dead.

The Roman general, in the drama *Cymbeline*, took a soothsayer with him to England. In the second scene of the fourth act he foretells success for Rome on this expedition, and explains by just what symbolism it is indicated. It was merely that in his vision he saw the Roman eagle winging its way toward the place where the two armies would soon meet and saw it vanish in sunbeams; "which portends," he concluded, "unless my sins abuse my divination, success to the Roman host." The prediction was curiously fulfilled. The battle went against the Romans. They were defeated and the officers were sentenced to death. But wholly unexpected events suddenly so modified matters that King Cymbeline not only pardoned everybody concerned, but voluntarily re-established the tribute to Rome, and that was the cause of the invasion. Therefore the Romans were successful, fully accomplishing the purpose for which they came.

THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT¹

By JAMES H. COUSINS

Dr. Cousins, in tracing the history of the Art movement within the Theosophical Movement and its recent emergence, points out that a Theosophically inspired art should be accompanied by a Theosophically illuminated art criticism, and both should be linked on to the affairs of life.

THE history of the modern Theosophical Movement, since the founding of The Theosophical Society in 1875, has passed through, among other phases, three which it has retained as the technique of the Theosophical life in the Three Objects of The Theosophical Society.

Technique of Theosophy

First in time, but now third as Object, is the demonstration of the extension of human capacity into achieved powers beyond the normal by disciplines long practised in the East but unfamiliar to the West.

Second in time, now first as Object, is the control of such extended power, and the organization of human activity, on the basis of the unity of life. The enunciation of the law of Brotherhood as the foundation on which The Society's work was to be reared marked the beginning of a transformation of purpose in the new movement that turned a small group of searchers for the hidden possibilities of nature

¹ A lecture delivered under the auspices of the International Academy of the Arts at Benares on December 31, 1936. Shrimati Rukmini Devi presiding.

and humanity into a world-wide association proclaiming the essentials of a needed renovation of human relationships.

Third in time, now second as Object, is a realization of the inevitable inter-relationship of the emotional and mental forms and organizations in which life has expressed itself—in aspiration through religion, contemplation in philosophy, observation by science.

These three aspects of humanity's reaction to the life of the universe have been given a new meaning and power by the Theosophical interpretation that not only recognized their interaction on the historical plane, but saw them as expressions of a life that was both within and beyond them, a life from which they emerged bringing with them certain of its characteristics—creative vitality, rhythmical continuity, emotional and mental significance.

Life Is Creative Activity

In the Theosophical interpretation, life, creative, ordered, meaningful, is not *generated* either in the demonstration of power or in

the control of action or in intellectual elucidation: life is *disclosed* through them, as growth is disclosed through, not generated by, a plant. Life is a perpetual recreation, moving by power, through law, to knowledge; and moving by the development of finer powers to the realization of higher law and the attainment of fuller knowledge. But life is neither fulfilled nor circumscribed nor superseded by power or law or knowledge: to these it is original—they to it are derivative.

In this interpretation, human life can make only partial, hence misleading, contacts with "the total push and pull of the universe" (as William James phrased it) through thought alone, or feeling alone, or action alone. Its fullest contact can only be made by action which, like the life of the universe, so far as we can realize it, is creative, that is, action which unfolds inherent characteristics, and does so within a pattern identified by the mind, and in a rhythmical order that arises from and invokes feeling.

Ourselves and the Cosmos

With this in mind we shall, I think, find a clue to the failure of religion, philosophy or science to solve the problems of life, and find also a justification for seeking a more effective means of co-ordinating individual and group life with the universal life.

Religious emotion may, through the power of invocation, catch hints from the heart of things. But the tendency of the religious impulse to fall into doctrinal and liturgical rigidities has lowered the vitality of religion by turning originally

creative thought into sterile dogma, and creative feeling into destructive bigotry. Religion, in Christian terminology, has sought to put man in harmonious relationship with God. It has prayed: "Thy will be done on earth as it is in heaven," which is the theological way of expressing the desire that human life should be lived in conformity with the nature of the universal life as far as man has been able to understand it. But organized Christianity, on the whole, has *done* nothing drastic towards the fulfilling of its prayer: and the same may be said of other religions.

Philosophy has sought to penetrate to the secret of the cosmic life by mental concentration. But, because of the separation which it has set up between the human mind and the supposed remote object of its contemplation, it has failed to establish a mental intimacy between man and the universe. It has failed also to build its most assured principles into the structure of human life and organization by following so blindly the "light of reason" that it has failed to grasp the full significance of the imagination and the heart where rise the upper and nether springs of human action.

The Achievements of Science

The inadequacy of science as a contact-maker between man and the universe is different from the inadequacy of religion and philosophy. With science as pure *knowledge* all but a few handfuls of human beings have nothing to do. The nineteenth century impacts of science on religion created an emotional hubbub in the churches for

a while, and modified a few intellectual formulae regarding geology and biology, but made little if any difference in the deliberate relationships of organized religion to daily human life. But the moment science began to *do* things, to put into the hand of man the means to larger experience, good and bad, it began its climb towards the ascendancy that it has now reached in human affairs. Today humanity at large cares nothing for *scientific truth*, but cares everything for *scientific power*. The result has been so great an acquisition of mechanical control over the needs and experiences of the present moment, that vast numbers of humanity in every religious area have ceased to be interested in faith in unverifiable events in the past as an expedient for the attaining of an uncertain future felicity, and have ignored or dethroned religion. Science has *done* things, and threatens to supersede the *do-nothing* phases of life. It has, to a vast and increasing number of people, become their religion. But the worship of the externals of science is no less idolatrous than the worship of persons or books or images which science decried; and the religion of science has included in its Pantheon divinities more horrible and cruel than any created by the unsophisticated aspiration of humanity in the past. Science has achieved a spurious ascendancy by a mere *simulation* of the creative *doing* which is the condition of life cosmic and human.

A More Complete Relationship

The question arises, then, whether there is available to humanity any

means for attaining a more complete relationship between his own life and the life of the universe than religion, philosophy or science afford. Let us, as a preliminary to an answer to the question, note certain features that may be taken as common to both phases of life, human and universal.

The continuity of the life of nature is assured so long as its creative forces preponderate over the destructive. Destruction makes for disintegration, disconnectedness, disarrangement. Creation is maintained by an arrangement which confers on its constituent parts an external distinctiveness; maintained also by rhythmical movement which ensures living continuity, and by integration which raises potentiality in the parts to achievement in the whole. Under conditions inherent in its own nature life runs its course as a river between the defining banks of form. What, from the point of view of the river, might be regarded as limitations, and offensive to its ego-sense, are, from the point of view of the geographer, the means whereby water in general attains the distinctiveness, the beauty and the power of a river. Such, too, are the conditions to which human life must conform if it is to attain to the fulfilment of its own inherent possibilities, and in doing so attain to its fullest possible measure of community with the life of the universe. It must find for itself a medium of communication between the individual and the group and between both and the cosmos, a medium at once vitally creative, emotionally responsive, mentally aware, materially competent,

through which it will reach the unhindered exercise of natural power, from which, as Aristotle saw long ago, comes the experience of perfect pleasure. Such unhindered exercise of natural power does not mean either cosmic or human licence. It means the free expression of capacity under accepted inherent conditions, even as the runner accepts the condition that he shall run forwards, not backwards, on his feet, not on his hands, and in the acceptance of the conditions gains the special pleasure that comes of running. On the other hand, when uncreative hindrances get in the way of the moving force in nature or humanity, there is bound to be a dislocation and confusion, that will spread, as an earthquake spreads, beyond its immediate area, and, in the case of humanity, detrimentally affect the creative agencies of thought, feeling and action. Even the absence of a positive creative concentration in life will bring about a similar dislocation and confusion; for, as the Irish poet, AE, says:

the holy fires

Whereof the Elohim compounded us,
If they glow not to one pure breathing,
but
Are all disordered, war in us and burn
us
By hurt of beauty or life, or wisdom
cries,
A mourner in the thick of erring
delight.

The Celestial Touch

Now when the activity that will give to human life its maximum contact with the universal life is thus described, it will be evident that what is described is really *art*; that is (to repeat a fundamental

condition for the sake of clarity), an activity disclosing the characteristics of a life within yet beyond itself, in a rhythmical order, within a significant design.

From the exercise of art, as thus described, arises not only the *ananda* of creative activity in which the artist specially participates, but a distinctive pleasure derived by the spectator of art through reaction to certain qualities of idea, imagination, thought, figurativeness, feeling, form, design, relationship, succession, tincture, texture, movement and so on, qualities from which humanity has abstracted an inclusive quality which it identifies under the term *beauty*.

It must, however, here be observed that, while beauty is an accompaniment of creation in art, and in its highest aspects is a sign of the celestial touch, beauty is neither the primary impulse nor the ultimate achievement of art. Indeed, the representation of the pleasure-giving surface qualities of beauty, when it usurps the place of creation in art, leads to a turning away of both art and beauty from life towards death, even as it has done in much of modern art which, in its sensational and sensual phases, has lost the classical sense of cosmic affinity and dignity. By seeking the gratification of the senses, even of the higher senses, instead of the creative joy of the spirit, much of modern occidental art has not only debased beauty by making it a pander to the lower nature of humanity, but has renounced the true service of art as creator, and inspirer to creation, and has turned away from its proper office as regenerator of the race

to being the "tempter" to another "fall of man."

The way of escape from this threat of disintegration in art, and its repercussions in social and international disorder, is by the restoration of the joy in creation through art, and the manifestation in art, and, through art, in life, of the inner characteristics of the soul of man and the universe, characteristics which are the essence of beauty. Over-valuation of the externals of the arts is, like over-valuation of the power-producing agencies of science, the worship of images instead of what they symbolize: it is aesthetical idolatry; and idolatry, theological, intellectual, scientific, aesthetical, or otherwise, is the negation of creation, and an invitation to destruction since it sets fixed and unproductive obstacles in the way of the flux of creative life.

Theosophy Restores Art

The need of the time, then, is the restoration of art to its creatorial office. And it is no mere coincidence, but through response to necessity, that, with the passing of the Diamond Jubilee of The Theosophical Society in December 1935, the modern Theosophical Movement, after indications and anticipa-

tions, particularly in the last twenty years, has added to its phases of demonstration, application, and elucidation, the phase of creation in the recognition of the arts as one of its affiliated activities. And because of the extraordinary possibilities that are involved in the mutual influence of the creative impulse on the Theosophical Movement and of the Theosophical vision and experience on creative art, it is necessary that the new phase should be accompanied by an exposition of its profound significance, in order that the interactions of Theosophy and Art may be saved from triviality and may attain their highest and fullest possible beneficence. Along with Theosophically inspired art there must arise a Theosophically illuminated art-criticism; not an exposition of creative activity in the arts that would seek to intimidate art by this or that inadequate theory or personal whim, but an exposition which, being Theosophical, will be inclusive of all the factors involved in art-activity; a criticism that will not only evolve profounder canons than those of the past, but will respect the criticism of the past and helpfully throw its larger light over its dark places.

(To be concluded)

THE ASCENT OF MAN

By ANNIE BESANT

The second of a series of lectures delivered by Dr. Besant in London, and not previously published. The first lecture, "Man as an Intelligent Entity," appeared in our February number. Here Dr. Besant shows how our physical brain and the bodies of thought and feeling may be tuned and trained to respond to finer vibrations and enable us to live a larger life.

II. THE EVOLUTION OF FORM

YOU will remember that last week we studied the subject of man as an intelligent entity, receiving his life from God, as a germ which he was to develop. We considered the characteristic qualities that there were to be found; we glanced over the long line of evolution and the glorious possibilities latent within that germ. Today we are to trace the forms in which that life evolves. We will acquaint ourselves with the vehicles in which consciousness is working, and which make up what we call the man. Before we have studied the matter seriously, we are apt to identify the man with his instruments wherein he is working. We have worked out the man as the life, as the evolving consciousness, and we have some idea of the main qualities that characterize the man. But in studying the forms by which he will be able to evolve this life, we shall find ourselves on more familiar ground. We will turn to the consideration of the evolution of form, dealing with it in a somewhat general, but not, I hope,

inexact way. First let us see what principle underlies the evolution of form.

Evolution Is Continuous Change

The evolution of form shows itself as a continuous change. Form after form is to be built and destroyed; form after form constructed and then rejected. The building of form is done by the life, and the destruction of form is also done by the life; in the building the life will gather form round itself and shape it to express the qualities it has already evolved. In the growth of the form, the life will modify it. But after a while the limit of the elasticity of that particular form will be reached, and then the life will burst it in order to build a new one adapted for further evolution. In dealing with this evolution of form we find continual changes; in its beginning the form will be moulded by the life, in its ending it will be broken by the life, and through this panorama of form one life is evolving—the only value of form

being that it enables the life to evolve.

The first principle we must realize is that we must not set our hearts on these forms; when they break we shall get better forms instead. The special value of the form lies in its utility; when this is over, the sooner it goes the better for the evolving life.

But you will remember that we spoke of the life at first as a germ, and a germ can do little to help itself. So in the first stages of evolution we find such help given from outside. We must pause for a moment on a greater Life than that of the evolving man—the Life from whence he comes and into whose likeness he is to grow. The Father-side of that Life gives the germ which is man, but there is the nutrient, protective side of that Life that feeds and nourishes it, giving it the conditions necessary for its earliest stages of growth.

The Mother-Life of God

So that, looking at the Divine Life, it seems as if we are looking at a Mother-Life in the universe that has all these germs of life within it, and is nourishing them in order that they may take up independent growth. We find as we look at Nature, which is the image of Divinity, how much she guards and cherishes the young and germinal lives that are gradually developing into the likeness of the Divine. Take a flower as an example of this mother care of Nature. You will find that all the glorious colour of the flower can gradually be put on one side, and as you come nearer and nearer to the centre of that mass and show

of colour there is an insignificant-looking centre. If you cut open that insignificant-looking thing you will find a still smaller object inside. Split one of these open under the microscope and you will find within that a still tinier germ, and the botanist will tell you that for this germ the whole plant exists; that all this protective and delicate apparatus is made not for the flower itself, but for the germ within, which Nature guards with exquisite devotion until it is able to live alone. To that comes the fertilizing force found also near the centre of the same plant, and then, within the protective sheath of this other organ, there proceed the earlier stages of the life of that germ. It begins to grow, it begins to divide, gradually round it nourishing matter is built up, and round that again a strong resistant case, until the time comes when, having received from the mother-plant all the influences from the outside world, of moisture, of warmth, of air, modified by the structure of the plant, so that they may touch with tender fingers the germs of the growing life within—when the brooding mother-work is over, then the prepared germ, now become a definite seed, is thrown out into the world to live its own independent life—perfect image below of that which is true of the man and his growth, higher up the ladder of life.

In his earlier germinal stages man is enfolded within this Mother-Life of God, and all the outer forces that stimulate this germ pass through and are modified by the various expressions of this brooding and protecting life. And

all the earlier vibrations that build up this form, as well as those that touch the life within, are modified by the mother-action of the Divine Life.

Three Aspects of Form

Before any form is built, the matter of which it is composed is dowered with the necessary properties which will make it fit for the building of the appropriate form. Following the sweep of the Divine Life in the world, as it comes down through matter prepared by earlier divine activities for its reception, it bestows upon that matter certain definite qualities, reflections of the divine attributes themselves. Three great types of qualities appear: a quality that responds to the vibrations we call Thought; a quality that responds to the vibrations we call Sensation and Feeling; and lastly a quality that responds to a third set of vibrations that we call Action. So that we have three worlds differing from each other in density; vibrations sent out cause vibrations in the matter, and the limit of these in every case is fixed by the density of the matter.

You are familiar with this in ordinary science. Vibrations sent out through ether within certain definite limits we call light. Anything beyond these limits, faster or slower, we speak of under another name. Within the limits of the vibrations that we call thought, we have reasoning, memory, judgment, comparison, the powers of intelligence. To the world of feeling belong pleasure and pain, love and hate, attraction and repulsion; qualities belonging to feeling that would

take us too long to give in detail. If we happen to have the power of watching it, so as to see the actual life working, we discover these three kingdoms have beings in them, who are co-workers with Deity in thus preparing matter to answer to the vibrations we call thought, feeling and impulse to action. It is important to realize that they build the matter of these planes under the influence of the Divine Life, into their own bodies, giving to it the qualities of their consciousness, and thus prepare it to answer more and more readily to impulses.

Our Marvellous Vehicles

All this happens long before man appears at all, in order that matter may be ready for the building of the bodies in which these germinal souls are to evolve. So that when you look at these instruments of man you should be struck with wonder for all the marvellous evolution through which their materials have gone in the past, for all the love and labour that have been spent in building up this material that we are using so carelessly and thoughtlessly in our lives today. For these physical bodies, these bodies of desire, these mental bodies, should make us realize as we look at them what must be the sublimity of that Divine Life that is to evolve within them—what must be its possibilities when instruments so marvellous are builded in order that it may evolve.

Looking at this, we learn that the man, the Heavenly Man, the Life, may be separate in a very precise way from his instruments; that man himself has a body, the

heavenly body not made by hands, a wondrous, glorious, heavenly body which grows in those higher regions to which by his parentage he belongs. But his instruments come and go impermanent. Built for every birth, destroyed at every death, each of them serving one of the ends of the man, they are constantly changing, because they need renewing as the life develops. As the life climbs upward in its evolution, the matter that has received qualities in the downward sweep of evolution is drawn by that life together into forms, perfecting forms as it goes. Drawing together the matter now endued with qualities, it holds the matter together as a form for the reception of the man. As evolution goes on the forms become more perfect. They become perfect because they are surrounded by matter in all stages of evolution as regards its qualities, and a man draws upon an inexhaustible reservoir of material. When, in shaping his body, he finds matter that is too coarse, he throws it out into the outer world to be taken up by lower forms of life, while he indraws material that can vibrate more subtly.

We have then before us this great picture of a Divine Life sweeping down and giving qualities to matter, and then sweeping upward and drawing matter into forms. And thus the germ, at first protected in the form by the Divine Life, begins to understand the law of its own growth, and begins to use its ever-increasing powers to shape matter to the needs of this now practically independent growth. Thus these forms of his are definitely related to the three

great fundamental aspects with which we became familiar in my first lecture. Man's instruments answer to these three aspects: there is the instrument that answers to intelligence, the mind body; there is the instrument that answers to love, the body of feeling or desire; there is the body that answers to the germ of being, the physical body or body of action.

Thus we get a view of man who presents himself as Being, as Love, as Intelligence, but only in germ, building for himself bodies by which he may evolve them—a body of action, a body for feeling, a body for thinking; those are the instruments by means of which he is to evolve his powers. We put aside that heavenly body I spoke of as part of the man, for that is the body of the Christ, and we turn to those through which his evolution goes on, in order that his consciousness may grow.

Bodies Evolving

Look at yourselves for a moment and you will recognize these three divisions of your nature. You are constantly acting; your daily activities necessitate the use of your physical body. But you are feeling all the time, suffering and enjoying, attracting and repelling, and being attracted and repelled. If you will look within yourself, you will see how great a part of life these feelings fill. If you can understand this chaos of emotions round you and learn how to build the instruments by which these emotions are evolving, then your life may become dignified, ordered, peaceful, instead of alternating between sorrow and joy, grief and delight.

Then there is the mind. The mind has two methods of gaining knowledge. For instance, I am speaking to you, and am using my body, and you are using your bodies in order to receive through hearing what I say. Here we have a physical mechanism, and a brain which is part of that mechanism, and if we trace this way of communication we find that my brain is thinking, and is thinking in certain words. These words under the control of my brain and nervous system are putting in motion the vocal chords and tongue and lips, and the movements put the air in motion, every word that comes out being the result of physical activity. These vibrations reach you, and touching certain organs of yours, the ears, set up certain vibrations in your body which come to your brain as you listen, and then the thought comes to your mind, after this series of changes, from me to you.

But there is another communication between you and the speaker, besides those just mentioned. As you listen to me now, I am communicating with you in another way. My mind is working on your mind apart from this physical body. In that mind I am not thinking by words, but by images that start as a result of the mental vibrations, and these images I am translating into spoken words so that they may reach you through physical channels. But I am also communicating with you mind to mind, and the images I make in my mind are reflected in yours by the vibrations of mental matter on your mental bodies. So that we have this short cut from mind

to mind, and these mental images that go from me to you are received by you and make corresponding pictures in your mind, and as you go away you say: "I understand it, for it was simple and clear." Next day you want to give others the thoughts you received, but find you do not remember them as clearly as you thought, and a few days later the thought is still more blurred. Compare your understanding of what I am saying now as you feel it in your minds, with what you will remember later on; compare even the thought as it is conveyed by means of the physical tongue, ear and brain, and you will find how much it loses in denser matter. Thus you may learn something of the difference in power of the mind dealing with mind, and the mind in the brain dealing with another brain.

Peculiarities of the Brain

Now, when we look at the matter of which this brain is builded, and by which so much of our work is to be done, we find one difficulty. We find that as we think we improve our brain material. The course of our thought actually changes the construction of the atom of which the brain is composed. I cannot here go into details of the nature of the atom, but would remind you that the atom is made up of a number of coils, some active, some latent. Picture to yourself a sphere made up of coils of different fineness. Activities in the physical body set going the coarsest of these coils. Passions in the physical body bring into activity another set. Finer emotions bring

into action finer instruments in the atom, and thought a yet finer kind of fibre. At the present state of evolution there is constant activity, activity of the body, emotions, and activity of thought more or less. If you consider your thoughts for a minute you will find you can throw them into a picture, an image, only some of the thoughts decline to be so treated. If you fix your mind very definitely upon some abstract thought for a time your brain tires, and you stop from weariness and pain. Why? Because you are putting on the brain-cells a strain which in the world's present state of evolution they cannot bear. You are trying to press on a little faster than your race as a whole is going. When you begin abstract thinking these atoms have an unaccustomed strain upon them. If you would forge ahead you should develop the power of abstract thinking, but you must go carefully, to guard against nervous breakdown. Stop when your brain feels tired, for while it is plastic it has its limit of elasticity. If you go beyond this limit it may take a long time to regain a healthy condition, while at the worst it may break under the strain and pass into madness or death.

So that we learn some practical lessons from the study of the brain, and when we say: "How shall we make it fitted for the higher kinds of thought," we take up the method I spoke of as the building of forms. Let us take the mental body. The Life within us, the Man, has already reached a considerable power of thinking. He sends out these vibrations from himself to the mental plane, and

they pass out of the mental body, carrying with them all matter that refuses to vibrate, and this is cast aside. As these vibrations go, they also draw in the obedient types of matter and build it into the mental body. There is the use of practice. You change your mental body in the thinking; you adapt your instruments to this use.

We ask how is the mental body joined with the body of feeling and the body of action, because these changes have to express themselves through a physical brain. And this very change I have been speaking of, while it throws out the grosser mental matter from the mental body and draws in the finer, also reacts upon the physical atoms of the brain, and brings out a finer kind of fibre to answer to finer vibrations from the mental body, so that with the thought of the mind the building of the physical is going on. You can only build the physical brain by building the mental body, and the mental is built by thought. But, looking at this body of action, we see links connecting it with the desire body and the mental body, so that they come in touch with one another and consciousness works up and down. And we discover that the link in the physical body with the body of feeling is the sympathetic nervous system.

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These curious phenomena that surround us become intelligible when we begin to understand the activities of the man and relate them to the instruments he uses. When we examine this body of feeling in his earlier and later stages of development we find that this also has changed its character. This body of feeling in the undeveloped man feels, as it were, all over, waves rush over it from one side to another, great surges of feeling throwing the body into vibration; but in the same body at a much higher stage of evolution the great waves of emotion that sweep through it no longer affect it, but it has developed certain definite

centres within itself, to which all these emotions and feelings come and start from, instead of being diffused. These centres in turn communicate with the mental body, and so bring that also into harmonious working with the lower instruments.

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This work of changing the astral body is done by the regulation and mastery of our emotions, the choosing out of our desires. I desire a mere passing pleasure, and at the same time a desire for some higher enjoyment. Which shall I choose? The desire for the vivid pleasure of sensation attracts me towards it—shall I yield? If I yield, that body of sensation is being fed for the lower purpose rather than the higher. If I use my prerogative of thought and choose that which I know is better for me, then by my choice I reject the lower sensation and take the higher emotion, casting out of my desire body some of the matter that vibrated to the lower object, and building into it some of the matter that vibrates to the higher.

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Arise! The breath of life hath come back to us—the darkness is gone! Ushas hath opened a path for Surya, the Sun, to travel; now our days will be lengthened. Singing the praises of the brightening morn, the priest, the poet, ariseth with the web of his hymn. Bounteous maiden, shine upon him who praiseth thee; spread upon us the gift of life and children, thou who givest heroic sons and wealth of kine and horses. . . . Mother of the gods! Revelation of the glory of the Infinite! Banner of sacrifice, magnificent Ushas, shine forth—arise! Shower thy blessings upon our prayers, and make us chief among the people.—Hymn to the Dawn, "Rig-Veda," I, 113.

IT was still moonlight and chilly when we strolled down to the ghats, half an hour before daybreak. The river was already awake, yogis and priests and beggars were bathing and intoning mantrams, temple gongs were sounding, pipes playing to the dance, and the whole religious paraphernalia for which Benares is unique was ushering in a new day.

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Behind us, as we watched the East, rose a cliff of palaces and temples. Just below our feet sacred cows were shuffling along the terrace, temple monkeys playing and friendly birds feeding. Lower down devotees rapt in adoration, hatha yogis with the physique of a god doing their "daily dozen"—the dozens running into hundreds—and pilgrims casting oblations to Mother Ganga. Yet nothing here seemed incongruous, so saturated

is the whole river-front with the spirit of worship. Buying a few flowers as an offering we went down to the water's edge, dipped our hands in the sacred stream, and waited to greet the Sun.

The hush of a great expectancy, as of some significant rite impending, seemed to become audible and objective. Then fell a silence, as the first pencil of light flashed across the water, and the disc of our Lord the Sun slowly rose, golden and majestic, moved to a cosmic rhythm by the Divine Scene-shifter behind the clouds. Ganga rippled with gold.

But the Sun was more than the Sun to the tens of thousands of worshippers of innumerable sects and castes doing puja—It was Brahma-Vishnu-Shiva, the ineffable Three in One, which they saluted with salaams and sacred words. Our inevitable salutation was the Gayatri, which brought an unexpectedly magical response, as though the Spirit of the Sun had shot his refulgent beams into our

minds to enlighten our understanding, as the golden orb across the river was lighting up the world.

Holy Benares was unconscious for the most part of our New Year's Day as a religious festival, steeped in its own hoary forms of worship, and waking like this every day, year after year, century after century. For us it was not only the

dawn of a day, of a New Year, but the dawn of a new life, a landmark on the horizon of experience, one of those moving and deepening experiences which mark an incarnation, every day to be reawakened, if so we will have it—in the Holy Benares of our hearts.

J. L. DAVIDGE

THE GLORY OF THE MOTHERLAND

Facing the playground of the former Central Hindu College (now a College High School) at Benares stands a bust of Dr. Annie Besant, beneath which is the following inscription, written by herself:

"But few years must pass ere the flames of the funeral pyre burn this body and its ashes shall be scattered on the stream.

"But may we labour so well that in centuries yet unborn the name of this place shall shine brightly in the story of an India prosperous and free, and may each generation of our boys, when they have grown into men, become the glory of their Motherland, thus justifying the continued existence of the place where they were nurtured."

Sept. 1907

Sept. 1933

THE STANZAS OF DZYAN

(From *The Secret Doctrine*, Vol. 1, pp. 61-65.)

STANZA V

1. *The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.*

2. *They make of him the Messenger of their Will. The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, runs circular errands. Fohat is the Steed, and the Thought is the Rider. He passes like lightning through the fiery clouds; takes Three, and Five, and Seven Strides through the Seven Regions above, and the Seven below. He lifts his Voice, and calls the innumerable Sparks, and joins them together.*

3. *He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.*

4. *Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: "This is good." The first Divine World is ready; the First, the Second. Then the "Divine Arûpa" reflects itself in Chhâyâ Loka, the First Garment of Anupâdaka.*

5. *Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones . . . and their Armies.*

6. *The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It is the Ring called "Pass Not" for those who descend and ascend; who during the Kalpa are progressing towards the Great Day "Be With Us." . . . Thus were formed the Arûpa and the Rûpa: from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring. . . .*

STANZA VI

1. *By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.*

2. *The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.*

3. *Of the Seven—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid aside. Lastly, Seven Small Wheels, revolving; one giving birth to the other.*

4. *He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.*

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities.

(Verses 5, 6 and 7 will be dealt with in following articles).

of matter, and also later on to the seven globes of a Planetary Chain.

A Balancing of Forces

Stanza V, 3. Fohat continues his work with matter and prepares the mineral atoms, still as gaseous clouds, the "radiant dwellings," and forms the "Wheels" which are the "centres of force, around which primordial matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres." (pp. 141-2). Life when awaking to a new period assumes from the first awakening a tendency to circular movement. (p. 142). The wheels are six in number with one in the centre. This also means the balancing about the central point of two sets of motion—three of spirit, three of matter, all of which are symbolized by the "Double Triangle."

Stanza V, 4. Gradually Fohat links the innermost Principle (seventh), the Spirit, with its first vehicle or Soul, or carrier (sixth Principle). Thus is formed the Monad, the first link in Nature between the ever-unconditioned and the manifested. (p. 144). The First becomes the Second. The Formless Universe of Thought reflects itself in the Shadowy World of Primal Form, or the Intellectual, that is, in the sense of Buddhi, the cognizing quality. (Footnotes, p. 144). The Hosts of Angelic Beings appointed to guide and watch over each respective region from the beginning to the end of a Manvantara here take up their duties.

Stanza V, 5. Fohat now takes five more strides; five more cosmic, and human principles are prepared.

These strides are "planes of consciousness." (p. 147). Four special Holy Ones take their stations. They are "Angels" who rule over the Cosmic Forces of North, South, East and West. They are directive and propelling forces and are "connected with Karma." "We produce Causes, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply 'thinkers' who brood mischief." (p. 149).

"It is through the four high Rulers over the four points and elements that our five senses may become cognisant of the hidden truths of Nature." (p. 150). "These 'Four' are the protectors of mankind and also the agents of Karma on Earth, whereas the Lipika are concerned with humanity's hereafter." (p. 151).

The Hierarchies Take Their Stations

Stanza V, 6. This *Stanza* describes the barrier that now exists between the "inner" and the "outer." This "Ring Pass Not," mentioned before, is made by the Lipikas, those "Recorders of the Karmic Ledger." "They make an impassable barrier between the personal *Ego* and the impersonal *Self*, the noumenon and Parent-Source of the former." No Spirits but these Recorders "have ever crossed the forbidden line of this Ring, nor will do so until the day of the next Pralaya, for it is the boundary that separates the Finite—however infinite in man's sight—from the truly Infinite. The Spirits

into action finer instruments in the atom, and thought a yet finer kind of fibre. At the present state of evolution there is constant activity, activity of the body, emotions, and activity of thought more or less. If you consider your thoughts for a minute you will find you can throw them into a picture, an image, only some of the thoughts decline to be so treated. If you fix your mind very definitely upon some abstract thought for a time your brain tires, and you stop from weariness and pain. Why? Because you are putting on the brain-cells a strain which in the world's present state of evolution they cannot bear. You are trying to press on a little faster than your race as a whole is going. When you begin abstract thinking these atoms have an unaccustomed strain upon them. If you would forge ahead you should develop the power of abstract thinking, but you must go carefully, to guard against nervous breakdown. Stop when your brain feels tired, for while it is plastic it has its limit of elasticity. If you go beyond this limit it may take a long time to regain a healthy condition, while at the worst it may break under the strain and pass into madness or death.

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The waters shimmered with the colours of rosy dawn. Opalescent tones were rushing fanwise up the sky. Redder grew the clouds and the river.

Behind us, as we watched the East, rose a cliff of palaces and temples. Just below our feet sacred cows were shuffling along the terrace, temple monkeys playing and friendly birds feeding. Lower down devotees rapt in adoration, hatha yogis with the physique of a god doing their "daily dozen"—the dozens running into hundreds—and pilgrims casting oblations to Mother Ganga. Yet nothing here seemed incongruous, so saturated

is the whole river-front with the spirit of worship. Buying a few flowers as an offering we went down to the water's edge, dipped our hands in the sacred stream, and waited to greet the Sun.

The hush of a great expectancy, as of some significant rite impending, seemed to become audible and objective. Then fell a silence, as the first pencil of light flashed across the water, and the disc of our Lord the Sun slowly rose, golden and majestic, moved to a cosmic rhythm by the Divine Scene-shifter behind the clouds. Ganga rippled with gold.

But the Sun was more than the Sun to the tens of thousands of worshippers of innumerable sects and castes doing puja—It was Brahma-Vishnu-Shiva, the ineffable Three in One, which they saluted with salaams and sacred words. Our inevitable salutation was the Gayatri, which brought an unexpectedly magical response, as though the Spirit of the Sun had shot his refulgent beams into our

minds to enlighten our understanding, as the golden orb across the river was lighting up the world.

Holy Benares was unconscious for the most part of our New Year's Day as a religious festival, steeped in its own hoary forms of worship, and waking like this every day, year after year, century after century. For us it was not only the

dawn of a day, of a New Year, but the dawn of a new life, a landmark on the horizon of experience, one of those moving and deepening experiences which mark an incarnation, every day to be reawakened, if so we will have it—in the Holy Benares of our hearts.

J. L. DAVIDGE

THE GLORY OF THE MOTHERLAND

Facing the playground of the former Central Hindu College (now a College High School) at Benares stands a bust of Dr. Annie Besant, beneath which is the following inscription, written by herself:

"But few years must pass ere the flames of the funeral pyre burn this body and its ashes shall be scattered on the stream.

"But may we labour so well that in centuries yet unborn the name of this place shall shine brightly in the story of an India prosperous and free, and may each generation of our boys, when they have grown into men, become the glory of their Motherland, thus justifying the continued existence of the place where they were nurtured."

Sept. 1907

Sept. 1933

THE STANZAS OF DZYAN

(From *The Secret Doctrine*, Vol. 1, pp. 61-65.)

STANZA V

1. *The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.*

2. *They make of him the Messenger of their Will. The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, runs circular errands. Fohat is the Steed, and the Thought is the Rider. He passes like lightning through the fiery clouds; takes Three, and Five, and Seven Strides through the Seven Regions above, and the Seven below. He lifts his Voice, and calls the innumerable Sparks, and joins them together.*

3. *He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.*

4. *Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: "This is good." The first Divine World is ready; the First, the Second. Then the "Divine Arûpa" reflects itself in Chhâyâ Loka, the First Garment of Anupâdaka.*

5. *Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones . . . and their Armies.*

6. *The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It is the Ring called "Pass Not" for those who descend and ascend; who during the Kalpa are progressing towards the Great Day "Be With Us." . . . Thus were formed the Arûpa and the Rûpa: from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring. . . .*

STANZA VI

1. *By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.*

2. *The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.*

3. *Of the Seven—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid aside. Lastly, Seven Small Wheels, revolving; one giving birth to the other.*

4. *He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.*

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities.

(Verses 5, 6 and 7 will be dealt with in following articles).

A SIMPLE APPROACH TO "THE SECRET DOCTRINE"

By JOSEPHINE RANSOM

Resuming her study of cosmic origins from our February number, Mrs. Ransom here depicts the Creative Logos laying the foundations on which the Universe is seated, and the agents of the Law, in "the slow, sure, sweep of things," fulfilling its eternal purposes.

Stanza V, 1, reminds us, in the Commentary, of the reality of the existence of the First Seven Powers, because of the need to admit the "existence of Spiritual Humanity within physical mankind." Then it is pointed out that all Intelligences, however primeval and Spiritual, have been through the "human stage," i.e., "those Intelligences that have reached the appropriate equilibrium between matter and spirit. . . . Each Entity must have won for itself the right of becoming divine, through self-experience. . . . The 'Fiery Whirlwind' is the incandescent cosmic dust which only follows magnetically . . . the directing thought of the 'Creative Forces.' Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is . . . a Universe in itself, and for itself. *It is an atom and an angel.*" (p. 132).

Stanza V, 2. "Fiery Whirlwind" is another name for Fohat and is described as a "vehicle" or messenger of the *will* of the Primordial Seven. It is "the expression of the collective Wisdom

of the Dhyāni Buddhas." (p. 133). These Entities are different from the Dhyān Chohans. The Seven Dhyāni Buddhas . . . are the eternal prototypes of the Buddhas who appear on this earth . . . they are the glorious counterparts of every earthly Buddha—the liberated Mānushi-Buddhas appointed to govern the Earth in this Round. (p. 134).

Primordial Forces Play

Meanwhile it is best to try to summarize what is said about Fohat, which is one thing in the "yet Unmanifested Universe, and another in the phenomenal and Cosmic World. In the latter he is that occult, electric, vital, power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law. . . . Fohat has naught to do with Cosmos yet, since Cosmos is not born, and the Gods still sleep in the bosom of 'Father-Mother' . . . he is simply that potential creative Power, in virtue of whose action the Noumenon of all future

phenomena divides . . . but to reunite in a mystic supersensuous act, and emit the creative Ray. When the 'Divine Son' breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three—on the cosmic plane of manifestation. The triple One differentiates into the Many, and then Fohat is transformed into that force which brings together the elemental atoms, and makes them aggregate and combine . . ." (pp. 134-5).

Fohat then passes from the Infinite Totality into the Manifested One and is there the Universal Mind, the Creative Logos, and according to esoteric doctrine, from the standpoint of manifested Divine Thought, represents the Hosts of the higher Creative Dhyān Chohans. With the evolution of the Universal Mind it then shows itself as the manifested Logos or pure Ātman (Self).

The "Word Made Flesh"

The Intellectual Force accompanying Cosmic Ideation, the Reflection of Universal Mind, is Fohat in yet another aspect. Then, as such Ideation touching or running along the seven principles of Akāsha (original), it acts upon them to disturb the One Substance into various centres of energy and thus sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. (p. 135). "Fohat is the personified electric power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested

planes, the action of which resembles . . . that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol and Container of that Force but is looked upon by the Occultists as an Entity; the forces it acts upon being cosmic, human and terrestrial. . . . On the cosmic (plane), it is present in the constructive power that in the formation of things . . . carries out the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of a particular thing. It is, metaphysically, the objectivized thought of the Gods, the 'Word made flesh' on a lower scale, and the messenger of cosmic and human Ideation; the active force in Universal Life. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or—Electricity." (p. 136).

One of the names of Fohat is the pervader (Vishnu) "the Manufacturer, because he shapes the atoms from crude material." (p.137).

This *Stanza* mentions also the Three and Seven Strides that Fohat takes. The Three are symbols of Spirit, Soul and Body; or, One, One in Many (the Dhyāni Buddhas) and Man (inner); or, "the descent of Spirit into Matter, of the Logos falling as a ray into the spirit, then into the soul, and finally into the human physical form of man, in which it becomes Life." (p. 138).

The Seven Strides refer to the preparation both within and without

of matter, and also later on to the seven globes of a Planetary Chain.

A Balancing of Forces

Stanza V, 3. Fohat continues his work with matter and prepares the mineral atoms, still as gaseous clouds, the "radiant dwellings," and forms the "Wheels" which are the "centres of force, around which primordial matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres." (pp. 141-2). Life when awaking to a new period assumes from the first awakening a tendency to circular movement. (p. 142). The wheels are six in number with one in the centre. This also means the balancing about the central point of two sets of motion—three of spirit, three of matter, all of which are symbolized by the "Double Triangle."

Stanza V, 4. Gradually Fohat links the innermost Principle (seventh), the Spirit, with its first vehicle or Soul, or carrier (sixth Principle). Thus is formed the Monad, the first link in Nature between the ever-unconditioned and the manifested. (p. 144). The First becomes the Second. The Formless Universe of Thought reflects itself in the Shadowy World of Primal Form, or the Intellectual, that is, in the sense of Buddhi, the cognizing quality. (Footnotes, p. 144). The Hosts of Angelic Beings appointed to guide and watch over each respective region from the beginning to the end of a Manvantara here take up their duties.

Stanza V, 5. Fohat now takes five more strides; five more cosmic, and human principles are prepared.

These strides are "planes of consciousness." (p. 147). Four special Holy Ones take their stations. They are "Angels" who rule over the Cosmic Forces of North, South, East and West. They are directive and propelling forces and are "connected with Karma." "We produce Causes, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply 'thinkers' who brood mischief." (p. 149).

"It is through the four high Rulers over the four points and elements that our five senses may become cognisant of the hidden truths of Nature." (p. 150). "These 'Four' are the protectors of mankind and also the agents of Karma on Earth, whereas the Lipika are concerned with humanity's hereafter." (p. 151).

The Hierarchies Take Their Stations

Stanza V, 6. This *Stanza* describes the barrier that now exists between the "inner" and the "outer." This "Ring Pass Not," mentioned before, is made by the Lipikas, those "Recorders of the Karmic Ledger." "They make an impassable barrier between the personal *Ego* and the impersonal *Self*, the noumenon and Parent-Source of the former." No Spirits but these Recorders "have ever crossed the forbidden line of this Ring, nor will do so until the day of the next Pralaya, for it is the boundary that separates the Finite—however infinite in man's sight—from the truly Infinite. The Spirits

. . . who 'ascend and descend' are the 'Hosts' of what are loosely called 'Celestial Beings'. . . . They are Entities of the higher worlds in the Hierarchy of Being, so immensely high that, to us, they must appear as Gods, and collectively—*God*." (p. 157).

This personal Ego is not the original Monad, nor the later Ego of the personal man. It is more like the Nirvānic Cell, or Centre, the Ātmā. The making of the barrier is seemingly for the reason that a great block of Karma is to operate within it, and this is sheltered from intrusion from other Karmic streams.

The monads "descend" and later also "ascend" the scale of being till each reaches the moment when he can identify himself with that "impersonal Self," and yet not lose his identity, neither then nor through the long night of Pralaya—or indrawnness. For there must be some to hold inviolate the experience gained and be the Agents, by virtue of their integrity, in another manifestation. Such modes of consciousness are the Imperishable Centres of the future, mentioned later on. All these stages are put in simple geometrical forms: △ Three in One; ◻

Four in One; ☆ the Pentacle (Five).

Movements in Matter

Stanza VI, 1. So far the qualities and movements of Life, or Spirit, have been traced, now the qualities and movements of Matter are given.

Mother-Matter, conscious, Intelligent co-operator with Spirit, is

described as "Mother, Wife and Daughter" of the Logos (p. 160). She is the Root of Nature, the Primal Wisdom of the Logos. She is, from the "purely occult and cosmical (point of view), Fohat," the dual, or androgynous, energy which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity—which is Life. As the "Light of the Logos" she is Fohat, the "Word," the "goddess of the active forces in Nature. . . . She is a form of Aditi (the undivided)—the principle higher than Aether (primeval), of Ākāsha (also primeval, not the later conditioned Ākāsha), the synthesis of all the forces in Nature."

Stanza VI, 2. Fohat now produces "seven zero points"—in "Esotericism, a point at which the reckoning of differentiation begins. From these Centres—beyond which Esoteric Philosophy allows us to perceive the dim metaphysical outlines of the 'Seven Sons' of Life and Light . . . begins the differentiation of the Elements which enter into the Constitution of our Solar System." (p. 162). They are the inviolable Centres, the eternal Foundations upon which the Universe is seated, and they are surrounded by the "atoms of Science" the "Elementary Germs." This One Life is "immanent in every atom of Matter. Thus, while Science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *Intelligent* Law and *Sentient* Life and add that Fohat is the guiding spirit of all this." (p. 163).

Stanza VI, 3. Here follows a description of the way in which

these "Elements" slowly proceed according to the needs or the pace of evolution. First only one, six not yet needed. Then two in use and five waiting; three manifested and four still left; four used and three as yet unused; then four and a half used and two and a half still concealed; presently five are active, then six and finally all seven. They become active as each "Round" proceeds upon its way. A Round is simply the passage of evolutionary life round the set of globes that form a chain in the Solar System, and as each chain is in a different evolutionary condition, so, for each, the Elements in operation are fewer or more.

The Crucible of the Earth

Neither Water, Air, nor Earth (a synonym for solids generally) existed in their present form, . . . for all these and even Fire are productions already recombined by the atmosphere of completely formed globes, so that in the first periods of the earth's formation they were something quite *sui generis*. Now that the conditions and laws ruling our Solar System are fully developed, that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather of atoms, correlating, and thus changing their combining equivalents on every planet. . . . Thus not only the elements of our planet, but even those of all its sisters in the Solar System, differ in their combinations as widely from each other, as from the cosmic elements beyond our

solar limits. . . . Therefore, the elements of our planet cannot be taken as a standard for comparison with the elements in other worlds. In fact each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestation. The individual Fohats make one universal collective Fohat . . . therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. (pp. 166-7).

Interplanetary Communication

Perhaps a speculation may be permitted here. It is possible that inter-communication between the Planets occurs only when the conditioning of the "elements" composing them permits of the passage of consciousness, appropriately vehicled, from one to the other. If so, it would prove the key to many cryptic statements and to "mysteries" enacted in the real occult schools of all time. Even, it might be speculated, the time may come when conditions are such that suitable materials will be available for the passage of machines from one planet to another. But states of consciousness are the necessary preliminary to the demand for, appearance of, and use of "material."

The "Seven Wheels" of *Stanza VI. 3*, it is written, "in this case . . . refer to our Septenary Ring." (p. 168).

Stanza VI. 4. These "Wheels" are built "in the likeness of older Wheels, placing them on the Imperishable Centres."

Two meanings are given to the words "Imperishable (Laya)

Centres." One meaning (p. 171) is that such a Centre is the zero-point or line, the one real absolute Force, i.e., "when Fohat produces seven Laya Centres for formative or creative purposes the *Great Law* . . . stays, or rather modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe." It is the "root and basis of all states of objectivity and subjectivity; the neutral axis, not one of the many aspects, but its centre." The other meaning of a "Laya Centre" is that ineradicable centre of conscious existence which is the rallying point of a Universe or a Monad. Each perceptive human organ has its appropriate corresponding plane of matter. Between all planes an incessant circulation takes place, so, if we follow the atoms and molecules of "the lower in their transformation upwards, they will come to where they pass altogether beyond the range of faculties we are using on the lower plane." (p. 172).

"The Primordial Atom cannot be multiplied either in its pre-genetic state, or its primogeneity . . ." Therefore to the occultist Nature does not "run down" and disappear, but runs down only in the sense of taking a rest in order "to reappear on a more perfect plane after every Pralaya" (rest). (p. 173).

The Cosmic Plan

Here ends "that portion of the Stanzas relating to the cosmogony of the Universe after the last Mahapralaya, or Universal Dissolution. . . . From this verse onwards, the Stanzas are only concerned with our Solar System in general, with the Planetary Chains therein

inferentially, and with the history of our Globe (the Fourth and its Chain) especially. . . . The cosmic periods which separate them are of immense duration. . . ."

These first six *Stanzas* are certainly, with the Commentary, exceedingly difficult to follow, for they put into cryptic language deeply abstruse ideas or descriptions of the nature and state of things which the mind finds considerable effort to conceive of with any sort of probability of correctness. Great formulae of eternal laws are thrown into brief sentences to the meaning of which there is scarcely a clue, except in the objective correspondences and symbols suggested. To be sensitive to the grandeur of the processes here suggested requires that one should discard all preconceived notions and permit the divine intentions to emerge as little vague as may be in one's intuition, where the quality of understanding cosmic processes already exists, even if but feebly.

The great meaning that glows undeniably through these occult teachings is that whatever happens, the Life of all is rooted in eternal purposes, and that the slow, sure, sweep of things is always towards the More. We may be all too conscious at this turning-point in our history of the seeming chaos of things, and puzzle why a "God" should be so inept at preventing sorrow, misery, hatred, even evil. But that is but to look at the surface and ignore the immense Will which resolves the disorders of inexperience into the order of Wisdom, and which unfailingly educates all thinking creatures to cease

from grasping that which must move and change, striving to make it permanent,—the potent source of all troubles, born of our lack of realization that all things teach us, but are not our possessions. Move with the laws of Life, and peace and knowledge are gained—not peace in any sense of rest, but the peace that acknowledges the law and works with it. “There is a Plan.” To study and work with that Plan is the desire of every *true* occultist. That is the only way, apparently, of being permitted to co-operate with

those “Beings” whose responsibility it is to see that the Law prevails. They *know*, and they will trust us with their eternal knowledge and company only when we prove reliable and utterly steadfast. In words now classical amongst us: We must come up out of our world into Theirs.

Our next study will be the remainder of *Stanza VI*, then *Stanza VII*, and after that the *Stanzas* in Vol. II of *The Secret Doctrine*.

THE ETERNAL UNITY

Genius studies the causal thought, and far back in the womb of things sees the rays parting from one orb, that diverge, ere they fall, by infinite diameters. Genius watches the monad through all his masks as he performs the metempsychosis of nature. Genius detects through the fly, through the caterpillar, through the grub, through the egg, the constant individual; through countless individuals the fixed species, through many species the genus; through all genera the steadfast type; through all the kingdoms of organized life the eternal unity.—EMERSON, History.

A MODERN SOCRATES: A PHILOSOPHICAL PARALLEL

By A. J. HAMERSTER

Discoursing on the relation between Master and pupil, Mr. Hamerster concludes his article commenced in our February number. In April will follow an Appendix on the lineage of the Theosophical Movement and some of its protagonists through the ages.

Pairs of Opposites

TOWARDS the close of the previous instalment—as the justification of Socrates' and C. W. Leadbeater's seeming partiality in taking pupils—I drew attention to their appeal to the "impersonal" power, of his Daemon in the case of the former, and of his Master in the case of the latter. But it must not be understood that I wanted thereby to establish, in any absolute sense, that in the relation between teacher and pupil, between Master and disciple—in short, in all "education" which deserves that name—there is not a strong "personal factor" as well. On the contrary, there is in that relation such a close intimacy as may well be likened to that strongest of all personal ties which exists between a mother or a nurse and her infant, or between a midwife and the child she helps to bring to birth. It is certainly not accidental that Socrates compares his art of educator of the young to that of a midwife, he himself being the son of a midwife.

Against one thing a Theosophist has to guard himself before all else,

that is against "one-sidedness." It is a mistake which makes for narrowness, intolerance and discontent; it is the cause of much unhappiness. One of the greatest truths of ancient Hindu philosophy is the recognition of the "pairs of opposites" as the all-governing principle of manifestation. Its general idea, namely that in all manifestation there are always *two* opposites involved—like day and night, good and evil, spirit and matter—is on the whole easily grasped. But its deeper implication, namely that the two form a "pair," that is "one whole," like the blades of a pair of scissors for example, mostly escapes notice. Superficial thought generally is content to take sides with one against the other, not seeing the fuller life that is present in the unity of both sides, in the two-in-one. Neither scissor blade by itself can cut even the flimsiest of materials; both together, the left *and* the right, the upper *and* the lower, in co-operation, can act as planned in their construction, as embodied in their constitution, i.e. can really fulfil their destiny.

I have heard the complaint voiced against the policy of our President, that he tries to receive and hold together in the one embrace of The Theosophical Society, all the differences of opinion, of conviction, of Theosophical doctrine, that may ever be conceived. In his own words—one of those happy, characteristic phrases that constantly flow from his pen and tongue—we should all “*agree to differ!*” For this he has been reproached as unprincipled, whereas the critics really show a curious lack of principle by ignoring the one supreme principle which is, as said above, the one law of all manifestation, by which all differences, contrasts, opposites, are equally balanced in the perfect equilibrium of the unity of the whole.

The Personal and the Impersonal

The particular pair of opposites that concerns us here, and between which we shall have to try to strike a balance, is the personal and the impersonal. It has been said that the teachings of Annie Besant and C. W. Leadbeater, “especially since 1925,” have “emphasized personal factors [among other things], which Madame Blavatsky regarded as superstitious.”¹ Now if it be true that H. P. Blavatsky indeed looked on “personal factors” in such a way, she herself must have been the most superstitious of all persons. Reading through her *Letters to A. P. Sinnett*, one is continually and forcibly struck as to how strongly she makes her own relation to her Master a personal matter.

¹ The references are at the end of the article.

One or two examples may illustrate this.

The first instance approaches in character the ardent protestations of a romantic love, voicing the intimate cravings for the personal and actual presence of the beloved. “I saw Master ever since my childhood. . . . Went to India in 1856, just because I was longing for Master. . . . Passed weeks and months with the Masters, in Egypt and in Tibet.”² Another passionate outburst was written on the day of her twentieth anniversary: “Nuit mémorable! Certaine nuit par un clair de lune qui se couchait á Ramsgate, 12 Août 1851, lorsque je rencontrais le Maître de mes rêves!! Le 12 Août—c’est Juillet 31 style Russe, jour de ma naissance—*Vingt Ans!*”³ And what shall we say of the lover’s despair at the absence of the beloved, and of her jealousy of favours shown to third persons, as exhibited in the following lines, written not when she was only twenty years old, but when she had already crossed the line of half a century? “I neither saw nor felt HIM for the last 48 hours [Oh, eternity!]. What ails him I know not. Why should he not tell me *direct* that he wanted me to go to you; and what business had he to go and make you an intermediary just as if I do so sooner for you than for him! He knows that I am but a SLAVE and that *He* has the right to order me about without consulting my taste or desire.”⁴ Finally an example of how the Master may be conceived as one’s personal God and Creator, and thus worshipped and adored: “I venerate the Master, and worship *My Master*, the sole

creator of my inner Self, which but for His calling it out, awakening it from its slumber, would have never come to conscious being, not in *this* life, at all events."⁵

One-sidedness

Some perhaps there are who cannot read these passages without aversion—in the West at least, not in the East—as expressions of personal adoration and hero-worship. Probably it is a question of temperament, certainly of narrowness, of "one-sidedness," of inability to perceive and appreciate the other side. All great mystics of all climes have invariably given voice to the same sentiments. As such, H. P. Blavatsky was only one in a glorious galaxy of witnesses to the very intimate personal relation existing between teacher and pupil, between the divine and the human.

What shall we say as to the reproach to Annie Besant and C. W. Leadbeater of having over-emphasized those same personal factors? I have never read or heard anything from them regarding their relation to the Masters, that even approaches the strong personal note sounded by H. P. Blavatsky. If, therefore, one cannot refrain from accusing somebody of having overstressed personal factors, it were juster to expose as the real sinner . . . the first Messenger of modern Theosophy, rather than her two great immediate successors. And if it is replied that not one of the above quotations was taken from H. P. Blavatsky's published works, but that all come from her private letters, I would rejoin that this only proves the better my conten-

tion that there are always two sides to every problem, to every manifestation of life, *in casu* the personal and the impersonal, the private and the public life, the esoteric and the exoteric.

In Socrates' and C. W. Leadbeater's case we have already met with their appeal to the impersonal power and election of a pupil by the one's Daemon and the other's Master. We have now to turn to the other side, the very pronounced effect the intimate personal relation and intercourse between Master and pupil has on the latter, a relation which implies not only a constant association and inseparable companionship, but often even a direct physical contact, a relation therefore which in this last aspect can easily give rise (and has done so) to the coarsest misunderstandings and cruelest calumnies.

Rapid Progress

After this digression by way of an introduction to the second part of our argument, let us now return to Plato's dialogue, the *Theages*, the foundation-stone for our observations. Socrates is going to explain to Theages, who is aspiring to become his pupil, how that intimate personal contact between master and pupil works. But before he does so, the more general point of the necessary close companionship between the two has to be discussed. The boy had noticed that those who became Socrates' disciples made rapid progress, and soon surpassed all others. Now he was told that even so there was a difference between those whose association with the philosopher was "favoured by the power of his

Daemon," and who because of that "in a short time made a great proficiency." For, Socrates goes on to say :

Socrates. Of these, some possess this advantage with firmness and stability; but many, as long as they are with me, advance in a wonderful manner, but when they leave me, they again differ in no respect from other men. This, Aristides, the son of Lysimachus and grandson of Aristides, once experienced: for, associating with me, he made a very great proficiency in a short time; but afterwards he sailed from hence, in order to engage in some military expedition. When he returned, seeing me, after he had saluted me, and some conversation had passed between us, he said: A ridiculous circumstance has happened to me, Socrates. What is it, said I. It is this, said he, that before I went to the army, I was able to converse with any man whoever he might be, nor did I appear to be inferior to any one in argument, so that I sought after the company of the most elegant men; but now, on the contrary, I shun any one whom I perceive to be learned, so ashamed am I of my own vileness. But, said I, whether did this power leave you suddenly, or by degrees? By degrees, he replied.

It is well perhaps—in view of the fact that the *Theages* is regarded by many scholars as a spurious work, as well as in support of my contention that it is nevertheless a thoroughly Platonic work in spirit—to reproduce here a passage from an avowedly genuine work of Plato, the *Theaetetus*. In this dialogue is found the long digression to which an allusion was made before, in which Socrates compares his labours in the educational field to the labours of the midwives. I quote the conclusion only:

Socrates. Well, my art of midwifery is in most respects like theirs [of the midwives]; but differs, in that I attend men and not women, and I look after their souls when they are in labour, and not

after their bodies: and the triumph of my art is in thoroughly examining whether the thought which the mind of the young men brings forth is a false idol or a noble and true birth. And like the midwives, I am barren, and the reproach which is often made against me, that I ask questions of others and have not the wit to answer them myself, is very just—the reason is, that the god [Socrates' Daemon] compels me to be a midwife, but does not allow me to bring forth. And therefore I am not myself at all wise, nor have I anything to show which is the invention or birth of my own soul, but those who converse with me profit. Some of them appear dull enough at first, but afterwards, as our acquaintance ripens, if the god is gracious to them, they all make astonishing progress; and this in the opinion of others as well as in their own. It is clear that they never learned anything from me; the many fine discoveries to which they cling are of their own making. But to me and the god they owe their delivery. And the proof of my word is, that many of them in their ignorance, either in their self-conceit despising me, or falling under the influence of others, have gone away too soon; and have not only lost the children of whom I had previously delivered them by an ill bringing up, but have stifled whatever else they had in them by evil communications, being fonder of lies and shams than of the truth; and there are many others. The truants often return to me, and beg that I would consort with them again—they are ready to go to me on their knees—and then, if my familiar [Daemon] allows, which is not always the case, I receive them, and they begin to grow again. Dire are the pangs which my art is able to arouse and to allay in those who consort with me, just like the pangs of women in childbirth; night and day they are full of perplexity and travail which is even worse than that of women.⁶

Falling Back

In the previous instalment we have seen that Socrates' and C. W. Leadbeater's pupils were observed to stand as it were "in a class apart," possessed of certain qualities and powers that seemed to

mark them out for an extraordinary career, not necessarily in the ordinary world, but at any rate in the spiritual field. Yet, how many of them, when once they had said farewell to their novitiate and their preceptor's presence, and were left to their own resources, have been a source of disappointment, to the onlookers at least, if not to their teacher, by falling back entirely or nearly so, to the level of a commonplace man in a commonplace world. I have heard this fact adduced as a serious objection against C. W. Leadbeater's educational abilities and methods of occult training, the results obtained apparently not enduring. It is without doubt a similar objection that Socrates is meeting in the above passage by the example of his erstwhile pupil, Aristides, as confessed by the latter himself. And indeed, it is only ignorance of the occult side of the "close association" between master and pupil, that can throw the burden of such seeming failure entirely on the preceptor instead of on the pupil and the circumstances, or on karma. That occult side is elaborated in the further conversation between Socrates and Aristides. The latter having answered, as we have seen, that the power which he possessed when still a pupil had deserted him gradually after he had gone away, Socrates questions him still deeper.

Socrates. When was that power present with you, said I. Was it present while you were learning something from me, or was it in some other way? I will tell you, said he, Socrates, a thing incredible indeed, by the gods, but true: for I never, at any time, learnt anything from you, as you know, but *I made a proficiency*

when I associated with you, even if I was only in the same house that you were, though not in the same room with you. I also appeared to myself to improve much more when, being in the same room with you, I looked at you when you spoke, than when I looked another way. But I made by far the greatest proficiency when I sat near you and touched you. Now, however, said he, all that habit has entirely fled.

The last sentence but one reminds us strongly of that scene in the prison at Athens, described in the February THEOSOPHIST, when Socrates touched Phaedo's hair, wishing evidently to impart the last blessing of that power within him, which was so effective in awakening in his pupils the best of which they were capable. But however beautiful that tender parting may be, even the intimacy of contact displayed in it—undoubtedly, as appears from Aristides' words also, an ordinary occurrence in the life of master and pupil, as well as a sacred and especially effective means for attaining certain definite ends—has been misjudged and defiled by the impure thoughts of irresponsible calumniators.

Spiritual Induction

In the East this occult influence of the Master's near presence over the unfolding of the pupil's own powers has been much better understood. Four lawful or regular means are recognized as contributing towards the soul's progress. They are: 1. Association with the wise; 2. Hearing and reading; 3. Study and meditation; 4. Practice in daily life.⁷ The first is, of course, the one that concerns us here. It plays an important part in ancient Hindu education. Says

the *Mahābhārata* in its twelfth book, the *Sānti Parva*, chapter 300: "A person becomes like those with whom he dwells, and like that which he reverences, and like that which he wishes to be . . . like a piece of cloth catching the dye in which it is steeped."⁸

Perhaps even a better simile to make its working clear, is to think of it as a "spiritual induction." If we turn to the dictionary for the ordinary meaning of the word "induction," we find that it is "the bringing about of an electric or magnetic state in a body by the proximity (without contact) of another electrified or magnetized object."⁹ C. W. Leadbeater himself has given us a description of the process in similar terms of modern science. Having first spoken of the advantages of the life of a hermit, he then compares with it the life of the pupil, which he deems of even greater benefit. "The man who lives perpetually in the presence of one already upon the Path has a still greater advantage. Such a teacher has by the hypothesis already calmed his vehicles and accustomed them to vibrate at a few carefully selected rates instead of in a hundred promiscuous frenzies. These few rates of vibration are very strong and steady, and day and night, whether he is sleeping or waking, they are playing unceasingly upon the vehicles of the pupil, and gradually raising him to his teacher's key. Nothing but time and *close association* will produce this effect; and even then not with every one, but only with *those capable of being attuned.*" The last words, in Socrates' style, would read "those whom the Dae-

mon favours," or in C. W. Leadbeater's own style, as his Master's delegate, "those whom the Master elects," or again in more general terms, "those whom Karma allows." But whether Daemon, or Master, or Karma, or all three together, the idea and the reality behind it are the same in every case.

"Theages Speaks Well"

It remains only to give Socrates' and both his interlocutors' concluding words.

Socrates. Such, therefore, O Theages, is the association with me; for if it please divinity, you will make a very great and rapid proficiency; but you will not, if he does not please. See then, whether it is not safer for you to be instructed by some one of those who have power over the benefit, or not, just as it may happen.

Theages. It appears to me, therefore, Socrates, that we should act in this manner, *viz.* that we should make trial of this daemonic power by the associating together. And, if he is favourable to us, the best consequence will ensue; but if he is not, then let us immediately consult what is to be done, whether we should associate with some other, or *endeavour to appease the divine power, that is present with you, by prayers and sacrifices,* or any other means which our diviners teach.

Demodocus. Do not oppose the lad any longer, Socrates, in these things: for *Theages speaks well.*

Socrates. If it appears proper thus to act, let us do so.

I have spoken before of some who grumbled and resented their not being admitted to certain preferments. It were better to preserve one's equanimity, and to follow Theages' injunction in such a case, by trying to appease the powers that be, or one's karma, through "prayers and sacrifices." *For Theages speaks well,*

Learning Is Remembering

One word more. We heard Aristides confess in the *Theages* that he never learned anything from Socrates, and we met almost the same words in the *Theaetetus*. Plato's doctrine that all learning is but remembrance embodies a profound truth, too much lost sight of in education. The same idea is found in the familiar adage—"the Adept is not made, he becomes"—quoted by the Master Koot Hoomi in a letter of October 1882, as well as by H. P. Blavatsky seven years earlier in an article called by her "My First Occult Shot."¹⁰ The process of learning is an unfolding, an *outbreathing* as it were, not an intaking, however paradoxical this may sound in many ears. Within oneself is found the ultimate source from which proceeds all growth, all progress. The outer world gives but the occasion, the opportunity for evolution, is but the field of exercise for the powers of the soul. The sun may shine, the cloud rain, the wind bring fresh air, whereby the plant is given the possibility to grow, but the will to grow comes

from within, and the actual growing can be done only by the plant itself. Nothing else can do it. Let the teacher then be like the sun and the wind and the rain, and as generous as they, but let him not try to force the growth, or determine it in any way.

It was thus that I knew C. W. Leadbeater. Three years have passed since he left us. As a tribute to his memory, I have conceived the foregoing; as a help also, however inadequate, for others who, like him and Socrates, have taken the education of the young as their province.

REFERENCES

- ¹ THE THEOSOPHIST, December 1935, p. 239.
- ² *Op. cit.*, pp. 150-153.
- ³ THE THEOSOPHIST, August 1931, p. 558.
- ⁴ *H.P.B.'s Letters*, p. 13.
- ⁵ *Ibid.*, p. 104.
- ⁶ *Op. cit.*, pp. 150-1.
- ⁷ Cf. *Invisible Helpers*, ch. 15; *The Masters and the Path*, 2nd ed., pp. 196-9.
- ⁸ Pratap Chandra Roy's translation.
- ⁹ *The Concise Oxford Dictionary*.
- ¹⁰ Cf. *The Mahatma Letters*, p. 310. *H. P. B.'s Complete Works*, I, 49, 51. *H. P. B.'s Scrapbooks*, I, 35. THE THEOSOPHIST, September 1906, p. 492.

A COLLEAGUE'S TRIBUTE TO C. W. LEADBEATER

"Our world is not the world of transient phenomena, but the world of Power, of Wisdom, of Right Activity, and we both strive together to serve the Elder Brethren, careful only to make ourselves the channels of the One Will in the service of which is perfect freedom."—ANNIE BESANT.

LORD TENNYSON: THE SECRET CYCLES

BY S. MEHDI IMAM

Tennyson's knowledge of spiritualism and psychic phenomena tinges his verses as insistently and illuminatingly as every other phase of evolution as he understood it. This is evident in the verses quoted below. Next issue Mr. Mehdi Imam will discuss Tennyson's conception of evolution under the periodic law, and his mystic states of consciousness.

*"No sudden heaven, nor sudden
hell, for man,
But thro' the Will of One who
knows and rules . . .
Aeonian evolution, swift or
slow,
Thro' all the Spheres."*

(The Ring).

PLUME of seraph and of angel, larger lights and lesser, shining peoples, planes and places, have crept forth from the dark. Heaven without us and within, crystal body, auric colours, viewless lips in meeting, have fluttered down the medium of the Poets' mind. Turn a stone; they start a wing. Lift the moss; there springs a face. Splash the fountain; stirs a cherub. The air is thick with populace. Unseen hands are ministrant. All is movement and marvel. Whence the motion of the Universe? Science leaves us at the threshold, answers not why gravitation holds the lamps of heaven in balance. Why should atom wed with atom to make the

orbs of light? Why should the electron, with fast and faster frequency, pass into vibration? Why should corporeality turn into the incorporeal? Why should waves be tossed in ocean; mountains crack; tempest burst? The moving operation, without the operating Mind? Masonry and building without the Architect? Flame and force of enginery without the Engineer? Science shirks the question; the poets pass the reply. The Craftsman, hid in vapour, "dark in murk," toils beyond the gloom. The order and sequence of Science, rise of planet and sun, cycles of earth and man, are born of the Breath of the Breather who builds in the Far. And His law is cyclic evolution.

A cycle is a period or round of activity. It appears as the ebb and flow in the movement of the waters, as diastole and systole in the beating of the heart. Whether the Life-wave evolves a mineral, a plant or a man, it does so through a pre-arranged pace or rhythm.

The special mark of Tennyson is the idea of this cyclic movement. Be it the trickling of the rivulet to the sea, be it the brook threading its way through fern, field and flower to "join the brimming river"; be it King Arthur born from the Deep and returning to the Deep; be it the Soul of Halam marching from his earthly state; be it Tennyson's own self at sunset preparing for the passage across the waves; it is ever the "onward-sloping" "motions infinite" which make steadily for one dim goal. The sense of the Secret Cycles haunts his works.

Psychic Phenomena

I shall divide this chapter into two parts; showing first the continuity of the psychical theory in Tennyson, and secondly the cyclic evolution which is the dominating tenor of his poetry.

Tennyson's poems are replete with instances of materialization, the direct voice phenomena, psychometry, and the radiations of the subtle body. He follows close upon the track of Keats, Byron, and Shelley. In the *Idylls*, King Arthur materializes in "a momentary likeness" before the order of the Round Table:

I beheld
From eye to eye thro' all their Order
flash.
A momentary likeness of the King:
And ere it left their faces, thro' the
cross
And those around it and the Crucified,
Down from the casement over Arthur,
smote
*Flame colour, vert and azure, in
three rays,*
*One falling upon each of three fair
queens,*

Who stood in silence near his throne,
the friends
Of Arthur, gazing on him, tall, with
bright
Sweet faces, who will help him at his
need.

(*The Coming of Arthur*, ll. 268-278).

The Spiritual Intelligences in the higher planes speak with colour language, not with words. Each colour is the index of a thought. The rose-hue represents love; green, sympathy; and blue, devotion. *Flame colour, vert and azure—in this passage are the three rays of love, understanding and devotion, which are radiated upon the three queens.* The triple rays are the communication of these thoughts. Mr. Hodson through clairvoyancy sees the colour-language of the angels in the same way as Tennyson. "Over the angel's head was a continuous radiation of colour, which rose above him in bands of varying size and varying degrees of luminosity. Suddenly another angel, chiefly blue in colour, stood near the first and the two engaged in conversation." . . . They "spoke" both with their hearts and with their minds, "for colours and symbols appeared in both the emotional and mental matter of their auras . . . the main theme of the first angel found its natural expression *through a soft, pale, green, like that seen in a summer sunset sky . . . it represented deep sympathy and complete understanding*"—*The Coming of the Angels*, by Geoffrey Hodson, p. 76. In the *Idyll of Guinevere*, King Arthur dematerializes:

more and more
The moony vapour rolling round the
King,

Who seem'd the phantom of a Giant
in it,
Enwound him fold by fold, and made
him gray
And grayer, till himself became as mist
Before her, moving ghostlike to his
doom.

(*Guinevere*, ll. 595-600).

The "moony vapour" appears to be the ectoplasmic matter which enwinds the king in its folds. In actual reality it appears as white moon-like strips of substance. It usually rolls out of the mouth of the medium and "fold by fold" takes the shape of a face or figure. The "phantom of a Giant" in the centre of the vapour is the ectoplasmic mould of the King formed out of the ectoplasmic matter. The "gray mist" is the ectoplasm in slow dissolution.

Thought-Forms of Beauty

In Tennyson, thought has the same power to build a world of actuality as in Shelley and Byron. It rears the illusions as well as exposes the truth unheard and unseen, it makes all that which we hear and see :

Alway the inaudible invisible thought,
Artificer and subject, lord and slave,
Shaped by the audible and visible,
Moulded the audible and visible ;

(*The Lover's Tale*, Bk. II, ll. 102-5).

The lover shapes the thought-matter as the exact record—the actuality and not the dream—of the love-glance :

So home I went, but could not sleep
for joy,
Reading her perfect features in the
gloom,
Kissing the rose she gave me o'er and
o'er,

And shaping faithful recbrd of the
glance
That graced the giving.
(*The Gardener's Daughter*, ll. 174-8).

So the thought-form of Beauty is a solid shape, made of the "running fires" and the "fluid range" of etheric forces :

' It is man's privilege to doubt,
If so be that from doubt at length,
Truth may stand forth unmoved of
change,
An image with profulgent brows,
And perfect limbs, as from the storm
Of running fires and fluid range
Of lawless airs, at last stood out
This excellence and solid form
Of constant beauty.

(*Confession of a Sensitive Mind*,
ll. 143-51)

The thought-form of sorrow is also built up of vibration and rises as the walls of Ilion to the breath of music :

Hear me, for I will speak, and build
up all
My sorrow with my song, as yonder
walls
Rose slowly to a music slowly breathed,
A cloud that gather'd shape: for it
may be
That, while I speak of it, a little while
My heart may wander from its deeper
woe.

(*Oenone*, ll. 39-44).

To the clairvoyant, the thought-form actually evolves as "a cloud that gathers shape." When the thought is weak, it appears as a vague cloud or mist; when strong and penetrating, it has definite outline. The picture of the devotional thought-form is thus described in Theosophy :

"In many a church one may see a great cloud of deep dull blue floating over the heads of the congregation—indefinite in outline, because of the indistinct nature of the

thoughts and feelings which cause it."—*Thought Forms*, by Annie Besant, p. 44.

Materializations

The subtle body which we encountered in Shelley has frequent mention in Tennyson's pages. Maud's room, for instance, is lit by her radiant body :

Maud's own little oak-room
(Which Maud, like a precious stone
Set in the heart of the carven gloom,
Lights with herself, when alone
She sits by her music and books.)

(*Maud*, part XIV, stanza II, ll. 1-5).

Her lover sees the hand of her spiritual body, white as the ocean foam, glide by his window like a beam of the seventh plane :

And I thought as I stood, if a hand,
as white
As ocean-foam in the moon, were laid
On the hasp of the window, and my
Delight
Had a sudden desire, like a glorious
ghost, to glide
Like a beam of the seventh Heaven,
down to my side,
There were but a step to be made.

(*Maud*, part XIV, stanza II, ll. 9-14).

Sir Galahad's physical body—the mortal armour with weight and size, heart and eyes—turns into the body of the finer air—that is the subtle body :

Stricken by an angel's hand,
This mortal armour that I wear,
This weight and size, this heart and
eyes
Are touched, are turn'd to finest air.
(*Sir Galahad*, stanza 6, ll. 9-12).

The lover in "The Princess" sees the physical body as forms or hollow shows just as Shelley does in the "Witch of Atlas." Even the

Princess, the sweet Ida, is no more than a shadow,

I saw the forms: I knew not where
I was:
They did but look like hollow shows;
nor more
Sweet Ida."

(*The Princess*, part VII, ll. 133-5).

The lover passes into a trance :

I could no more, but lay like one in
trance,
That hears his burial talk'd of by his
friends,
And cannot speak, nor move, nor make
one sign
But lies and dreads his doom."

(*The Princess*, part VII, ll. 151-4).

His subtle body mingles with the subtle body of Ida :

She turn'd; she paused;
She stoop'd; and out of langour leapt
a cry;
Leapt fiery Passion from the brinks
of death;
And I believed that in the living world
My spirit closed with Ida's at the lips;
Till back I fell, and from mine arms
she rose
Glowing all over noble shame; and all
Her falser self slipt from her like a
robe,
And left her woman, lovelier in her
mood
Than in her mould that other, when
she came
From barren deeps to conquer all
with love;
(*The Princess*, part VII, ll. 154-64).

The "falsar self" of the Princess, her physical body, is slipping from her like a robe or sheath—the "other mould." The glow of shame is made manifest in the thought-radiations of the subtle body. A naked body, decked by the Graces with the auric lights, she glides out of the lover's view :

And down the streaming crystal
dropt; and she
Far fled by the purple island-sides,

Naked, a double light in air and wave
 To meet her Graces, where they
 deck'd her out
 For worship without end; nor end of
 mine,
 Stateliest, for thee! but mute she
 glided forth,
 Nor glanced behind her, and I sank
 and slept,
 Fill'd thro' and thro' with Love, a
 happy sleep.
 (*The Princess*, part VII, ll. 165-72).

The flow of the auric radiations is indicated in the "streaming crystals." In the "double light in air and wave" we have a reference to the etheric double and the still more subtle body within.

In "The Lover's Tale" Tennyson gives us an example of psychometry or crystal-gazing. A picture, pencilled by the pair in their first initiation into love, the bond and seal of early friendship, when gazed upon after their severance in later years, stirs with psychic life:

We gazed on it together
 In mute and glad remembrance, and
 each heart
 Grew closer to the other, and the eye
 Was riveted and charm-bound, gazing
 like
 The Indian on a still-eyed snake, low-
 couch'd—
 A beauty which is death; when all at
 once
 That painted vessel, as with inner life,
 Began to heave upon that painted sea;
 An earthquake, my loud heart-beats
 made the ground
 Reel under us, and all at once, soul,
 life—
 And breath and motion, past and
 flow'd away
 To those unreal billows:
 (*The Lover's Tale*, part II, ll. 182-93).

Both man and maid are carried away by the psychic winds:

Round and round
 A whirlwind caught and bore us;
 mighty gyres

Rapid and vast, of hissing spray wind-
 driven
 Far thro' the dizzy dark.
 (*The Lover's Tale*, part II, ll. 193-6).

The man clasps the waist of the girl till her physical frame turns into the lightness of the subtle body dissolving in his arms:

Aloud she shriek'd:
 My heart was cloven with pain; I
 wound my arms
 About her: we whirl'd giddily: the
 wind
 Sung; but I clasp'd her without fear:
her weight
Shrank in my grasp, and over my
 dim eyes,
 And parted lips which drank her
 breath, down-hung
 The jaws of Death.
 (*The Lover's Tale*, part II, ll. 196-202).

Lastly he throws aside the empty phantom—the subtle-body—and returns to waking consciousness:

I, groaning, from me flung
 Her empty phantom: all the sway
 and whirl
 Of the storm dropt to windless calm,
 and I
 Down weltered thro' the dark ever and
 ever.
 (*The Lover's Tale*, part II, ll. 20-25).

At another moment, in another vision, he sees the girl's subtle body by the vacant bier rising from the corpse:

I turn'd: my heart
 Shrank in me, like a snowflake in the
 hand,
 Waiting to see the settled countenance
 Of her I loved, adorn'd with fading
 flowers.
 But she *from out her death-like
 chrysalis*,
 She from her bier, as into fresher life,
 My sister, and my cousin, and my
 love,
*Leapt lightly clad in bridal white—
 her hair*
Studded with one rich Provence rose.
 (*The Lover's Tale*, part III, ll. 46-54).

We may regard the "bridal white" in which his love is "lightly clad" as the luminous body, and the rich Provence rose as the throbbing ball of golden light, the central energy of the soul which the clairvoyant Davis (as we saw in the chapter on Keats), described as rising from the dead body. This glow at the tip-top of the man's head, Keats calls in "Endymion" an "orbéd drop of light." In the present passage the glow is rose-red because it is kindled by the flame-colour of affection. Nor does the lover in this poem miss the Silver Cord, or astral chain, between the physical and subtle bodies, whose severance causes death.

Then it seem'd as tho' a link.
Of some tight chain within my in-
most frame
Was riven in twain: that life I
heeded not
Flow'd from me, and the darkness of
the grave,
The darkness of the grave and utter
night,
Did swallow up my vision; at her
feet,
Even the feet of her I loved, I fell,
Smit with exceeding sorrow unto
Death."

(*The Lover's Tale*, part I, ll, 596-603).

This astral cord is figured in the "link of some tight chain," and the "inmost frame" is the subtle body which is as an invisible sheath bound to the physical.

(*To be concluded*)

DEDICATION

Mr. Mehdi Imam is dedicating his forthcoming book, in which will appear this chapter on Tennyson, to his father, the late Mr. Syed Hasan Imam, Barrister-at-law; Judge of the Calcutta High Court 1911-16; President of the Indian National Congress 1918; Representative for India at the League of Nations Sessions 1923:

"These pages are dedicated to a great man who has passed the bounds of mortality. In his country, he rose to a "noonday splendour," both personal and public. He had birth, rank, fortune, genius, consecrated by a courageous career to the cause of Humanity. We shall nevermore see his face upon this kindly earth. But if the lamp may flicker praise to him that lit it, if the river may hearken to the source that sped it, if the child may murmur of his Sire; these words may stir the still cold hands warmed now by a sunnier climate than he ever knew. Faith fails not, deludes not. His Spirit speaks from the realms of Light: All is well—peace in the sunset, and an Awakening where the dew is never heavy on the grass and where lips of parting never bid adieu."

JESUS CHRIST'S WORK FOR A CHANGE OF HEART

BY M. S. RAMASWAMY AIYAR

Drawing on Apocryphal as well as Canonical sources, Mr. Ramaswami Aiyar contends that Jesus' replies to the official spies and to his judge at the military trial at Jerusalem were a direct challenge to the rule of the Roman Caesar and his tetrarchs in Palestine. Hence Caesar's offer to make Jesus a King, which Jesus refused, and the swift official action which culminated in his death. Contrary to the traditional view, our author lays the responsibility for his death not on the Jews "for blasphemy against God," but on Rome.

The Roman Empire

IN those days the Roman Empire extended from England in the west to Parthia (Persia) in the East, and wishing to retain the hegemony of the world Rome felt jealous of the rise of Parthia. Palestine lay in between Rome and Parthia, and a discontented Palestine helped the Parthian rise. Let me relate here certain dramatic events not generally known, which I have constructed out of Coptic (Egyptian) fragments narrating the Ministry and Passion of Jesus. Though not much information is contained in these fragments, yet they contain clues enough to enable us to fill up the gaps.

Tiberius (as said before) was Caesar at this time. Believing that the friendship of a person of Jesus' character would be an asset to the Empire, he imagined he could easily win Jesus' friendship by offering him a throne. To look behind Caesar's move, we must realize the

conditions which then existed in Palestine. When Herod the Great died in 4 B.C., he divided his kingdom among his three sons. Judea went to Archelaus; Galilee Perea (as stated before) to Herod Antipas, and Itruria and Trachonitis to Herod Philip. When Archelaus disobeyed Augustus Caesar, he was exiled to Vienna, and Judea came under the direct administration of the Romans in A.D. 6. While Herod Antipas and Herod Philip were allowed to rule their Native States under Roman supremacy, the Judean throne was kept vacant, even after Tiberius succeeded Augustus in A.D. 14. The deposition of Archelaus deprived Judea of even the external appearance of a semi-independent State and when the Judean throne was kept vacant for a long time even the humblest peasant felt that the land of his forefathers was no more his but the Gentile's. Feelings such as these not only kept alive the discontent,

but also contributed to swell its volume. The one person who could allay the discontent was Jesus.

Jesus Refuses a Throne

Tiberius was a statesman and a diplomat, and the Apostle John whom Jesus loved was ambitious. Tiberius found in Jesus' love for John and in John's ambition a way for his move. When Herod Antipas carried tales against his brother, Herod Philip, to Tiberius, the Caesar placed Herod Philip under a sort of Court of Wards and appointed a Roman officer named Carius to manage Herod Philip's territories. The Apostle John was induced by this Carius to visit Rome to interview the Caesar. Tiberius received John with honour and suggested that Jesus should fill the vacant Judean throne. Herod Antipas, tetrarch of Galilee, who came to know of the happenings, looked on them with disfavour. The Apostle appears to have fallen in with Tiberius' suggestion. But Jesus declined the honour. The motive for the refusal will be clear later on. The matter was allowed to drop for a time. Obviously because the unrest did not cease and Jesus continued his labours, the matter was again taken up.

Since Jesus refused the offer on the previous occasion, Tiberius appears to have thought out a well planned scheme to prevent Jesus from refusing the offer again. Officers were sent to Palestine to consult Pilate in the matter. Probably because Herod Antipas did not favour the idea on the former occasion, or because Jesus was a Galilean, the officers of Pilate and

Tiberius held consultations with Herod Antipas. Apparently because Herod Antipas wished to add Judea to his own territory, or because Jesus was his subject, Herod disapproved the idea. Antipas seems to have expected Pilate also to fall in with his views. But there were other considerations. Jesus was the idol of the people: the people might hail the nomination and the unrest might die: or Jesus himself after nomination might desist from further agitation: or Jesus on appointment might lose his hold on the masses through the people suspecting that he was working for his private ends. Considerations such as these must have weighed with Pilate, as he was on the spot. Whatever the reason, overruling Antipas, Pilate fell in with Tiberius' idea. And enmity arose on this account between Herod and Pilate. (It is to this enmity spoken of by the Coptic Gospel that Luke XXIII, 12 undoubtedly refers).

Jesus was not the person to hanker after a throne to glorify himself. John XIII, 13-17 shows that he thought that power and influence were bestowed on men not for selfish ends but for greater service to their fellow-beings. To be nominated King by Tiberius would mean making Jesus a puppet under him like Herod the Great's sons, and perpetuating the existing conditions in Palestine. Jesus apparently had admirers among the ruling classes in Rome, who sympathized with him. In any case Jesus came to know beforehand from the messengers of one Theophilus (probably the one referred to in Luke 1, 3) that Tiberius would even

forcibly make him King in case he refused the offer, so Jesus hid himself in a wild mountain cave to avoid the catastrophe. It is to this unwelcome forced honour that Canonical John VI, 15 undoubtedly refers, though the story there has been twisted in a different way, evidently purposely. A saintly worker's childlike stratagem thus foiled a mighty monarch's will and reduced his well planned schemes to naught.¹⁰²

The Kingdom of the Cross

Jesus had decided to win the Kingdom of God within the lifetime of his hearers¹⁰³ not through the favour of the Romans but through the Cross. The Coptic fragments hint at the Apostle John's approval of Tiberius' offer of the throne to Jesus. Peter too, like John, would have thought that when the kingdom could be had without the Cross, there was no necessity to bear the Cross. A patriot's path is strewn with temptations—strewn alike by friend and foe, only with different motives. Jesus himself makes it clear that temptations¹⁰⁴ cropped up on the way to deflect him from his course. The history of the times is obscure. And it must have been in regard to some such tempting offer once again from interested parties, which had Peter's approval, that Jesus rebuked him in the very strong language recorded in Matt. xvi, 20-28.

Just as fire trieth iron, so temptations test a man. Blessed is he that resists temptations, for he becomes a magnet to the world. Jesus had neither wealth nor in-

¹⁰² The references are at the end of the article.

fluence when he first entered public life. His possessions were a fragile yet active body, a sincerely winning tongue, and a deeply religious soul. With the help of these he won the hearts of men, and from the obscure status of a village carpenter rose within a short period of less than four years to such giddy heights of holy fame and power that Rome, the mightiest power on earth, sought eagerly for his friendship and offered him a throne to cement that friendship for its own safety. Rejecting that offer, because it brought no happiness or peace to his land, and in spite of his thwarters, caring only for the will of God¹⁰⁵ and seeking guidance in solitary prayers,¹⁰⁶ Jesus carried on his noble work through his soldiers of peace. Jesus knew that Herod Antipas (like the High Priest) was but a tool in Roman hands. Any threat issued by Herod Antipas (or the High Priest) could only be out of fear for the Romans. When on an occasion a Pharisee (probably a member of the Sanhedrim) warned Jesus to get out of Galilee lest Herod Antipas kill him there, Jesus made it plain that on the proper occasion he would go to the city of "the great king" (Jerusalem) in the name of God to claim the kingdom of his Father, and that he would perish in Jerusalem in the act if necessary and not in Galilee.¹⁰⁷

The Authorities Grow Nervous

The great Feast of Passover approached. Caiaphas, the High Priest (President of the Sanhedrim), afraid of Roman ire,¹⁰⁸ became nervous of Jesus' threat. Many influential members of the

Sanhedrim were secret followers of Jesus.¹⁰⁹ On a previous occasion even the police officers sent to arrest Jesus returned without arresting him, and reported their admiration of him to their superiors.¹¹⁰ So the High Priest was careful enough this time to issue a general order to all and sundry to report the whereabouts of Jesus so that the military might arrest him and prevent him from entering Jerusalem at the time of the Feast.¹¹¹ The pilgrims already gathered at Jerusalem for the Feast queried one another out of curiosity whether Jesus would be at the Feast in spite of the order.¹¹² Jesus was at Ephraim,¹¹³ taking rest and biding his time. Over and over again Jesus had said: "If any man will come after me let him deny himself, and take up his Cross daily and follow me."¹¹⁴ And on one occasion he went so far as to say: "And I, if I be lifted up, will draw all men unto me."¹¹⁵ He who had preached to the people to take up the Cross to the utmost, and who himself wished to be lifted upon it in order to draw all men unto him was not the one to quail before an order of arrest. At the beginning of his public career Jesus had sketched out his programme and had laboured thereafter for less than four years¹¹⁶ to carry it out. The time for the completion of the programme had come.

Jesus Enters Jerusalem

Palestine, according to my discoveries, was a South Indian colony. The ass today may be a degenerate animal, but 2000 years ago it was a noble beast, and it was the privilege of kings to ride upon it,

and that is why a noble breed of ass is even today known in South India as *Koveru kaluthai* (king-riding-ass). Jesus had laboured incessantly and tirelessly to change the hearts of the people for ushering in the Kingdom of God. And the people in return looked upon him as the Messiah and hailed him Son of God. With the advent of the Feast of Passover, the year acceptable to the Lord had arrived, and with its arrival the moment had come for him as God's son and Viceroy to claim his Father's kingdom from Caesar. So Jesus started on his march from Ephraim to Jerusalem with his trusted followers.¹¹⁷ On the way as they walked, the Apostles James and John (supported by their mother) requested Jesus to make them (James and John) chief Ministers in the Kingdom which he proposed to establish at Jerusalem.¹¹⁸ The remaining ten (probably headed by Peter) were angry with James and John for their request.¹¹⁹ It was then that Jesus gave advice regarding the manner in which State officials should be appointed and should conduct themselves,¹²⁰ which every State in the world would do well to treasure in its heart.

After reaching the outskirts of Jerusalem, Jesus called for an ass and mounted upon it—an animal that was symbolic of royalty,¹²¹ and in spite of the presence of the Roman Governor in the holy city, he slowly rode in as God's Son and Viceroy. There was great excitement in the city. When people heard that Jesus was coming they went forth to receive him with royal honours: along the route they hailed him with great shouting, and

the youth of Palestine assembled at Jerusalem gave him a rousing ovation when he reached the Temple—his Father's House.¹²² With the finish of the triumphant entry at the Temple during the great Feast of the Passover, the Kingdom had passed over from Caesar to God and the real theocracy had been fulfilled. Jesus' fame had spread far and wide. Some Greeks who had come to Jerusalem at the time, visited Jesus to have a *darsan* (vision) of his wonderful personality.¹²³

"Render Unto Caesar"

Regardless of the presence of the Roman Governor Jesus daily harangued the people in Jerusalem. Jesus knew that many influential men of Jerusalem sympathized with him secretly, but were afraid to make public that sympathy. He urged them now to come out and support him in the open, since he was but carrying out the will of God.¹²⁴ The crowd assembled for the Feast was enormous. Jerusalem was like a powder magazine at the time. Any tactless action on the part of the authorities would have set the magazine in flames. The authorities had to be very careful, since they were afraid of the people who were on the side of Jesus.¹²⁵ Spies were therefore sent to entangle Jesus in his public lectures, to arrest and hand him over to the Roman Governor.¹²⁶ With that end in view some of the spies sent by the Sanhedrim and supported by men from Herod's party¹²⁷ asked him during one of his lectures whether it was lawful to pay tribute to Caesar. Luke xx, 21-26 pictures that scene. Jesus called for a coin

and asked them whose effigy it bore. Caesar's, they answered. Said Jesus in reply therefore, *Apodote toimunta Kaisaros Kaisari, kaita tou Theou to Theo*. The Authorized Version renders the Greek thus: "Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's." The spies' question was a straight one. Practically all commentators I have read think that Jesus gave a diplomatic reply.¹²⁸ To give diplomatic replies to a straight question in critical moments would be to exhibit insincerity and cowardice. Jesus was Jesus because sincerity, fearlessness and truth were the very breath of his nostrils. Luke xx, 21-26, as given in the Protestant (Authorized Version) and in the Roman Catholic (Douay Version) Bibles should be read together carefully in this connection. Why did Jesus question the spy about the effigy on the coin? When God was not at all mentioned by the spies in their question, why did he import God into his reply: Was it an irrelevant importation? And why does the 26th verse (*vide* Roman Catholic Bible) say that the spies, unable to reprehend Jesus, marvelled at his words? If commentators had pondered over these points, they would not have thought that Jesus gave a diplomatic reply.

Before proceeding to explain the reply, let me say that *apodote* means "to give back."¹²⁹ "Render," as translated in the Authorized Version, is not a strict rendering of the Greek word. Now to understand correctly Jesus' reply, we must know certain facts. Some of them I have already stated. Let me restate them as well as others that are essential for the elucidation

of the reply: (1) The Jews (as a theocratic people) held God as their sovereign; (2) The national ruler as God's Son was looked upon as his Viceroy on earth; (3) It is a well known political maxim that coins should bear the emblem of the ruling sovereign and of none others; (4) Since God could not be represented on coins, Jewish coins (like the shekel) bore the emblem of the Temple or other sign symbolic of God and not of their national rulers; (5) As a covenanted people (Exod XIX, 5,6,8), God had ordered every Jew above the age of twenty (Exod xxx, 11-16) to pay him half a shekel as tribute money—It is to this tribute money that Matt. xvii, 24-27 refers; (6) In ancient times the authority of the King was considered to be co-extensive with the circulation of his coins, and (7) coins bearing his image were ultimately considered to be his private property¹³⁰; (8) When the Jews lost their independence, they lost with it the privilege of minting national coins with theocratic symbols, such as the Temple, etc.; (9) In the time of Christ foreign coins were in use in Palestine, and the Roman coins bore the effigy of Caesar.

The Spies Marvel

Now the Zealots would have appropriated Caesar's coins and utilized them for their own purposes, as the Zealotic leader Bar Cochabba did subsequently in A.D. 135. But Jesus, being a righteous man, would not touch another man's private property. Jesus imported God into his reply to show that he and none else was their sovereign; he questioned the spies about the effigy on the coin to show that

Caesar was a usurper of God's kingdom. When the points mentioned above are taken into consideration, what Jesus meant by his reply was this: Caesar, by putting his own figure on the coins and by circulating them in Palestine, claimed to be its sovereign, but God (not Caesar) was their sovereign. Caesar's coins (owing to their bearing his image) should not be kept, but given back to him as they were his private property, and tribute should be paid to God their King in coins (like the shekel) bearing emblems symbolic of God's Kingship (like the Temple, etc). That is why he said: "Give back therefore unto Caesar the things which be Caesar's and unto God the things which be God's." All present understood Jesus' statement regarding the return of Caesar's coins to Caesar not as tribute. So, as verse 26 of the Authorized and Douay Versions (read conjointly) observes, the spies marvelled at (the boldness of) the reply and could not reprehend him for his words before the people, owing to fear of them, and went away (as Matt xxii, 22 adds). It will thus be seen that Jesus gave a straight reply for which he had to pay, soon after, the penalty on the Cross.

Jesus full well knew that he would not be allowed to stay long and work. The work was greater than the workers, and without harmony among them the work could not be carried on. The future was not with him, but with his followers. Said Jesus to his Apostles: "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth

good for nothing, but to be cast out, and to be trodden under foot of men."¹³¹ "Salt is good, but if the salt have lost his saltness, wherewith shall ye season it? Have salt in yourselves, and have peace one with another."¹³² Of the twelve chosen by him one turned out to be a traitor in his camp. James, as well as John (whom Jesus loved), were ambitious men. In spite of his little failings, Peter was his hope.¹³³ But there were petty quarrels among the eleven regarding pre-eminence, and these quarrels might seriously affect the future work. So he instituted the Eucharist to bind them to him in one common bond, gave them parting advice to avoid these quarrels, and told Peter to strengthen the hearts of his colleagues.¹³⁴

(To be concluded)

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- Continued from page 442, February issue: ¹⁰² M. R. James, *Apocryphal New Testament*, pp. 147-49; Forbes Robinson, *Coptic Apocryphal Gospels*, pp. 175-9. ¹⁰³ Mark IX, 1; Luke IX, 27. ¹⁰⁴ Luke XXII, 28. ¹⁰⁵ John IV, 34; VI, 38. ¹⁰⁶ Mark I, 35. ¹⁰⁷ Luke XIII, 31-5. ¹⁰⁸ John XI, 47-8. ¹⁰⁹ John XII, 42. ¹¹⁰ John VII, 32, 45-6. ¹¹¹ John XI, 57. ¹¹² John XI, 56. ¹¹³ John XI, 54. ¹¹⁴ Matt. X, 38; XVI, 24; Mark VIII, 34; Luke IX, 23; XIV, 27. ¹¹⁵ John XII, 32. ¹¹⁶ Eusebius, *Ecclesiastical History*, Bk. I, Ch. 1. ¹¹⁷ John XI, 54; Mark X, 32. ¹¹⁸ Mark X, 35-7; Matt. XX, 20-21; Dummelow, *One Volume Bible Commentary*, p. 685. ¹¹⁹ Matt. XX, 24; Mark X, 41. ¹²⁰ Matt. XX, 23, 25-8. ¹²¹ John XII, 15. ¹²² Matt. XXI, 1, 10, 11-5; John XII, 12-13. ¹²³ John XII, 20-2. ¹²⁴ John XII, 42-50. ¹²⁵ Matt. XVI, 3-5; XXI, 46; John XII, 19. ¹²⁶ Luke XX, 20. ¹²⁷ Matt. XXII, 16. ¹²⁸ Dummelow, *One Volume Bible Commentary*, p. 658. ¹²⁹ *Cambridge Bible Series*, Rev F. W. Farrar's *Luke*, p. 309, notes. ¹³⁰ Abingdon, *Bible Commentary*, p. 988. ¹³¹ Matt. V, 13. ¹³² Mark IX, 50. ¹³³ Luke XXII, 31; Matt. XVI, 18. ¹³⁴ Luke XXII, 14-32; Matt. XVIII, 1-4.

The passions, the affections are not to be indulged in by him who seeks to KNOW; for they "wear out the earthly body with their own secret power; and he who would gain his aim—must be cold." He must not even desire too earnestly or too passionately the object he would reach: else the very wish will prevent the possibility of its fulfilment, at best—retard and throw it back.—"The Mahatma Letters," page 274.

OCCULT EXPERIENCES IN JAVA

By GEOFFREY HODSON

The prevalence of superstition and animal sacrifices in Java prompts Mr. Hodson to suggest ways in which Theosophists, and particularly Young Theosophists, should act with vigour and determination to eliminate or at least to minimize these evils. This view will be supported in his next article entitled "A Devi of the Southern Seas."

A PART from British India, ever incomparable, Java seems to be the most beautiful of all countries I have visited, and the most interesting from the occult point of view. Its scenic beauty is unsurpassed and, in part perhaps because of this, the island appears to be richer than many other countries in devic and nature-spirit life. Holy places of certain kinds exist in parts of Java, the greatest being the Boro-boedoer, and, its associated highly magnetized temple of the Mendoet.

Java is one of the most ancient of the inhabited countries of the world. Since Lemurian days, many powerful peoples have lived there and many great civilizations have been established. Part of the ancient culture still lives and is to be enjoyed in the Wayang (shadow) plays and dances, the court dances and in the gamelan-music. These transport us back to the days of old Atlantis, and revive before our eyes the culture of a once glorious past.

Apart from these, and perhaps the communal system of village life, little of past greatness remains. Religion, outwardly Mohammedan but basically animistic, is largely intermixed with superstition. The

ancient white magic has degenerated and the darker arts are practised throughout the island. Human sacrifices, proscribed by the Dutch Government, are no longer legal. Animal sacrifices, however, are continuously performed, almost entirely through fear and desire to propitiate so-called devas. These, on investigation, frequently prove to be either entirely imaginary or else dark elementals fed by repeated blood rites.

The Javanese are in many ways intelligent, charming people, but it must be admitted that the uneducated amongst them are extremely superstitious. They are a psychically sensitive race, and etherically are in almost continuous contact with the inner life of Nature, the nature-spirits and the devas, an association which might be for them the source of much happiness. Unfortunately, owing to fixed ideas based on tradition, on fear of the invisible and upon the superstition that all super-physical beings are inimical to man, the truth and beauty of this intimacy are almost entirely lost. The sense of an invisible presence at once produces fear and the tendency to

propitiate by blood sacrifices, the result being that the centres and forces of the darker magic of Atlantean days are still powerful in Java, and hold the whole people in bondage to superstition and fear. Rarely is a bridge or home built, for example, without the sacrifice of a karbouw¹ and its burial on the spot "to prevent accidents."

The psychic, mediumistic and superstitious nature of the Javanese is illustrated in the following account, translated somewhat literally, from the Malang newspaper *De Malanger* in June 1936, of events which occurred during our visit to Java:

"CURIOUS HAPPENINGS: CRIME OR SUPERSTITION?"

Some days ago we heard that some very remarkable happenings had occurred in the town of Dampit², happenings which sounded so unbelievable, that we thought that hallucinations of some simple soul had caused these rumours among the people. But there seems to be a hidden ground of truth in all these strange rumours.

On Wednesday night at about 11 o'clock there occurred in a house of the village Soemberajoe² the following very strange event. Two girls were lying asleep inside the house while their neighbours sat talking. Suddenly one of the girls was awakened by a noise and she saw a figure, dressed in white, first moving around in the room and then trying to envelop her sister in a white cloth. She tried to go to her assistance, at the same time shouting for help. The people sitting outside rushed in and endeavoured to catch the white figure which seemed to be a woman. The mother pulled her hair, the father tried to throw her out of the house. Suddenly the white cloth dropped from the body and, to the great surprise of everybody—and a great multitude had assembled including the village police—the young-

est daughter became visible. Frightened, they let go and *in view of everybody* the figure dissolved, and the youngest daughter was seen lying peacefully on the couch.

But the child showed a swollen neck, clearly with traces of strangling. When they tried to question her she proved to have become dumb, and this condition lasted for two days.

That the fight had not been imaginary appeared from the blue spots and bruises on the bodies of the parents, after the struggle with the "white woman."

The second case happened on Friday evening during a performance of a street theatrical company in the town Dampit itself. There were many people on the road, and the place of amusement itself was clearly lighted by petrol lamps.

During the performance one of the public, an old woman, was suddenly seized by a form whom she thought to be her granddaughter. Several people saw how the woman greeted her granddaughter, whom she had not seen for some time, but suddenly the figure disappeared before the eyes of everybody as if she had sunk through the ground.

The third case. At about the same time that this took place at the performance, something similar happened to two women who were walking near the railway. They also saw a white shape advancing and they ran away screaming.

The fourth case. The same evening at about 11 o'clock the village of Pamottan was the scene of another gruesome story when two young men, sitting in the front verandah of their house, were attacked by a white shape; but this time it was in the form of a young man who suddenly appeared in front of them. Without a word the form began to tie the legs of one of the young men with a white cloth. The victim tried, of course, to defend himself, but the curious thing was that neither of the two men could utter a sound to call for help. But at the noise made, the village head with four of his police came hurrying on, brandishing their swords. They also saw the figure of a man, but at the moment when they were going to strike, the figure changed into the form of the daughter of the village head. Of course they dropped their weapons then, and at the same instant the form disappeared.

¹ Buffalo.

² In East Java.

The result. Naturally these happenings were talked about everywhere and connected with each other, and the population assembled before the district officer, who could not do much against "spirits."

Can it be that behind all this is the activity of some people who want to intimidate the population before they start a dacoity, trying to insure in this way that nobody will interfere when they are out for mischief? Will the above happenings have no further results and the matter be forgotten? Nobody knows, but there is a tradition that such happenings occur periodically (once in seven years) and are in fact described in the books (pontjos) which deal with these subjects. Not only natives became victims of their "imagination": something similar happened to Mr. & Mrs. B., who one evening were called by a knock at the door and saw a figure walking in front of the house. When the figure came into the light of an electric torch, it disappeared, stepping over a wall one and half metres high.

Now Dampit and the surrounding country looks like a mosque, for everybody prays to be saved from this wandering spirit. Nobody dares to be on the road after sunset, being afraid to meet the shape.

What is behind all this, and what do western people think of these strange happenings, which according to the native superstitions precede a catastrophe of nature, or an epidemic or something similar? Certainly there is great unrest among the people of Dampit, against which at present nothing can be done.

It seems to me that determined action might be taken to minimize these evils. The people ought to be released from their bondage of fear of the invisible and given such facts as they can grasp concerning the inner life of Nature, which is so near to them. Especially should they be shown that all their ceremonies of protection are valueless as long as evil practices continue, that they are unnecessary to

those who live a clean life, and above all are most harmful to all who perform them.

Theosophists would seem to be peculiarly well equipped to attack this evil. Particularly should the Young Theosophists be encouraged to organized action. Some Young Theosophists are now actively at work through the agencies of the radio, the schools and the Malay Press. Much has also been done by The Theosophical Society in Java, particularly through the splendid educational work sponsored by The Society, and by Co-Masonry and the Liberal Catholic Church. These three bodies have established in their Lodges and Churches centres of spiritual light and power, and many of their members regularly assist by private meditation and ceremonial. During his visits to the island, Bishop Leadbeater, working, we are informed, in co-operation with certain of the high Devas of Java, broke up centres of evil magnetism and destroyed powerful elementals.

The veil between the physical and superphysical worlds is very thin in Java. The devas of nature, of mountain, river, forest and tree are friendly to man and ever ready to commune and co-operate with him. The condition of the people appears even more tragic in the light of this fact; for although naturally psychic and surrounded by friendly beings who might greatly help them, they are debarred by superstition and ignorance from deriving any benefit whatever. Indeed their responsiveness is a source of harm, for it leads them deeper into superstition and blood rites.

SCIENCE CHANGES HER MIND

By ALEXANDER HORNE

Mr. Horne depicts the modern scientist as moving away from a mechanistic view of the universe "towards a dynamic meaningful view, bordering on the idealistic"—discovering spiritual purpose within the biologic process.

"SCIENCE is a fickle dame," says H. P. Blavatsky. Science is indeed changing her mind. In the literature of modern science we find many indications of progress in a direction away from the iconoclastic tendencies of last century—notwithstanding the impatient protestations of Joseph McCabe, who devotes his whole book, *The Riddle of the Universe Today*, to a demonstration of the exact opposite. It is worth while, therefore, to examine just what individual scientists are saying on subjects of import to our practical philosophy of life. Only an indistinct panoramic snapshot can be presented within the limits of a single article, but it may suffice as an indication, and the interested reader can, if he will, fill in the view with appropriate "close-ups" by reference to the works cited. It will also be apparent that only one side of the picture is here given. For those who desire to examine impartially both sides of the question, Mr. McCabe's work will effectively present the reverse side of the medal.

I. THE PHYSICAL UNIVERSE

Turning first of all to the world we live in, we find ourselves face to face with a universe the essence of which has every appearance of being a hard, dense, material substance. This, in nineteenth century science, was reduced to the Lucretian atom, "strong in solid singleness," the ultimate, supreme reality. Cosmos as a whole, self-existent and bereft of purpose and meaning, was but a blind and hopeless universe forever running down to inevitable death and annihilation.¹

Today, however, Matter has been shorn of its absolute monarchy, and its apparent solidity and inertness are demonstrated to be but an optical illusion.² In the electronic theory, the once indivisible atom is only a microcosmic solar system of electric particles, whose enormous energies are derived, not from their own constitution, but, strangely enough, from the apparently empty

¹ The references are at the end of the article.

space surrounding them.³ In wave-mechanics, matter is not even so much—only a system of waves, and no more.⁴ What Einstein has made of this once-solid matter is now common knowledge. Matter, says this scientist-mystic, as if enjoying our bewilderment, is nothing more than a curvature in the space-time continuum. It is also, in a sense, equivalent to radiation,⁵ thus giving new meaning to the phrase "Let there be light" as the starting point of creation.⁶ Even the search for mechanical models of atomic structure has now been completely given up.⁷

These newer views have brought about a change in our conception of the world "from a fixed, changeless, static, dead thing to a changing, evolving, dynamic, living organism."⁸ This organism, which is the world, has its birth, condensed from radiant energy;⁹ it grows, qualitatively by evolution of the elements,¹⁰ and quantitatively by "cosmic repulsion" and expansion.¹¹ It is even possessed of Mind, or something analogous to Mind, since, it is found, mind "cannot be juggled out of matter and energy."¹² It demonstrates purpose, and a creative co-ordination that is non-mechanical, chaos eternally evolving into a cosmos of power and beauty.¹³ On a micro-cosmic scale, as well as on a cosmic, matter is an organic whole, the atom, also, being found by quantum mechanics to be possessed of an inter-relationship of parts analogous to that of a living organism.¹⁴

Concurrently with this newer concept, a battle rages over the problem of determinism in atomic physics. The strict law of causal-

ity, so long on the statute books of physical science, has, in the minds of many scientists, been declared "unconstitutional." Physicists now speak only of probabilities and averages, like insurance actuaries; they can no more predict the exact behaviour of an atom than an insurance expert can predict the life-span of a particular individual. Not because exact knowledge of physical laws is lacking, but because, from the very nature of the case, it is simply unobtainable.¹⁵ Dirac has gone so far as to say that, given an experiment repeated several times under precisely the same conditions, several different results might be obtained.¹⁶ A few years ago this would have been heresy, and academic stoning too good for such profanation.

The Materialistic Hypothesis

It is no wonder, then, that the notion of a hard-and-fast materialism as representing the temper of modern physics is being vehemently denied on all sides.¹⁷ "I assert," says Eddington, "that the nature of all reality is spiritual. . . . As we now understand matter, the putting together of the adjective 'material' and the noun 'nature' does not make sense."¹⁸

It is especially in the search for meanings that the materialistic approach shows its inherent weakness.¹⁹ In this search, Science now recognizes that she must go beyond the mere recording of pointer-readings,²⁰ since it is becoming more and more realized that there is more to the reality of a physical thing than its metrical description.²¹ The universe is seen to have a partially subjective character,²² and cannot

be reached, objectively, by methods that are purely physical.²³

So that to understand the world of modern physics, we have to resort to metaphysics. To know the "why" of our material universe, Thomson does not hesitate to direct us to philosophy and religion.²⁴

II. THE WORLD OF LIFE

Turning from the inorganic to the biological field, we find not only a world of life, but a physical environment that makes this world of life possible. This environment Laurence Henderson reduces, by a process of elimination, to two principal constituents—water and carbonic acid gas, and these again to but three chemical elements: oxygen, hydrogen, and carbon. Each of these in its own way, Henderson demonstrates, has a curiously maximal (or almost maximal) fitness for sustaining life. In fact, scanning the entire range of chemical elements and compounds that might be offered as substitutes for these five, he finds that no other group could equal them either in the quality or the number of the fit characteristics they possess for the maintenance and growth of organic life.

"Coincidences" so numerous and so remarkable as he finds in the characteristics of these five elements and compounds cannot be the result of mere chance, he thinks, and can only point to some law which somehow connects cosmic and biologic evolution into one unified process. In both—inorganic as well as organic—we now find a bent, a tendency, resembling that which in human action we recognize

as purpose, and which "can only be regarded," he concludes, "as a preparation for the evolutionary process."²⁵ This demonstration of purpose in inorganic nature has received favourable comment from several directions.²⁶

The study of the life process in other ways has shown that a clear line of demarcation between the living and the non-living (which Dr. Drummond calls merely the "relatively inert") is non-existent.²⁷ Haldane, among others, points out that when we examine more completely the inorganic world we actually find in it phenomena which are the same as those of life. The hope is now held out, therefore, that eventually the universe will be better understood by the application of biologic concepts to the whole of nature. From the standpoint of psychology, also, our world-environment becomes endowed with something more than inert substance. Detailed analysis of the psychology of perception, for instance, shows that something of the observer flows over into the thing perceived, and makes of the two—animate and inanimate—a synthesis comprising a unified biologic process.²⁸

The Mechanistic Philosophy

So we see that the "inorganic" world is more than a mere aggregate of material particles. Similarly, the organism is more than a physiological machine. Not only have no adequate "mechanisms" been discovered to account for many of the delicately adjusted physiological functions that are basic to life, but Haldane thinks we seem to be getting further and

further away from such discovery. It is significant also that mechanists seem to be recruited largely from the field of physiology (where the already-formed organism holds the centre of interest), rather than from the field of embryology, evolution, or psychology (where the behaviour of the organism as a whole is investigated). Such investigations, on the contrary, generally lead to a vitalistic conception of life.²⁹ For life is principally a co-ordinated activity (instead of merely the independent activity of isolated physiological mechanisms), and *co-ordination* cannot be mechanically interpreted.³⁰ "Chemical-physical formulations," J. Arthur Thomson accordingly tells us, "do not actually describe what we see and know. . . ." ³¹

This failure of the mechanistic philosophy, Haldane thinks, points unerringly to the conclusion that matter and energy are not our sole realities. Since life cannot be expressed in terms of the non-living, it must therefore be an individual, independent entity, requiring a distinctive non-mechanical concept for its comprehension.³²

Mind in Nature

Among evolutionary theories, also, Mechanism is losing ground. From the empirical standpoint, on the one hand, Keith³³ and Huxley,³⁴ among others, point out that even at this late day the direct evidence for the transmissibility of acquired characters is inconclusive. From the theoretical side, on the other hand, Haldane points out the difficulty of conceiving a germ-cell as the container of a mechanism capable, in its turn, of producing the millions

of complex and delicately balanced mechanisms required to develop an organism in a specific fashion³⁵—a conception which puts to shame the speculations of the scholastics, who toyed with the calculation of how many angels could dance on the point of a needle. When we try to see this same germ-cell as the seat of mental, moral, artistic, and spiritual faculties, the unintelligibility of the mechanistic theory becomes more and more apparent.³⁵ There are in addition a host of anomalous facts, mentioned by Osborn,³⁶ Bergson,³⁷ Huxley,³⁴ and others, which have served to embarrass this theory still further.

Osborn finds that the evidence of fossil remains "denies absolutely the origin of species according to the original conception and literal interpretations of either Lamarck or Darwin."³⁸ The theory of orthogenesis, favoured by palaeontologists, on the contrary, sees evolution, not as a moulding from without, but as an operation of "inner necessity, the hereditary constitution of the race unfolding and changing according to predetermined laws."³⁴ Haldane, confronted with the difficulties mentioned above, is forced to conclude that "the mechanistic theory of heredity is not merely unproven; it is impossible."³² There is a tendency, therefore, to see in nature the operation of true initiative, non-mechanical and spontaneous,³⁹ animated through and through by Mind,⁴⁰ and exhibiting a "wonderfully conceived purpose, even more convincingly than what we call purpose in our human lives."⁴¹ Even death, as Haldane shows, fulfils a far-reaching plan in the biological scheme, and is not

merely the wearing out of a physiological machine.⁴²

An Evolutionary Plan

According to the theory of Emergent Evolution, which is at present receiving a good deal of attention, every step in evolutionary advance is marked by an emergence of something intrinsically new, a true creation in every sense of the word, and manifesting a divine purpose at work,⁴³ culminating in the quality of deity in the human being.⁴⁴ Julian S. Huxley similarly sees evolving life as an expansion from within. At each stage of development he finds a progressive release of more and more life.⁴⁵ Bergson discerns behind all this internal ferment an *élan vital*, a vital impetus, which is the secret springboard alike of matter, of organic life, and of consciousness, all aiming at the protection of man.⁴⁶ Driesch supports a still more concrete conception of a vital force as the organizing energy of life, and he calls it, after Aristotle, "entelechy."⁴⁷ To J. C. Smuts, the scientist-philosopher, the creative organizing principle is simply "wholeness"—the concept of a universe acting and reacting in the material, biological, psychological, and spiritual spheres, not as a mechanical aggregate of parts, but as an organismic whole.⁴⁸

In each of these concepts, the emphasis is on a non-material, inner principle—much more suggestive of what we (for want of a better word) sometimes call spirit, than of the mere operation of mechanical forces. These views certainly make it possible for those who are naturally attracted to an idealistic philosophy to justify their idealism

by pointing to the slowly diminishing force of materialistic thought among the scientists themselves. There is in fact much in current biological thought to support a belief in a spiritual philosophy of life. "I have been led, through my survey of what seem to be the patent facts," C. Lloyd Morgan tells us, "to find one evolutionary plan as the manifestation of one Divine Purpose."⁴⁹

III. THE SOUL OF MAN

Mind and Brain

When we finally turn from the problem of organic life to that of the thinking human being, we find it resolving itself into the age-old questions: What is Mind? Is it a mechanical product? Has it any independent reality apart from the functioning brain? Can it survive the latter's destruction?

In the attempted solution of these problems, the theory that has dominated psychology until recent times is that of "psycho-physical parallelism." Like the mechanistic theory in biology, however, it is now on the wane, since it has been found, upon closer investigation, that it does not do justice to the empirical facts. "Everywhere in psychology the main drift appears to be away from atomistic and mechanical types of explanation."⁵⁰

The dependence of the mind on the state of the brain, it is true, has been successfully demonstrated in such phenomena as those of progressive child development, disease, accidental lesions, senility, and death. Despite this dependence, however, Bergson⁵¹ has conclusively shown the fallacy of the argument

for absolute psycho-physical parallelism. His detailed investigation particularly into the phenomenon of Memory brings him to the conclusion that memory is not a function of the brain. As to other functions of thought, they are "even more independent of the brain than memory." The thinking being is to him, therefore, an entity independent of the material organism through which he manifests himself.⁵²

C. Lloyd Morgan does not go quite so far, but he also finds that "physical relations and mental relations are quite different—so different that neither is derivative from the other."⁵³ Hans Driesch similarly attacks the theory of parallelism, by showing that many familiar mental phenomena can have no conceivable mechanical equivalent.⁵⁴ To these considerations, Gustave Geley adds those of abnormal psychic phenomena, which show the conclusive disparity between the mental and the purely physical. These include dual personality, and the manifestations of supernormal psychism such as mental suggestion and telepathy, second sight, apparitions, and presentiments, all of which Geley believes to be experimentally well-evidenced, and only explicable on the assumption of a Self independent of the organism it utilizes.⁵⁵

Investigations in the field of both normal and abnormal psychology have in this manner brought about a revulsion against the old mechanism. "That mind should be produced by the motion of the material particles," remarks J. W. N. Sullivan, quite rightly, "was never intelligible; it is now not even scientific."⁵⁶ Joseph Needham

comes to a similar conclusion from the standpoint of mechanistic physiology;⁵⁷ and Henderson, from that of biochemistry.⁵⁸

Psychic Phenomena

Psychoanalysis, though materialistic in many respects, yields evidence in favour of the reality of abnormal psychic phenomena, particularly telepathy and clairvoyance. Freud shows that the psychoanalysis of dreams often discloses mind-reading and clairvoyant elements, and demonstrates from his own professional experience and that of others how much undoubted thought-transference normally goes on between psychoanalyst and patient, and between mother and child. He pleads for a more open-minded attitude on the part of scientists towards this class of phenomena.⁵⁹

Charles Richet, in his *Thirty Years of Psychic Research*, similarly calls attention to the fact that several classes of abnormal phenomena are now established on a secure experimental basis, beyond all possibility of doubt. To imagine, therefore, that the science of "metapsychics," as he calls it, is an illusion, "is to suppose that William Crookes, A. R. Wallace, Lombroso, Zöllner, F. W. H. Myers, Oliver Lodge, Aksakoff, J. Ochornowicz, J. Maxwell, Boutleroff, Du Prel, William James, Morselli, Bottozzi, Bozzano, Flammarion, A. de Rochas, A. de Gramont, Schrenck-Notzing, and William Barrett were all, without exception, liars or imbeciles."⁶⁰ William James, similarly, after a lifetime of thought and investigation devoted to the subject, came to the conclusion that,

after all allowances had been made for deception and error, there still remained a residue of phenomena that had their basis in fact.⁶¹ However, despite the painstaking efforts of these investigators, Psychological Research has not yet been officially admitted into the family of sciences, but the increasing consideration it is seriously receiving from outstanding scientists and scientific philosophers is a significant indication of the bent of their minds. Bergson, finding, as we have seen, that the thinking living being functions independently of his brain organism, follows this thought to its logical conclusion, namely, that this being can survive the destruction of that organism.⁶² Similarly, Sir Oliver Lodge, in unequivocal terms, avows his conviction "that individual character and memory do persist. . . ."⁶³ Sir Wm. F. Barrett comes to the same conclusion,⁶⁴ as well as an imposing number of equally eminent men, leaders in various branches of scientific endeavour.

IV. SCIENCE AND RELIGION

Whether we turn to the physical universe, to the organic world, or to the world of thought, we see a striking tendency on the part of modern scientists away from a mechanistic view of the universe and towards a dynamic, meaningful view, bordering on the idealistic.

A Spiritual Interpretation

"I do not suggest," says Eddington, cautiously, "that the new physics 'proves religion' or indeed gives any positive grounds for religious faith. But it gives strong

grounds for an idealistic philosophy which, I suggest, is hospitable toward a spiritual religion. . . . In short, the new conception of the physical universe puts me in a position to defend religion against a particular charge, viz., the charge of being incompatible with physical science."⁶⁵

As to biology, most evolutionists, Dr. More tells us, "indignantly deny atheism."⁶⁶ Natural laws, in the opinion of Dr. Mather (speaking in the name of a group of scientists), are nothing more than the "methods which God, the spiritual power and eternal force, has used and is using to effect His will in nature."⁶⁷

Similarly, from the standpoint of the world of thought, C. Lloyd Morgan tells us that "no complete and adequate explanation of all that happens in the drama of human life can be given in terms of human agency alone. One must postulate agency other than human. . . . Or leave much unexplained."⁶⁸

A joint statement made not long ago by a group of prominent scientists and educators is significant of the newer world-view. "It is a sublime conception of God which is furnished by science . . ." the statement runs, "when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man, and in the age-long in-breathing of life into its constituent matter, culminating in man, with his spiritual nature and all his godlike powers."⁶⁹

The weather-vane of scientific thought is found in many fields to have veered completely round from the self-complacent Mechanism of

the nineteenth century. Idealism, in one form or another, has the field, and is already proving to be more illuminative of nature's processes than the materialism that is slowly being discarded on all sides. Science has indeed proven herself a fickle dame. But it is a fickleness that, for once, evokes our profound admiration, for it is tending to prove, what the Ancient Wisdom has always asserted, the spiritual basis and unity of the Universe.

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IMMANENT INFINITE SPIRIT

*Give me, God, to sing that thought,
Give me, give him or her I love this quenchless faith
In Thy ensemble; whatever else withheld withhold not
from us
Belief in plan of Thee enclosed in Time and Space,
Health, peace, salvation universal.*

WALT WHITMAN

THE VALUE OF THEOSOPHY

BY GEORGE S. ARUNDALE

WHAT is the value of Theosophy, of this great reflection of the eternal Science of Life, to you and me as we live so largely on the plains of life in ordinary everyday affairs immersed? Theosophy is not new. It is far older than the oldest hills or rocks or even worlds. It is the Cause of them all. It is the Life and Form of them all. But in age after age, in one form or in another, Theosophy has come to man for remembrance of his Eternal Self, and for inspiration on the difficult upward way he has to tread.

The Veil Is Lifted

Theosophy does not for a moment declare that for the first time this Ancient Wisdom has now been revealed to men. The Wisdom was before all beginnings and will live after all ends have been attained. Throughout the ages it has been manifest. Throughout the ages it has been the Law, and will be for ever and ever. Time after time, too, the veil has been lifted from a corner of it—in religion, in philosophy, in science, in many forms has the veil been lifted that more light might fall upon the pathway of those whose eyes have become strong to look upon it.

In 1875 the occasion came for yet another unveiling, this time of a nature more universal, more

world-wide in its application, disclosing within religions their source, setting forth even in detail certain fundamental facts of nature and of nature's growth. The reason for such further unveiling of the bases of Eternal Truth was that the world had been growing more world-minded, had been drawing nearer to its universal heart. In the very midst of an apparent final enthronement of dogmatism, of materialism, and their inevitable myopia of outlook, the world was in fact ready for an awakening. Ordained by the Great Awakener, who ever wakens life from less to more, the Veil Compassionate was lifted again to disclose not only that which had been revealed before, but also much of which only the gnostics of all ages are allowed to be aware. The world was ready. The few were ready, too, for that which was to be revealed to the few. The hour had struck. The Veil was lifted. And sixty years after this lifting we are humbly grateful for the further glimpse which Theosophy in a measure unveiled has disclosed to us of our princely birth, of our royal way and of our Kingly destiny.

The Way of Holiness

The Ancient Wisdom now comes in a universalizing aspect in no way obscuring a vast range of

detailed information. It comes in the form best suited to the needs of the generations of the nineteenth and succeeding centuries, to correct certain ignorances, to stress certain truths in special measure requiring expression in the world as it is today, and to point to the few the Narrow Way of Holiness.

A Wonderful Vision of Life

Yet its supreme value, as it seems to me, lies less in the facts it communicates to us, less in the intellectual knowledge it enables us to accumulate, less in giving wonderful food for the mind's consumption, and more in its insistence upon those eternal things of life which lead us from the plains to the hills, and from the hills to the mountains. Its value lies in its extraordinary helpfulness to all in the building of character and of all the strong qualities of the individual who is *sans peur et sans reproche*. Theosophy discloses in masterly and inspiring way the delight of establishing the poise which is the essence of character, and no less the wonderful things which poise of character can accomplish in giving strength and peace to meet life's storms and conquer them. We need character more than aught else in the world today, and to character Theosophy leads us unerringly and directly. And to make us desire character in ever-increasing splendour, Theosophy offers a wonderful vision of the great upward sweep of Life, painting it in a mighty Picture, strong in crystal-clear highlights against a background of variegated detail.

In general, this Picture is the source from which religions have

drawn their inspirations according to the needs of those to whom they were ordained to come. It is the Picture science is seeking to know with the faculty of the mind. It is the Picture philosophers are seeking to discover. It is the Picture artists are seeking to copy, sculptors to mould in earth's poor matter, musicians to compose in earth's restricted sounds. It is the Picture Archetypal, and is for us first an inspiring impression and later actual experience of the immensity of its rainbow colour-scheme.

The Miracle of the Cosmos

In *The Secret Doctrine* the Picture is described in words, in words which must needs be obscure and mysterious, for they describe that which to us is necessarily obscure in the beginning, in language striving and straining, almost, but not quite, hopelessly, to contain that which no forms on earth can possibly enclose.

Yet in *The Secret Doctrine* there is a stupendous richness of astounding and potent truth, the truth upon which the very worlds are built. There is an unveiling of eternal Law in all Law's irresistible majesty. There is a revealing of Order universal and supreme. There is a depicting of Growth no less universal than Order, and resistless on its upward way. There is shown to us Love and Justice on their thrones, reigning without challenge. And we perceive comradeship exalted as in fact, even though not in appearance, omnipresent; wisdom as omnisciently at work; truth as the dweller omnipotent in every form of life.

Be the contrast of the world, our world, what it may, as we perceive it through the clouded glass of ignorance: be it ever so evident to mortal eyes that Law does not reign, nor Order, nor Justice, nor Love, nor Growth, nor even Truth: be we forced through the dim vision of but partial knowledge to see chaos, indecision and disruption stalking abroad, and chance directing our steps: Be all this as it may, Theosophy arises to declare to us that we see with eyes that know but shadows, that those things that are greatest in life do reign, that impenetrable though the darkness may appear, yet is the dawn of happiness certain, the dawn of peace, the dawn of realization that God's on His earth no less than in His Heaven, and that even now all's well with this strange, seemingly twisted world of ours.

The Majesty of Our Kingship

Such is the value of Theosophy to the world just as the world is today, with all its weaknesses and woes.

Theosophy is itself a miracle, and it comes to us to perform miracles, or at least one stupendous miracle—the miracle of making clear to us that in verity are we Kings with all the splendour of Kingship. A Theosophist should, in the magic of *The Secret Doctrine*, become almost intoxicated with the sense of his Kingship, not with a sense of being a King *de facto*, but with an unalterable certainty as to his being a King *de jure*, by right, by right of inheritance, by certainty of eventual achievement, when at last he will also reign *de facto*.

Theosophy proves to those who have the wisdom to recognize the validity of the proof that in Kingship they were born, through a mighty King's awakening, that in Kingship they grow, that Kingship lies ever round about them waiting for recognition and expression, and that into Kingship they constantly ascend to rule the conquests of awakening life.

Theosophy reveals Kingship in all life, not merely in humanity. Theosophy so unveils our gaze that ever more and more we see Kingship in all forms, and even in all circumstances; expressions of slavery though many forms and circumstances may seem to be when removed from their context of eternity and restricted within the distorting mirror of time.

Thus does Theosophy give confidence, courage, and a wondrous quality of Friendship—royalty greeting its like everywhere, knowing that no humble, lowly distinctions of race, or creed, or sex, or colour, or caste, or even kingdom of nature, avail to keep royalty away from royalty once royalty perceives its own nobility to be universal throughout the range of individual forms.

Thus, too, does Theosophy give a sense of Freedom knowing no limitations, for everywhere life is Free with a Kingship that no outer circumstances either of light or of darkness can kill, nor yet abase. Thus is established a Freedom of which the subtlest quality is, perhaps, a deep sense of universal equality of origin, of way, of goal. Just as at home in the family, or among friends, we feel free, at ease, amidst those among whom

we can be unreserved and natural, so, in the magic of Theosophy, we feel free kinship with all that lives. We feel free and at home, at ease, with our brother the saint, with our brother the sinner, if I must use a word for which a better substitute would be "ignorant," with our brother the elder, with

our brother who is younger, with our brother by our side, with our brother growing up behind us to whom we may show his further way, with our brother ahead of us who is ever showing us our further way.—GEORGE S. ARUNDALE, in *Freedom and Friendship*, pp. 29-40.

THERE IS A PLAN FOR OUR HEALTH AND WEALTH

*The Day of the Lord is at hand,
at hand!*

Its storms roll up the sky.

*The Nations sleep, starving on
heaps of gold,*

All dreamers toss and sigh.

*The night is darkest before the
dawn.*

*When pain is sorest the child is
born,*

*And the Day of the Lord is at
hand.*

CHARLES KINGSLEY

THE Science of Theosophy discloses in a unique way the existence of an evolutionary plan, to the fulfilment of which all world growth is tending. Life is ever Plan-fulfilling, but it is by no means yet Plan-conscious. Hence the world disorders around us, a world groping for Truth but submerged in a sea of ignorance. THERE IS A PLAN, and the more we become conscious of it the sooner do we become able to achieve the Happiness, the Peace, the Prosperity which it confers upon all who fully

co-operate with it. If the world is to be right, the individual must be right. His outlook must be right, his mode of living must be right. His relationships must be right. Only out of Right Individuality can emerge a Right World.¹

The whole purpose of Life here is that we may learn to evoke from within ourselves the full measure of the perfect Life. The healer who helps a patient to evoke more from within himself than has hitherto been aroused, is a co-worker with karma, and his successes are due to this fact.² Health is the hundred per cent expression of Life in a hundred per cent of Intelligence through one hundred per cent of Matter in one hundred per cent of Time,³ and this definition applies equally to the body of man and to the body politic.

When character, be it of individual or of nation, lacks fineness, such lack must find expression in the very body itself. We often

¹ The references are at the end of the article.

blame insanitary physical conditions as the cause of disease. But the real cause of all disease is insanitary conditions of feelings, emotions and mind. That which we see on the physical plane is but the final expression of that which we do not see, or do not care to see. A dirty street, a dirty house, dirty surroundings, slums, mean that somewhere, perhaps almost everywhere, there are unhealthy minds, unhealthy states of feelings and emotions.¹

The invalid's real enemy is his own attitude to the world in which he finds himself. He is ill because, at some level, whether of will, thought or emotion, he has persistently resisted the natural flow of life, and the only permanent cure lies in the discovery of that resistance and in dealing with it.⁴ Disease is lack of rhythm; generally speaking, right habits, right rest, right creation and recreation, right exercise, right poise, are the means whereby right rhythm may be ensured.¹

If one examines a book on Hindu medicine, one may be surprised to find that the first three chapters relate entirely to rules of right conduct, with the admonition that if one observes these three chapters one can do away with the remaining three hundred. This might have seemed far-fetched to the medicine of thirty years ago; now western science has, by extensive research, conclusively proved the far-reaching effect of emotions and thought on the health of the body.⁵ Health is necessary to physical happiness, and every man, woman and child should be under conditions where health is attainable;

the present social miseries will gradually disappear when men learn that real happiness does not lie in the physical world.⁶

Then, instead of speeding up life, we shall slacken life until there will be leisure to discover the Soul in the beautiful little things of life, until we see only One Thing. To go wherever in the world we may, and see the One in everything, that is Life, Health and Wealth. When a man finds that One in all existence, he finds all things. Is not the whole ocean mirrored in a dew-drop? Is not the whole beauty of the world in a tiny wild flower? Have we not the Divinity of Christ and Shri Krishna in a child's face?⁷ If you learn to see the Divine in the face of every human being; if you realize that the true service of God is the service of your brother man, if you can feel that what you would not tolerate for a brother of your blood, you will not tolerate for the poorest of your brothers in the world; if you realize not only your own divinity but also the divinity in everyone; then the problems will not be so hard to solve. There ought to be no hungry child in a nation, unless the whole nation is starving. Hunger is a national crime if there is too much for one man while there is one hungry child. The surplusage of the man who has too much, must feed the hungry child. That is the law of brotherhood.⁶

Too many of us remain sodden with selfish, narrow concepts; too many of us want to see "normalcy" restored in the old sense and live again in plenty without facing facts. From the standpoint of transportation and communication the world

is more nearly one than ever before. The keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers, such control over nature that the doctrine of the struggle for existence is definitely out-moded and replaced by the higher law of co-operation.⁸

We are in a world in which Evolution is the Divine Plan. Only as we reach the ideal of service, will co-operation take the place of competition, and willing service attract the noblest hearts and the greatest minds among us; and the greater development of the Divine Spirit within will transform the necessity of an outer law of compulsion into the inner law of freedom. That is true evolution. You serve, while you are unevolved, in order that you may gain. You serve, when you are highly evolved, in order that others may profit by the service; service is ever the law of life. Service, the nation has a right to; service, the family has a

right to; and service, humanity has a right to; that service is the service of all, which engages those who are Supermen, who work for the whole world⁶ and are the GUARDIANS OF GOD'S PLAN.

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- ¹ G. S. Arundale.
- ² Adelaide Gardner.
- ³ F. Takahashi.
- ⁴ Phoebe Payne.
- ⁵ Dr. Srinivasa Murti.
- ⁶ Annie Besant.
- ⁷ C. Jinarajadasa.
- ⁸ Henry Wallace.

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- Freedom and Friendship*, George
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(April issue: "The Guardians of the Plan")

The most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and the Wisest, who guide and direct all things to the final good of everyone.—ANNIE BESANT

A THEOSOPHICAL FORUM

A PHENOMENON OF AMPUTATION

QUESTION 45 : *What is happening when pain is felt after amputation, as if the limb were still there ?*

ANSWER : The difficulty is entirely due to etheric conditions. Prana (vitality) circulates through and round the etheric body. The loss of a limb is a great shock, leaving very highly sensitized nerve-endings upon which the pressure of this vital circulation is still bearing, for although the physical limb has been amputated, in ninety-nine cases out of a hundred the limb still remains in the etheric, and prana circulates through it, particularly as the form of the limb tends still to remain in the patient's unconscious mind. Thus the severed and highly sensitized nerve-endings continue to feel etheric currents passing into the etheric counterpart of the limb. The etheric counterpart itself is also unduly sensitive, for it has no dense physical anchorage, and has been disturbed by the anaesthetics, shock, and so on.

The cure lies in the patient learning mentally to destroy or detach the idea of the presence of the amputated limb ; in psychological terms, whole-heartedly to accept the idea of being without that particular limb, and to visualize the self without it. Otherwise he will always feel pain, which is subjective. The pain in the nerve-endings can be cured by homeopathy, coloured

light and magnetic treatments, and by definite suggestion to the patient. The physiological pain will be eased by these treatments, but suggestion is necessary for the etheric condition, which is largely brought about by subjective factors. The subjective nature of the pain is proved by its being intermittent and not felt when the attention is distracted, yet returning when the patient's mind dwells upon it again.—P.P. (T.R.C.)

THE BEGINNINGS OF KARMA

QUESTION 46 : *Is karma the cause of birth, or is birth the cause of karma ?*

ANSWER : To discover whether birth causes or is caused by karma, it is first necessary to define karma, and then to follow it back to its beginning. For the purpose of this question, karma may be defined as the sequential result of an action (whether that action be in the physical or super-physical planes), which is itself the effect of a previous action. Therefore it is useless to cease our quest at the most recent birth of personality, for that is but the clothing of thought-habits with requisite matter through which they may be expressed, and if we were to cease at that point, the answer *must* be that karma is the cause of birth. But the quest must take us back through past incarnations, through the savage state, through the animal state (animals are creatures of karma), through

the vegetable state (for is not a vegetable born?), through the mineral state in which Life, which is ourselves, lies sleeping: we must not pause here, nay, we must continue, up through the etheric, astral elemental, mental elemental, 3rd, 2nd, 1st elemental where Life is resolved as the Breath of God. Who can tell, who *dares* try to fathom the unfathomable, whether God causes or is caused by karma? Not this humble individual, even though he is a part of the Divine Karma. If one's thoughts, seeking for the beginning of the karma of birth, are inclined to stop at the entrance to the human kingdom, where the individualizing Life flashes down into an animal body, it must be remembered that the individualizing Ego is the product of evolving Life in past Rounds, and that Life of necessity must lead the quest back to when "time was not."—F.L.M.

ANOTHER ANSWER: This is another version of the poser: "Which came first, the chicken or the egg?" Karma is the cause of birth. Is not *trishna*, the thirst for life, or *tanha*, the will-to-live, a part of the law of causation, drawing the human being back to life on earth? The results of past karma, the *skandhas*—mental, astral and physical—await their resolution. The three qualities of matter, rajas (activity), tamas (inertia), and sattva (rhythm or harmony) are operating during all manifestation in the three worlds, mental, astral and physical, directly associated with our earth. Towards the end of the Path, the individual may rise

above those qualities and transcend them, thus restoring equilibrium; through perfect non-attachment no fresh karma need be made. In its larger aspect karma is a universal law, like gravitation. All the worlds operate by undeviating causation, but this aspect is outside the scope of this particular question regarding causation in relation to human birth.—M.A.A.

DOES THE MONAD EVOLVE?

QUESTION 47: *Can one speak about an evolution, or growing consciousness, in the case of the Monad?*

ANSWER: I am the Monad, hence as I evolve the Monad evolves. What I normally call "myself" is that which the Monad has so far succeeded in expressing "down here." Everything appears to be evolving. No doubt the Monad of an Adept is somehow greater than when, long ago, individualization took place, otherwise it would be difficult to give any meaning or value to the evolution of consciousness. The Monad entirely transcends manasic, even buddhic consciousness. We can no more understand the Monad, or its growth on the Monadic plane, beyond manasic or even buddhic consciousness, than we can know an object of which we can only observe the shadow. The shadow does bear some relation to the object, manasic consciousness does present one aspect of Reality; but until we have achieved Adeptship and union with the Monad "the light shineth in the darkness and the darkness comprehendeth it not."—G.N.D.

GANDHI ON THE WORLD RELIGIONS

Gandhi, the Indian ascetic, is large-minded enough to admit that not only are all the principal religions of the world true, but also that they should be respected.

HE was addressing an audience of 10,000 people in front of the Krishna temple at Kottayam in the State of Travancore, and extolling and implementing the recent Proclamation of the Maharaja granting temple entry to Harijans, or outcastes. If, says Gandhi, every man and woman understands this Proclamation correctly, "there will be no more untouchability in Travancore."

Gandhi was making a powerful appeal to the Christians of Travancore to help the Hindus to live under the protection of the Proclamation and to realize its lofty purpose. "If that document raised by a stroke of the pen all the *Avarnas*¹ to equal status with *Savarnas*,¹ then the Christians in the State owe a duty to the Hindus which they dare not neglect. If you believe with me," he went on to say, "as I know a large body of Christian opinion today does believe, that all the principal religions of the world are true, then you will aid the *Savarna* Hindus in their process of penitence and reparation (to the out-castes), which they are expected to make under the Proclamation.

"It is a matter of grief to me to hear of efforts made by people

¹ *Savarnas* are caste people, *Avarnas* no caste.

belonging to different faiths to catch, as it were, the Depressed Classes and remove them from the faith to which they have belonged for centuries. If you believe, as I know some do, that Hinduism is nothing but a body of hideous usages and superstitions, that Hinduism is a fraud upon humanity, then you cannot render any assistance to *Savarnas* who have opened their eyes to the superstition. . . . But I know many Christians do not regard Hinduism as a fraud upon humanity or a body of superstitious usages. A religion which has produced Ramakrishna, Chaitanya, Sankara and Vivekananda cannot be a body of superstitions. I personally hold that all the principal religions of the world are not only true but should also be respected.

"I have endeavoured to study the Bible and the Koran with the eyes of a Christian and a Mussalman. I have not hesitated to assimilate whatever I have found to be good in both these scriptures. If I declare thus and remain a Hindu, it is because I have found in the original Vedas the essence of Hinduism."

That essence, he declared, lay in the first *mantra* of the *Ishopanishad*, which stated in a nutshell that all men were created by one God, that all must enjoy what God

had given, that no one must covet another's wealth. This doctrine meant that a man's life must be a life of continuous service to his fellow creatures. This statement should satisfy the highest cravings of the socialist, the communist, the philosopher and the economist. If they acted up to the precept of this *mantra*, they would be really wise citizens of the world living at peace with all men. He therefore appealed to the Christians of Travancore to aid Hindus in applying this *mantra* in their daily conduct. "I am convinced," Gandhi concluded, "that peace on earth and goodwill among mankind will reign if we approach the humblest in a prayerful spirit, and do not indulge in vain religious disputation."

Though the Travancore Proclamation is not the first to admit untouchables to temple worship, it promises to go far towards sweeping away the gross inequalities based on birth, and to remove the cause of untouchability in the Travancore State. It is a signal movement in the direction of brotherhood without distinction, and its full implications have yet to be realized. Its moral effect should be to loosen some of the rigidities which exist within the Indian caste system, and to promote the flow of the brotherhood impulse along new channels. For this ideal The Theosophical Society has been working for sixty years, commencing with Colonel Olcott's work for the Panchama Schools.

WHO'S WHO IN THIS ISSUE

NUSSERWANJI, JAMSHED: Known as the "Maker of Modern Karachi," and twelve years head of the Municipality, retiring as Mayor in 1934; introduced many civic improvements, and encouraged local self-government and co-operative institutions.

RUKMINI DEVI, SHRIMATI: President of the International Academy of the Arts, Adyar; is cultivating a revival of the arts of India. International President of the World Federation of Young Theosophists.

ROGERS, L. W.: Author of books on Occultism and Theosophy, and for some years National President of the American Section of The Theosophical Society.

COUSINS, DR. J. H.: Co-founder with A. E. and W. B. Yeats of the Irish Literary Revival in the nineties; later worked with Dr. Besant at Adyar; is now promoting art in India.

BESANT, DR. ANNIE: President of The Theosophical Society, 1907-1933. Wielded a world influence as Theosophist, educationist, orator, statesman and Empire-builder; co-operated with and protected many reform and forward-looking movements.

DAVIDGE, J. L.: Associate Editor, THE THEOSOPHIST; graduated from the daily Press to Theosophical publications in Sydney and thence to Adyar.

AIYAR, M. S. RAMASWAMI: Author of numerous studies in Christian origins and comparative religion.

HODSON, GEOFFREY: clairvoyant investigator of the Angel Evolution, author of many works on Occultism and Theosophy.

HORNE, ALEXANDER: American science graduate; has published several works, including Experiments in the Fourth Dimension; Theosophical worker at San Francisco.

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It is an unsectarian body of seekers after Truth, who endeavour to promote Brotherhood and strive to serve humanity. Its three declared Objects are :

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

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

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

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

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold

that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

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