

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

July 1936

Vol. LVII, No. 10



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PEACE

*Peace be to North and South, to East and West,
Peace be to all above and all below,
Peace, all-embracing, all-pervading Peace.*

*The Peace of quiet lakes and hills and woods,
The Peace of summer eves and moonlit nights,
The Peace of ocean calms and starry skies,
The Peace of faithful and contented hearts,
The Peace and Blessing of the Holy Ones,
Flow into me and out from me to all,
Peace be from me to all, from each to all,
In all the three worlds dwelling.*

Peace, Peace, Peace.

*Nay, let there be no more of me and mine ;
Let me but live a centre in the Peace,
Lose, whelm, forget, and merge myself in Peace.*

*Peace all-embracing, all-pervading Peace,
Peace to all Beings, everlasting Peace.*

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)

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THEOSOPHICAL PUBLISHING HOUSE
ADYAR, INDIA

ATHEISM

"Atheism is included in Theosophy, because the arguments upon which the atheist relies, though true enough in themselves, are not all there is to be said. Theosophy goes around atheism, and over it, and away beyond it, and shows that the so-called atheist is in his way very nearly as ignorant and prejudiced as the sectarian. The extraordinary thing about Theosophy is that it is more materialistic in its philosophy than the most confirmed materialist of the schools, and yet it is at the same time more spiritual than the most spiritual of religions. When the so-called atheist enters it, he is met blandly by the admission: "You are right, but there is another side to the question." When the Spiritualist comes in, he is told: "You are right, but there is something more." Instead of opposition each meets with sympathy, and the minds of both are opened to the part of the great whole to which they had previously been closed."

H. S. OLCOTT, President-Founder,

The Theosophist, August 1889, p. 676.



ON THE WATCH-TOWER

By THE EDITOR

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

The President's European Tour

Colombo, April 22

WE have had a very strenuous two days with interviews and meetings, but all is going very well. We find the Ceylon Section steadily growing, and the General Secretary, Dr. Nallainathan, enthusiastic. A new Lodge has already been formed and another will shortly come into existence. Within a short time twenty-four new members have been enrolled.

We had the great pleasure of seeing Mr. de Abrew, whose splendid educational work with Mrs. Musaeus Higgins will ever be a fine memorial to both. I had the pleasure of becoming a Trustee of this work, as each President of

The Theosophical Society has been before me. Mr. Frei is in Ceylon looking after his estate and has been here during our two days' stay. We also were glad to meet again an old friend in Major Robinson, who is doing good work in Colombo.

It seems that the depression is now almost over, and life is beginning once more to resume its profitable way. And yet I feel that depression has still many lessons to teach poor ignorant humanity which it has by no means learned.

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In Europe

Huizen, May 11

A very kindly and warm welcome awaited us both at Utrecht

where we alighted from the "Nederland Express" which conveyed us from Genoa to Holland, and also at Huizen, where we met many old and valued friends. And I am bound to say that a temperature of 60 deg. Fahrenheit was grateful and comforting to me, even though not to Rukmini. The boat journey was comfortable, and the officials full of attention to our somewhat tiresome vegetarian and other needs. But we were glad when it was over. At Genoa we were met by a group of Italian brethren, headed by Signor Castellani, the General Secretary, and his charming family. I was happy to learn that Theosophy in Italy is doing well and that the Italian Government recognizes that The Theosophical Society is a spiritual movement, and engages in no political activity whatever, though its individual members are, of course, free to express themselves in whatever ways seem to them desirable in the various fields of human activity, provided that they in no way involve The Society as such. The study of Straight Theosophy proceeds with increasing vigour, and the projected development of Theosophy along its artistic lines is hailed in Italy with great joy and expectation. The Theosophical Order of Service is also at work, bringing the spirit of Theosophy to the service of those who are in need. The General Secretary hopes to attend the World Congress at Geneva and will give a welcome exposition of the Theosophical aspects of the Fascist movement in its essential principles. I am much looking forward to this address, for Signor Castellani

is highly cultured and learned in many philosophies and sciences.

At Milan a little group of members discovered us and renewed in us the sense of The Theosophical Society as a real nucleus of Universal Brotherhood, for everywhere we go we meet friends who are so glad to see us because we all belong to one family. How much more potent is this friendship, how much more really Theosophical, than those distinctions of interpretation of the Science of Theosophy which so often threaten to divide us. Let there be real friendship among us, and all Truth shall be added—to each the Truth he needs in the forms he can recognize. I am indeed thankful that it has been given to me during my term of office as President to emphasize Freedom and Friendship above all other aspects of Theosophy. The more I travel the more I perceive that the world needs Friendship far more than it needs knowledge or opinions, even though true knowledge generates Friendship, the acid test of its truth being the extent to which it promotes Friendship.

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The Lack of Leadership

In Holland a fairly heavy programme awaits us during the fortnight of our stay in a country to which I confess I am deeply attached. There are the usual meetings connected with the Huizen Centre and visits to Arnhem, the Hague, and Amsterdam. Then from May 15th to 19th there will be a Workers' Conference arranged by the Dutch General Secretary at the Centre, and for which invitations

have been issued by Mevrouw Mary van Eeghen-Boissevain, the Centre's very revered and beloved Mother, who has made unexampled sacrifices for Theosophy. We shall have daily questions and answers, talks and discussions, with social gatherings in the afternoon, and addresses in the evening. I hope in this way to contact the individualities of those attending and to see through their consciousnesses the situation in the lands whence they come.

I am bound to admit that contact with Europe after an absence of about eighteen months impresses me with the seriousness of the situation. We seem to be back again in the times preceding the great war, and at any moment a spark of discord might plunge us once more into a disastrous conflagration. It seems to me that Europe is at present being most unwisely led. There seem to me no real statesmen, no Disraelis, only party politicians and mediocrities. Be peoples ever so democratic, they need leadership, and there is none forthcoming. Whatever may be the rights or wrongs of the Italo-Abyssinian conflict, the fact remains that the League of Nations has suffered a major humiliation, to which the inflexibility of Mussolini on the one hand and the pusillanimity of the nations on the other have contributed. It seems to me, however, that this is no reason why the League of Nations should be abolished. But it is a reason why some of the greater Powers should join together for the purpose of imposing peace upon the world, if necessary by the display of force. The world

needs to be policed just as much as every country, and certain powers should combine to do the work, especially in these days of so much irresponsibility. In all that has recently happened the English-speaking peoples have cut a sorry figure, simply because there has been no courageous leadership available, no vision, no willingness to take a risk for the sake of a right. I shall be intensely interested to visit the countries of Europe and to understand their various attitudes and circumstances. But already I see how immensely important it is that Theosophists everywhere should be active with practical Theosophy, through which alone the unrest shall be dissipated.

A Hitler Dinner

The following appeared the other day in a London newspaper, the *Observer*, I think, describing a dinner party given to the British Foreign Secretary and other British diplomats:

"The dinner was simple and unpretentious and the guests ate less than usual because Herr Hitler is a vegetarian. They possibly drank less as well because their host does not take wine. There was no smoking at the table because Herr Hitler finds that smoke irritates his throat and he, himself, does not like tobacco. The guests enjoyed their cigarettes and cigars in a room set aside for the purpose.

"After dinner Backhaus played the piano. Throughout the music Hitler sat entranced, a mist over his smouldering eyes. He was a pathetic, wistful creature, lonesome for the arts, condemned to

an incredible political fate, bound by Destiny's chains. When Backhaus finished Beethoven's 'Moonlight' Hitler seized some flowers and presented them to him with an embrace. Anthony Eden, Sir John Simon and Viscount Cranborne looked on with British phlegm but must have been moved by the simple emotion of this remarkable man. Finally, when the party was over Herr Hitler stood at his door just like any suburbanite and waved goodbye."

One wonders why the guests should have eaten less than usual because Herr Hitler is a vegetarian. Generally the complaint is that vegetarianism means eating more to get the same amount of nutriment, an absurd idea, of course. But how good for these meat-eating, wine-drinking and smoking friends to come across in high places one of their own kind who does none of these things. For myself, I have usually been the poor relation or outsider whenever I have lunched or dined with those who occupy high places. I am tolerated, but regarded with not a little disfavour as a crank of tiresome anti-social proclivities. Let us hope that Herr Hitler was above so regarding his guests, though I should have felt a certain amount of satisfaction, quite improperly, had Mr. Eden and his friends felt somewhat as if they were a little band of savages in the midst of civilization. We vegetarians, and non-this, that and the other, people, are so often made to feel our inferiority that it would be a welcome change if now and then the tables could be turned.

The Theosophical Research Centre

Five years ago I suggested to the Theosophical Research Centre in London that its various groups should work along the following lines :

A. Seek to obtain a clear understanding of the Evolutionary Plan as so far unfolded in Theosophy.

B. Formulate a statement of principles applying to its own department, as a foundation for study and research.

C. Relate such principles to contemporary thought.

D. Consider on what aspect of Theosophical teaching concerning its special department it is at any given time desirable to lay stress in view of existing world conditions.

E. Consider how best to spread the knowledge of such conclusions and assist in their effective practical application.

During the intervening five years the Science Group has been working steadily on these lines. It has to the best of its ability carried out the work in sections A, B, and C. Various members have sought to understand, have stated and have correlated Theosophic teachings in the following departments of science :

1. Geology : *The Earth and Its Cycles*, 1931.

2. Archaeology : *Corroborations of Occult Archaeology*, 1935.

3. Chemistry : *The Field of Occult Chemistry*, 1934.

4. The Structure of the Universe and Man's Origin : *The Web of the Universe*, 1936.

5. Ethnology, Anthropology, Physics, etc., Various articles published in *The Theosophist*, 1935-36.

6. Evolutionary Biology: Work in hand on *Evolution, A Spiritual Adventure*, 1936.

The above published works form monographs in which our Theosophical teachings are expressed in modern terms. In them the Great Plan is illustrated and the points where Theosophy and Science meet or differ are set out.

Further, the Science Group has this month come to the conclusion that the time has come to put forward work on Sections D and E. It therefore offers a book on Evolution, in which it will be sought to spread the knowledge of the conclusions of Theosophy, showing the evolution of form as related to that of spirit, in a form which will be both scientifically accurate and suitable for the general public.

All this is excellent work, just the kind needed in these days of darkness, and I heartily congratulate the Theosophical Research Centre on the success it has achieved. Those who are interested in its work should communicate with Miss Preston, Stamford House, Wimbledon Common, London, S.W. 19.

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The League for American Womanhood

Beginning in a small way, this League seeks to promote among American women both the true spirit of womanhood and no less its American expression. We often say that the hope of the future lies

with the young generation. But it is no less true that the hope of the future lies even more with the women of no matter what generation—young, middle-aged, and old. And the more movements there are to ensure for womanhood its rightful place in life the better for the world. Miss Gwendolyn Garnsey, 2619 Cass Avenue, Detroit, Michigan, U. S. A., is the President of the League, and a very alive monthly Bulletin is issued—No. 3 lying before me now. Among the lines of research being undertaken are the following:

Report on States having laws helpful to women.

Report on States having laws harmful to women.

The success or non-success of modern educational methods.

Possible or advocated changes in education.

Pro and contra of the Co-Educational System.

Material on the new Race. What is woman's contribution?

Study of the lives and contributions of Great Women.

A study of ethics between parents and children.

A study of the employment problem in relation to women.

A study of causes of mental illness in relation to our contributions to social and marital life.

A study of the American family system and the resulting waste energy as compared with countries where people live in larger family units; and why we have chosen our way.

A study of the results of an Equal Rights Amendment to the Constitution.

A study of the better use of leisure for children, women, men, the disabled, etc.

A study of the best methods of presenting our programme to the public.

There are many young women working in this League, which perhaps accounts for the energy with

which the League is being conducted. I am sure that in due course this fine young League will need no special recommendation or advertisement. But just now it has to grow, and I recommend American women who feel that they should contribute more effectively to the wellbeing of their Motherland to get into touch with Miss Garnsey.

*
* *

A Message to the Round Table

I want the Round Table to be a great international organization for mutual understanding and appreciation, especially among the young. Our ceremonial and ritual, our clothing and other paraphernalia, our rules and regulations: all these are of far less importance. Our active promotion of national solidarity and international goodwill are of infinitely greater importance. I should not in the least mind if I never again attended a ceremonial meeting of the Round Table, conducted in strict accordance with our prescribed rituals. But it would be a world calamity if nowhere were there meetings of the Round Table to strengthen the ties of mutual respect between faith and faith, sect and sect, party and party, profession and profession, citizen and citizen, nation and nation, race and race.

Let the youngest members of our Order begin early to study and to practise the great Science of Appreciation, the great Science of Goodwill, the great Science of Understanding—they are one and the same. A touch of ceremonial for these little ones by all means—just to help them to enter more

effectively into the rhythm of Life; and just enough to intrigue them for more, never too much, and never as a task which has to be performed at the behest of the elders. Then, as our members grow older, more practical studies in the Sciences I have enumerated above. And, if they so choose, more ceremonial and the beginning of an understanding of the real purpose of ceremonial. But no ceremonial if they do not so choose. Ceremonial is machinery, and admirable machinery. But there is other machinery.

Then, for those older still, regular organized service and also study. The Science of Citizenship, national and international, in all its fascinating aspects. At this level the Round Table should be a great international insurance against war, and in some measure at least a great national insurance against unemployment—the gravest disease from which the body politic at present suffers. Not that the Round Table is likely to be able to do much directly against the evils of international suspicion and warfulness, nor against unemployment. But indirectly it will be a force for righteousness in these two regions, and will build up among the younger generation the will to peace and to prosperity.

As I have said before, I think we need two departments in our organization—the general department without ceremonial at all, and the special department for those who are ceremonially inclined. I do not want ceremonial to be a barrier in the way of membership of fine young people eager to

help, yet in their present incarnations temperamentally disinclined for ceremonial. Forms must not be erected as barriers to Life, but as channels for Life.

Above all else, the Round Table needs older people with scintillatingly youthful hearts to give leadership to the young, enthusiasm to the young, aspiration to the young, or rather to arouse all these in the young. Not older people who seek to guide the young along so-called "right" lines; but older people who seek to help the young to find their own lines and to help them to tread these triumphantly. We need older people who know how to place themselves at the disposal of the young, how to be the wise servants of the young, so that the young may be inspired but not influenced.

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The Society's Increasing Membership

I am glad to report that the decline in membership, which was caused mainly by the depression, seems to have been completely overtaken, and that our Movement is again on the upward arc. The total membership of The Society, which stood at 30,317 on December 1st, showed for the year 1934-1935 a net gain of 572 as against a loss of 1,091 during the previous year.

The largest gains have been in the following nine Sections: America, England, India, Belgium, Netherlands East-Indies, Burma, Denmark, Argentina, Porto Rico, which have turned their minus into a substantial plus. Singapore Lodge (unsectionalized) has also converted a loss into gain. In

four other countries—Switzerland, Rumania, Ceylon, Greece, and Central America—and in the Canadian Federation, all of which showed gains in 1933-1934, the increase in 1934-1935 was in the aggregate three times as great.

A few countries which gained the year before, last year showed slight losses. These are Sweden, Ireland, Mexico, Bulgaria and Spain. There are no comparative figures available at the Recording Secretary's Office for Brazil, so that we are unable to gauge the movement in all the Latin countries. There are, however, forces of recuperation at work, which, I hope, will turn whatever losses have occurred into gains in the immediate future. Comparative figures for Germany are not available, but for the moment the Section is in a state of obscurity on the physical plane. Italy, Hungary and Portugal, which are all going through deep waters, show a greater loss last year than the year before.

In Australia and New Zealand, which showed heavy losses in 1933-1934, the losses last year were less; so with Scotland and Wales, also partners in the British Empire. Other countries which reduced their losses were the Netherlands, France, Austria and Iceland.

It will thus be seen that the tendency towards loss in membership is distinctly on the wane, and that we are going with the tide to a higher access of membership. This is most encouraging, and should hearten all workers and members of The Theosophical Society throughout the world to greater effort and achievement.

The number of units within The Theosophical Society on 31st December 1935 was as follows :

National Societies	45
Federations of Lodges	4
Non-Sectionalized Lodges	8

The number of Charters granted to Lodges since the foundation of The Society to the end of 1934 was 2,889, including 29 new Charters during that year. In 1935, 37 new Charters were issued, raising the total to 2,926.

Lecturing at Adyar

I am often asked under what conditions Adyar may be used for the purpose of delivering public lectures and as a place of residence. I am always glad to permit addresses to be given in Adyar provided they are non-political in character and contain no elements whatever denunciatory of persons or of the beliefs and opinions of others. It is quite open to an individual to set forth his views impersonally and without in any way denouncing the views of others, and of course it has to be understood that neither The Theosophical Society nor Theosophy nor Theosophists are to be attacked or disparaged. This can quite well be done outside the International Headquarters. It must not be done inside.

As regards residence at Adyar, temporary accommodation is always gladly given to eminent persons who desire to take advantage of the peace of Adyar during a short sojourn in the Madras Presidency. On more than one occasion we have had the privilege of entertaining Dr. Rabindranath Tagore and other personages whose presence in our midst has given distinction to Adyar. But normal residence is only open to members of The Society who have been duly recommended by a General Secretary, or who are given special permission by myself, and who come to work for The Society and for no other reason. Adyar is a spiritual centre and not an hotel run on purely business lines. People sometimes come to me asking to be allowed to live at Adyar, and when I ask them if they are members of The Theosophical Society they often reply that they are not but are quite willing to join if that will ensure them permission to live in so convenient and salubrious a locality!

In any case, permission to live at Adyar whether temporarily or permanently can be granted by myself alone; and under the official rules I am empowered to ask any resident to leave within a fortnight.

THE GENEVA CONGRESS

A Provisional Programme for the World Congress of The Theosophical Society commencing at Geneva on July 29th appears on page 373 et seq. of this issue. Special attention is directed to it because of the importance of this great Congress. The manuscript reached Adyar as we were going to press.

THE ESSENCE OF HINDUISM¹

By SIR S. RADHAKRISHNAN

[*World renowned authority on religion, Sir S. Radhakrishnan on January 2nd addressed the Diamond Jubilee Convention on Hinduism, conceiving it as a common quest for the Universal Spirit rather than acceptance of a creed or the practice of a ritual. The occasion was the first conference on "The Essential Origins of the Great Faiths," Mr. Jinarajadasa presiding. The President (Dr. Arundale) introduced Sir Sarvapalli as "one of the greatest and most valuable links between East and West."*—ED.]

HINDUISM is an organic structure spread over, according to the views of accepted chronologists, forty or fifty centuries. If we want to know what exactly the idea of an historic institution is, we shall never be able to understand it by either looking at its origin or by taking a cross-section at any one stage. History is never a mere sequence of events; it is the expression of an idea or spirit struggling to be born, endeavouring to embody itself in historic institutions. At no one stage is the idea perfectly expressed, but at every stage the struggle and attempt for expression will be there, though the perfect embodiment is a distant dream. Goethe says: "No organism ever corresponds completely to the idea which it conceals." If we want to know that idea, we can only vaguely feel it; we can never see it or expose it to observation. We must study the whole history, travel through

it up and down, if we want to perceive the idea which is running throughout its course. It is present in its lowest stages, it is manifest in the highest stages. To take an example, the life of a tree is present in the first push of the blade; it is more manifest in the developed tree. If, therefore, we want to understand the spirit of an historic institution, it is necessary for us to understand the ideal it seeks to express. We may never be able to see it embodied at any one stage. If we are trying to appreciate the general principle or the vital element underlying this historic growth of Hinduism from the time of the Indus Valley civilization down to our own times, it is no use taking a cross section and saying the Vedas have expressed it, or the Upanishads or the Āchāryas. We shall never be able to pitch on any one stage and say: "There is Hinduism." What is necessary is to appreciate the spirit, to go behind the chronology, behind the

¹ Based on a stenographic report.

sequence of events, and perceive the vital spirit which is struggling to express itself, though never finding perfect embodiment.

What Religion Is

But are there such governing ideas that inspire Hinduism, such controlling principles or dynamic links that make of Hinduism a unity, and a continuity? If so, what are these essentials of Hinduism? *Hinduism does not believe that religion is either acceptance of a creed, or the practice of a ritual. It affirms that religion is a kind of experience.* It is raising our whole life to a different temper, integrating our whole nature, intellect, will and affections, making our body give voice to its true speech, making our spirit the controlling principle of every act, thought, word and deed. If we are able to achieve this, we shall be able to acquire a kind of balance, of harmony, and to make our whole life an expression of some one conception that constitutes the reality of our being. This experience is gained not by obedience to dogmas, not by the celebration of ceremonies, but by the raising of our life to a higher level. Religion is rebirth. It is not an addition to our intellectual furniture, but it is a total transformation of our whole being. It is not a question of awakening from a swoon, but of giving a new switch-on, a change-over, and a perfect overhauling of our whole life. That constitutes the reality of what we call religion.

Logic and Life

How are we to bring about this kind of religious change? Religious

education can be broadly distinguished into instruction and training. Instruction points to new ideas; training enables us to develop habits. Instruction gives us what the truth of a thing is; training enables us to embody that truth in our own life. Therefore religion may best be defined as the practical realization of the highest truth. If it is so, the highest truth must be known and realized. Hindu thinkers, from the beginning down to today, have told us that religious growth is not to be regarded as a kind of mechanical evolution. It is not a kind of passing from one thing to another. The best element in religion is both theoretical and practical—the most satisfying logic, the most satisfying life. Religious life is a gradual ascent through three different levels. The first two—*Shravana* and *Manana*—are those of acquiring the truth and making it an intellectual possession. The third—*Nidhidhyasana*—is where we are able to incorporate that truth into our life, assimilate it, and make it a part of the substance of our very being. By ethical discipline, purity of heart and mental dispassion, we incorporate that truth and make it a part of our very life. There are many who remain at the lowest stage of tradition, merely learning things at secondhand, all their religion being a mere matter of routine. But it is enjoined upon us who are educated people to find out whether the truths we have learned are capable of being sustained by reason, whether it is possible for us to maintain them by reason, for reason alone justifies their validity, whether we have

learned them from outside, from the Vedas, or the holy Scriptures of any particular country ; and then to find out whether these things can be realized in life, whether they can be made to sustain a type of life that is above all appetites, desires, passions. The test of a religion is both theoretical and practical. It must satisfy logic and life. Scripture and logic are the two wings on which the human soul may rise to the attainment of truth. Nowhere do we have to accept what has been put down in the Scriptures. The Scriptures contain products of wayward fancy ; in them are many things that will not stand the test of reason. It is necessary for us to apply discrimination, the test of logic, and find out which things must be regarded as tenable and which must be dismissed as untenable.

There are things which it is essential for us to understand. But *Nidhidhasana* is the more important aspect. It is always easy to know the truth, but when we have to assimilate it, to make it a part of our life, the great difficulties arise. I am reminded of the Irishman who admitted to his father-confessor : " Faith is easy, but it is morals that beat me." That is quite true. Faith is easy in the small sense of the term. We go about attending church or repeating certain words by way of habit. That is an easy thing. But when it comes to morals " it beats me." It is therefore necessary for the individual to impose great discipline upon himself. It is there that all the *Margas*, pathways, are set down for our guidance.

Significance of " Gayatri "

If we take up that universal prayer *Gayatri*,¹ we find that it is something which gives us real education. *Gayatri* is a prayer for the passionate renewal of our whole life. It is a search, it is a quest, it is an adventure. It tells us that nowhere should we become complacent or be satisfied with what we have attained. There must be a perpetual renewal, a perpetual seeking after, a perpetual reaching beyond the stage at which we happen to be. Never should there come a stage when we can say, " This is finished." There is no finality so far as the religious life, the religious adventure, the religious quest is concerned. The man who first coined the term " philosopher " meant not a wise man but a lover of wisdom ; not a teacher of truth but a seeker after truth. Religion or philosophy is a perpetual quest. It is a thing where we cannot stop and say, " I have finished." That might happen to one in thousands of millions. But so far as ordinary human beings are concerned we have to keep up that perpetual search, that perpetual reaching forward. That constitutes the reality of any kind

¹ The *Gayatri*, translated, reads :

Let us meditate on the radiant splendour of the divine Life-Giver. May He enlighten our understanding.

The *Gayatri* is the embodiment in words of the psychic effort (in consciousness) of the individual *jiva* to put his own consciousness in rapport with the cosmic consciousness—in rapport with the Solar Logos. The fruit of such rapport varies with the intensity of the rapport, that is, the deriving of knowledge and power and inspiration in the fullest sense. (BHAGAVAN DAS, *The Science of Social Organization*, p. 101).

of religious life. A striving sinner is a much greater being than a satisfied saint who thinks that there is no challenge for him though others may be sunk in immorality and iniquity, who thinks "my soul is safe and that is all that I want."

So far as the Gayatri is concerned, it is a prayer to God as Universal Truth, or Universal Light, asking for illumination of our understanding, to make us better, to lift us higher and ever higher. In another sense also it has a supreme value—it marks out that each individual will have to face the truth in and for himself. There is no such thing as vicarious salvation. God addressing individuals uses the singular *Thou*, never the plural *You*. Each individual with his own naked hands has to make a path for himself and has to reach thereby his ultimate destiny. Therefore it is essential for us to have some silent hours, some hours for refreshment of spirit, of communion with ourselves, while we explore our own possibilities to discover the defects that we have, all those defects for which we excuse ourselves in some form or other. We must develop that spirit of complete honesty and make our lives an integral whole expressing one essential idea, one essential spirit. It is not to be done in congregations; it is not to be developed in crowds; it is to be done for each individual in and by himself.

Meditation

There is a saying in the *Book of Revelation* that when all the angels went up before the throne of God there was silence for half an hour.

It was not a dead silence; it was pulsating with life. It was a moment when the silence was absolute on account of the revelation of the inner depths of the human soul. The voice of the spirit is silent, yet constantly within us asking to be heard, and that half hour of silence is the hour that even the angels have to practise. It is much more essential in the case of ordinary individuals to practise silence. There are people in this world who do not want to be alone with themselves. They may face the world with a smile, but their hearts are aching. There is a dark night of the soul, a real unrest, a lack of balance. Unless we are able to stand before ourselves, ask ourselves, strip ourselves of our externals, and stand face to face with the barest depths of our hearts, we shall not find release. That is what is meant by meditation—communion with the spirit; it is there in the inner sanctuary of our hearts that we are able to shake off all pretences, to throw off all masks, and reach that depth which at-ones us with the depths of the Universe itself. That is what meditation is really required for. That is one illustration of *Gayatri*. It points to us how we should keep up a perpetual search so far as the truth is concerned, and at the same time bring about a renewal of our own being. If we are going to have these three levels of religious evolution, *Gayatri* caters to all three levels.

The Supreme Reality

But what is it that we actually experience in those moments of deepest insight? Is there anything

real, or is it merely a will o' the wisp? What is it that we experience in these great moments of the Silence? Hindu religion gives varied accounts, and people dismiss it as polytheism, animism, monotheism, monism or pantheism. Every conceivable characterization has been given so far as Hinduism is concerned. But I wish to point out that there is a method in all this madness. In all these miscellaneous characterizations of the Supreme Reality there is a fundamental principle. We cannot give an adequate definition of another human being. His individuality is not transparent to logic, it is not exhaustible by analysis. His intrinsic reality is not superficial or outward. It has a character of its own. If you take an individual who has a mind of his own, a destiny of his own, some kind of purpose, and if you ask me to give a perfect definition of that individual, it will be difficult for me to do so; it will not be possible for me to give an exhaustive definition of even a common ordinary individual, in terms of adjectives or universals. It will not be possible to make an individual out of a combination of mere adjectives, for an individual is a substantive, and no series of adjectives will ever be co-equivalent to a substantive. We may sum him up in certain universal adjectives, but we can never get the real individual.

If it is so hard to sum up the common individual, how much harder is it for us to give a definition of Supreme Reality. If the men who have had such experience are conscious that they are not

producing, creating; that what they experience is a spiritual discovery and not a spiritual construction or production, how much more difficult is it for us to give a complete analysis of that Supreme Individual, greater than His products or creations, with whom we are in communion. Therefore the highest of our thinkers observe a sort of reticence—the seers of the Upanishads, the Christ, the Buddha Himself. The great Chinese philosopher Lao Tze said: "He who talks about the Tao does not know what it is." Plato said: "There will be no account by me of the idea of God. It is something which a man has to discover for himself by constant meditation and a life spent on that pursuit; it will not be possible to give a philosophic account of the idea of God." That is the way in which the greatest thinkers have regarded it. The austerity of silence is the only way in which you can worship that great Reality. There are theologians who construct elaborate mansions and take us round them with the air of God's own estate agents on earth. But if we want to be true observers, if we want to observe some kind of sincerity, we shall simply say: "There is that awful Reality, it is not possible for me to characterize it by means of categories." It is complete silence alone that is adequate to that complete Reality.

Negative Characteristics

But man is never satisfied with that. He must go down, he must bring the Supreme to the level of his own consciousness. We find negative characteristics given.

Some say there is no good in going about saying this, that or the third thing—It is transcendent. Whatever is empirical can only be denied. Therefore we can only give negative characteristics of that Supreme Reality. There are people logically inclined who say: "Why should you think something is non-this, non-that or non-the other? If it is to be negatively described it means a cypher. None of them has any kind of reality at all." Hegel, the thinker, characterized Spinoza's "Indeterminate Absolute" as nothing: "Pure being is equivalent to pure nothing." It is nothing. Shankara in his commentary on *Chandogya Upanishad* says: "That which is devoid of all predicates, that fundamental reality, that non-dual thing, to the feeble-minded appears as non-existent." Pure being, *Sat*, becomes pure non-being, *Asat*. What Hegel says about Spinoza's "Indeterminate Absolute" was anticipated by Shankara centuries ago. These negative descriptions cannot be regarded as completely adequate.

We still want to bring that Reality down to the level of our own consciousness. Personality is the highest category of our consciousness. If a human person must be regarded as Purusha, the Supreme Person must be regarded as Purushottama. He is the Supreme Spirit. Vaishnavite and Saivite saints tell us that the imperfections we possess are absent and the perfections are present in that Supreme Reality. If we are weak, He is strong; if we are ignorant, He is wise; if we are guilty, He is forgiving.

The Synthetic View

Our question is: Is there or is there not some kind of method in all this medley? When we find Hindus indulging in such contradictory and conflicting descriptions of the Absolute, is it not our duty to dismiss the whole thing as a mass of incoherencies? Or are we to point out that there is a way in which all these things may be reconciled, that there is some large philosophical point of view which synthesizes all these different ways of expressing the Absolute Itself. That is the question we must ask ourselves. If we study with patience, with penetration, we shall be able to understand that there is one common and synthetic point of view which co-ordinates all these varied descriptions, and which points out the different stages in which the different characteristics can be established. If we go a little lower down in negative descriptions we have to use the highest categories of personality itself. We look upon the Supreme as the Absolute. That is the way in which the different characteristics can be explained by the philosophic point of view, and that has been so from the beginning down to the present day. We need not feel that there is in these things anything peculiar, conflicting or contradictory. It follows that if we are adopting a comprehensive point of view like this, we cannot support an inflexible dogmatism. We assert that the soul of man is infinite in its nature, and the environment to which it responds is equally infinite. The response of an infinite soul to an infinite environment cannot be confined to this or that

particular formula. We cannot go about saying that God has entrusted His exclusive revelation to one prophet, Buddha or Mahomed, and expect others to borrow from him or suffer spiritual desolation. We find that the soul of man has its own infinite complexity and the divine environment is equally complex. It is not right for us to record the reactions of the infinite soul to the divine environment even in a small or even in a mechanical way, saying: "I had an audience with the Almighty and this is what I was told. Unless this truth of mine is accepted by all people, they will be condemned to an eternal hell." Whether we know of hell or not, the punishment will start on this side—on our earth. The point is that in each man's heart is written in his own blood his pathway to God. The work of a teacher is merely to assist this natural growth, this unconscious growth, I might put it, because the forces of the universe are co-operating with us in the innermost depths of our own soul. All that a teacher has to do is to provide an environment which is capable of furthering its growth or life.

What Conversion Means

Religious conversion does not consist in substituting one doctrine for another. It consists in the deepening of our own life, in enabling us to pursue the truth according to our own light, when we are bound to attain the highest truth. A Danish philosopher said: "Suppose I have a very right conception of God and I pray to him and utter some prayer

half-heartedly. Suppose I have an idol and I pray to that idol with sincerity; in the former case I am praying to an idol, and in the latter I am praying to Reality." God knows our deficiencies, our defects. We may not know God, but it is wrong on our part to think that He does not know us. He is judging us by the sincerity of our pursuit, of our earnestness and the honesty of our endeavour, and in time He will try to correct the deficiencies which we have and bring about a better conception of God Himself. As life itself is transformed, it is bound to renew itself also.

To a Hindu every thought of his religion, his particular individual ideas, are like a limb which grows on and grows with him. If we cut away that particular limb, you mutilate the whole being itself. That is what we actually attempt and achieve. Is that mutilation of humanity something to be attempted by people who have real religious insight? That is the question which we ask. Even the great Muslim and Christian thinkers who believe that God is not to be exhausted by any definition, but must be possessed and experienced, are averse to their people mistaking conversion for any change in their intellectual creed. They point out that it is the deepening of one's whole nature that is essential. Conversion is spiritual rebirth. It is not a substitution of ideas; it is not a kind of intellectual change; it is a kind of passionate renewal of our whole being. That is real conversion, and it is possible for us to get that kind of conversion. Our religion says that rebirth is brought about by *Gayatri*. That

is a prayer that more or less assists us and enables us to bring about a rebirth. It is a prayer coeval with human history, a prayer extended to every being—man or woman, boy or girl. I think it is the most universal prayer that we can ever possibly think of.

A Quest or a Creed?

So far as conversion is concerned, we have been catholic and universal in outlook and as a result of it all we have suffered. But are we in consequence in the future to go about like horses with blinkers, looking neither to right nor to left, having greater efficiency and driving power? Or shall we retain this catholic or universal outlook, living the life of peace, and make people imagine that though it may

be a less exciting task, it is a more fruitful one that we all join hands in that quest for one universal Spirit? Are we going to define our religion by an unchanging creed? Or are we going to determine its nature by emphasizing this universal quest in which all people can unite. That is a question which we have to ask ourselves. Personally, speaking for myself, I believe the forces of the world are with us, the time-spirit is with us, and I have no doubt that *the true conception of religion which insists on this quest more than on a creed, which enables us to join together in the pursuit of a common ideal, is a thing which has a future still. Because it is a truth, it is bound to win and bound to live.*

Each religion is a jewel with its own colour; each religion is a gem with its own hue; and all are taken by the mighty Jeweller, in order to form the crown which He will place on the brow of Humanity. He takes every gem with its own colour and does not try to make it like its neighbour, but rather unlike, the more unlike the better; He fastens them together with the gold of Love, He sets them in the setting of Knowledge, and at the very top He places the Kohinoor of the Divine Wisdom, the white diamond which has in it every colour and shows no one hue alone. Such is the crown of the future, such is the diadem that God is preparing for Humanity.

ANNIE BESANT

O DEATH, WHERE IS THY STING?

By G. S. ARUNDALE

(A Talk given by the President at Adyar)

WE ought to have in Theosophical circles a new dictionary of words, a Theosophical dictionary, from which certain words are entirely excluded, having no meaning in fact. Many of us are very largely influenced by words of which we do not know the real meaning, but which have a conventional aura about them which has a very firm grip upon us. I was thinking specially at the moment of the word "Death." That word is one of the most extraordinary words in the English language. It is a word which has had poured into it, I suppose, more falsehood than almost any other word we use. Even Theosophists use the word with all its conventional content, so it would be quite possible for you and me, supposing we were asked "Is so and so still alive?" to answer, "Oh, no, he died long ago." The question should never be put in that form from the Theosophical standpoint. Of course he is alive; there is nobody or nothing which is really dead. You can say if you like, "Is he still on the physical plane?" and the reply should be, "Oh no, he cast off the physical body some years ago." But we use the word "death" and many concomitant phrases almost as if we thought death had the power to kill the individual, and because

there is something we can no longer see, therefore there is no longer anything to see!

Death a Friend

One of our first duties when we admit new members to The Theosophical Society ought to be the re-definition to them of certain words ordinarily used. Let us take up this word "death," because I think it is of vital importance that we should disentangle it from its falsities. Death does not mean death at all as it is commonly understood, and generally the greatest people have realized that, though they may have been influenced by intolerant and narrow dogmas and doctrines. Cardinal Manning, for example, said once that death was necessary for the perfecting of God, which of course is absolutely true and supremely Theosophical. Death is the supreme process of that change which leads us from the less to the more. Death is not Public Enemy No. 1, as most people think it to be, but Public Friend No. 1. There is no greater friend than Death, though most people are terrified of it, and I do not blame them for being terrified because there is such an atmosphere of terror in and surrounding that word from which it is almost impossible to escape. It is such

an enormous thought-form, covering the whole world, that it needs a very strong and wise individual to burst it.

Dying All the Time

Death is in fact the process of growing, or in other words, we grow by dying, and if we try to realize that, especially with regard to ourselves, then we can move onward to what the outer world calls death with satisfaction, with peace, and with a kind of intriguing interest. Each one of us ought, for example, with regard to the process of death, to feel immensely intrigued as to how we are going through the death process when it comes to us. The immense mark of interrogation is as to the influence the physical elemental is going to exercise. If the physical elemental has been driven with a fairly strong and firm hand, if it has been taught to know its place and not to depart therefrom, the death process is going to be easy, because the rest of us, the reality of us, will be so keen about the fascinating process and circumstances of dying that we shall not want to be bothered either by the struggles of the physical elemental or by the weepings of those who surround us while we do not die! You see, we shall, as it were, have to shut the door on the physical plane to a large extent, and be very intent on all the things, the intriguing things, the wonderful things, the realities, on the other side, which here seem to be almost unrealizable dreams.

The Masters: what do we know about them down here. The great Friends who have gone before us:

how little consciousness we can have of them. How little do we know of Theosophy down here. All we can do is to believe it, but when we are no longer restrained by the physical plane and physical consciousness, we shall not want to believe Theosophy any more because we shall know it. We shall not want to believe in the Masters because we shall see Them face to face. They brought us into The Theosophical Society as a physical plane medium for Their work, and when we leave this physical plane They, because They are gentlemen, will welcome us home, each one of us. They will be ready to receive us on the other side; that is part of Their duty, part of Their pleasure. So we shall know Them, we shall know Theosophy, we shall know those things which at present are so many dreams. *We* shall not mind dying—the physical body may mind it, but that is all. In fact, as you all know quite well, we are dying all the time.

There are minor dyings and major dyings. The minor dyings are taking place all the time. It is said there is a particular minor dying after every seven years. There is supposed to be effected a complete change even of the physical constituents after every seven years. Then come the major deaths: that of the disintegration of the physical body, of the emotional body, of the mental body. Those are three major dyings. As we grow more evolved there is more death—that sounds a strange statement to make, but is a literal truth. There is the death of the physical body, of the

emotional body, of the mental body. And there is also the death of the causal body, but this does not take place until we take the first of the Great Initiations. Then the causal body dies, and you have no idea what a very uncomfortable death-bed that dying is, because the causal body has been with us from the time of our individualization when we moved ourselves out of the animal kingdom and entered the human kingdom and took upon ourselves what is called the causal body—that is to say, the individuality disentangled itself from other individualities and became whole and apart.

Letting Go the Causal Body

Now that individuality has to do duty for us for millennia until we reach a higher individuality, and when the higher individuality is available, then the lesser individuality disintegrates. You have read in Theosophical literature that when you pass through the First Initiation, the causal body dies too, and it dies with such a fuss that it reacts right down here on the physical plane itself. I remember quite well when I took my first Initiation weeping bitterly right down here on the physical plane for the loss of the causal body. You miss it; it has been your constant friend, your prop, your support, your crutch, the *ne plus ultra* of your life, and then all of a sudden you are asked, "Are you willing to let that go?"—part of the great ceremony itself. Of course the answer is "Yes," but when you have to begin letting go it is a great wrench.

But nothing is irreparable; everything is being constantly repaired and ends in being constantly new. The breaking up of the causal body is exactly like the losing of the physical body: It looks as if you were going into a tunnel which appears unending. Are you prepared to go into that blackness? You know you must go in, there is something higher which is prompting you to go in—you are stimulated by your Monad, and into the tunnel you go; and then the loneliness comes in because you think you are stuck, you feel stuck in immeasurably black depths as if you had gone to the bottom of things and were suffocating with inescapability. Then the Monad sees your perplexity, and gives you another little stimulus, and you go on, and all of a sudden you find at the end of the tunnel there is a magnificent light, and gathered round the end of the tunnel there is the Master bidding you welcome to the new kingdom you are beginning to learn to conquer. Then your poor old causal body dies, and it is never the same again; in fact, as you all know from your Theosophical literature, each time you go into the buddhic consciousness you break up the causal body. When you come back you re-enter causal matter and draw the causal body round you again. Then you lose it again when you return to the Buddhic, and so on. There is much "birthing" and dying so far as the causal body is concerned. It is in a continual state of flux.

The Tyranny of Forms

There is another way of looking at death which is very interesting,

especially to people who are approaching the major death, as some of us grey-haired people are doing. Death is in fact the meeting place of past and future. There would be no death were there not a future to look forward to, and because there is a future for us there is a death. It is the spark of the new life; literally so, indeed. And if only you and I could disentangle ourselves from living so much in forms instead of in life we should have death in its due perspective very much more than we have at the present time. There is a phrase which I have heard people use after a death—and which should not exist in Theosophical language—"Did he die easily? No, he clung to life," which is of course an absurd phrase. Everybody clings to life. That is not the difficulty. It is the clinging to form that is the difficulty. "Clinging to form" is a very true phrase. There are many people who cling to forms inordinately. You do not notice much change in those people from year's end to year's end. They live statically in forms, and they cling to forms.

That is why I often venture to recommend the importance of change, even of change of physical circumstances. I have just made a great mistake in my own room. I have become a form-clinger without having realized it, and I will tell you why—simply because the telephone has been put in a particular place and cannot be easily removed from it, and when I felt I must be freed from the static conditions in my room and I wanted my desk somewhere else, it could not be

moved because the telephone was there. I wonder whether everybody here is constantly changing his furniture round about. Furniture can become quite tyrannical after a time. If you are blind physically it is useful, but if for years a chair, or a table or a bed has been in a particular spot, well, unless you are a big personage, you are in danger of tyranny from that furniture. There will always be people to say, of course, using the name of Dr. Besant: "Her bed was always where you see it." But are you a Besant? If you are a Besant, then go ahead and screw your furniture to the floor. If not, move yourself about and be free; do not allow yourself to become a slave.

What Death Really Is

Do not allow yourself to be enslaved by the physical, even with persons. Imagine you have to do without a certain person. Supposing you are very happily married, well, you are not likely both to disappear simultaneously; one will be likely to go before the other. Become used to that idea. Of course the selfish person will immediately say: "I hope I go first." But who is going to guarantee you will go first. It will be a shock, of course; it will be painful to look it in the face; because the physical presence has its own beauty, its own joy, its own happiness. But there are greater beauties, greater joys, and greater happinesses in store, and you must look the potential loss in the face and try to be as happy as you can with the aid of that divine power of imagination, so that when

the time comes you are not absolutely overwhelmed. Thus can one avoid the static—not only with regard to furniture, and friendships, and so on, but with regard to forms of thinking. We shall have, as to the word “consistency,” to re-define it when we are using it Theosophically. It has been truly said: “Consistency is the hobgoblin of little minds”—savage minds, unadvanced minds. One may be destructively inconsistent, of course, and also destructively consistent too; but there ought not to be one single thought, feeling or emotion which is not from time to time changing, lest it has such a hold over you that you cannot escape from it.

We ought to have a little book written by some competent person not on the Science of Death but on “The Life of Death,” so that people may see what Death really is, as it changes the less into the more, in its constructive power. Death is an aspect of Life. It is Life perceptibly alive. We have been in our Theosophies, whether they are the major or the minor Theosophies, a little too mental, a little too intellectual, a little too much concerned with the forms of Theosophies, and not sufficiently concerned with the Life of Theosophy, so we do not appraise things at their intimate value so far as we are individually concerned in our daily lives.

FROM “LAST LINES”

*No coward soul is mine,
No trembler in the world's storm-troubled sphere;
I see Heaven's glories shine,
And faith shines equal, arming me from fear.*

*O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying life—have power in thee!*

Emily Bronte

SIR THOMAS MORE, SAINT AND MYSTIC

By S. L. BENSUSAN

Twelve months ago, commemorating the death of Sir Thomas More on July 7, 1535, four hundred years before, and in celebration of his canonization, we published an article by Mr. Davidge treating of More as an occultist and relating his career in the Renaissance to his place in the Inner Government. Here is Mr. Bensusan, well known writer to the English Press and formerly Editor of "The Theosophical Review," delineating the same heroic character as a mystic and man of the world.—ED.

OUT of the faint star-shine of Tudor times Sir Thomas More has been brought into the limelight of our own day; one can but feel that he would shrink from the contacts. Canonization is naturally the main cause, and it becomes a pleasant task for leisure hours to turn over the life pages of a remarkable man in an endeavour to see him as he was and to consider the principles he stood and died for. If he had not placed them first on his list of values, he never had felt the headsman's axe.

More's Claim to Fame

We may neglect our great men; today More's house in Chelsea is destroyed, the favourite portrait that Holbein painted is not in England. Down to a few years ago very little trouble had been taken to render his writings accessible, but in the long run, and any outward appearances to the contrary, character counts more with the English-speaking races than any

other claim to fame. The great general, the honest statesman, the immortal poet have their records, but unless they enrich the inner life of their generation there is a mortality about their achievement that does not extend to the man of really outstanding character; St. Augustine may live when Alexander the Great is forgotten. Many distinguished men have paid tribute to Sir Thomas More. Dean Swift said that he was of the greatest virtue this Kingdom ever produced. Harpsfield, the first among modern biographers, greatly respected his consistency; Dean Colet described him as the one genius of Britain, and Erasmus—who lacked More's courage and resolve—declared that England had never seen and never again would see his like.

We have to remember that he lived in an age when faith was a vital force in men's lives and that he dwelt in constant contemplation of the life that lay on the

other side of death. Prayer and self-restraint, modesty and simple living were laws of his life. It was because of the bitter controversy between the Protestants and the Roman Catholics, the followers of Luther and the followers of the Pope, that the colours of an enduring antagonism lighten or darken so many biographies. He was and remains a great witness to the Roman Catholic Church; he stands out as a statesman, free from guile, selfishness or cowardice; at the bar of public opinion his advocates are the Sacred College on the one side and certain English historians of the English Church on the other; even the latter do not ignore gifts they may have sought to minimize.

Harpfield, William Rastell, Stapleton, "Ro Ba," Gresacre More and Roper have helped us to see him in his habit as he lived, while undisputed facts of his history provide reliable background.

Born probably in the first year of English printed books, *i.e.*, 1478, he was sent to Oxford at the age of fifteen, at a time when the life of students was very difficult and poor scholars sang at the doors of rich men's houses to earn the means of living and studying. He was no more than twenty-two when he met Erasmus, who was to declare in a few years that his friend's soul was more pure than any other. "His genius stood alone; we had but one soul between us," wrote the great scholar. In his twenty-third year More was lecturing, at twenty-four he was working seventeen or eighteen hours a day, he was only twenty-six when he sat in Parliament and with dangerous, selfless courage opposed King

Henry VII's demands for further taxes.

Momentous Changes

The reign of Henry VIII brought momentous changes to England. The treasure that the thoughtful, crafty, parsimonious Henry VII had collected was dissipated in futile, wasteful wars. The arts and crafts suffered heavy loss. Professor Chambers, one of our leading authorities on the life and times of More, declares that Henry VIII destroyed more things of beauty and promise than any other man in European history, and yet he did not lack culture. The life of nearly all outstanding men under Henry VIII is the story of their reaction to a masterful and unscrupulous tyrant. Wolsey, Fisher, More and many another were broken by the master they served, but it is in times of stress and difficulty that the real qualities of the mind declare themselves. Where there is no persecution, no strife, no bitter struggle to live, heroic virtues are not called for; it is only when conditions become difficult that the inner quality of man is revealed; a nation that does not suffer cannot be great. When the trouble between Luther and the Popes was resounding throughout Europe, Erasmus, in some regards the most brilliant man in all Europe, found himself quite unable to come down on one side or the other. Froude says of him that he knew Luther to be right, but he could say to the Archbishop of Mayence, "I neither approve Luther nor condemn him," and "peace on any terms is better than the justest

war." Again he writes to Archbishop Warham: "I was not inclined to risk my life for truth. We have not all strength for martyrdom; and if trouble comes I shall imitate St. Peter." It is worth recalling these statements, not in rebuke of Erasmus—for what man knows how he will stand up to the faith that is in him when the test comes?—but because they do help to show the quality of Sir Thomas More, who, when the hour of danger came, faced it even unto death. He was a very human man and could write to Erasmus (1516), "I am not so superstitiously truthful as to shrink from a little fib as if it were parricide." He was a lawyer and *de minimis non curat lex*, but when he had decided to die and was about to refuse the Oath of Succession he could say to his dear relative, "Son Roper, I thank our Lord the field is won." It was the last battle against self.

The King Attracted

After only three years at Lincoln's Inn he was Reader in Law, but he thought the Church was calling him and he gave himself to devotion and prayer in the Charterhouse of London and had some inclination to become a Franciscan, while he studied Latin and Greek and achieved reputation as a scholar. An urge to marriage seems to have decided the question of his career and he left the Church alone, while retaining many of the austerities that were then almost limited to the clergy. He married the daughter of John Colt of Netherhall near Roydon in Essex—the house still exists in ruins. His wife was one of eighteen

children, she was seventeen years old. His eldest child was four years old when Henry VII died and Erasmus wrote the *Praise of Folly* in More's house in Bucklersbury. England was prosperous then, prosperous and peaceful. The Venetian Ambassador wrote that in one single street leading to St. Paul's there were more than fifty goldsmith's shops.

Two years after Henry's accession, More's first wife died, and only a few weeks later he married one Alice Middleton whom he "full entirely loved," though it may be doubted whether she understood aught of his faith or his works. He was Under-Sheriff of London, where he made for himself a great reputation and a reasonably large income for the times he lived in; he was entrusted with cases by leading English merchants and was sent to plead for them on the Continent. It was his reputation as Jurist that attracted the attention of the Court and led to an invitation to enter the Royal service, an invitation he withstood for a while, but was forced to take, after acting with great skill and judgment for the Pope's Ambassador in a certain shipping case before the Lord Chancellor and Judges of the Star Chamber, when he secured a verdict against the Crown. Thereafter came rapid progress; by 1518 he was a Privy Councillor, three years later Chancellor of the Exchequer, Lord Chancellor in 1529. The King, a keen judge of men, would visit him at his house in Chelsea, but More, who was a still finer judge, told his son-in-law, who congratulated him on this intimacy, that if his head would

win the King a castle in France, it would not stay on his shoulders.

Contrast with Wolsey

It is well worth noticing that all the time More was advancing to the highest positions in the State he kept his deep concerns for the things of the spirit. Modest in his private life, he remained unmoved by pomp, circumstance and flattery, and he endeavoured on several occasions to escape from the increasing burden of honours that was heaped upon him. When he was made Speaker of the House of Commons he took occasion to plead for free utterance, and this was necessary. In those hard days any opposition to the King was a very serious matter indeed, and More in his appeal could speak of the common fear of the King's displeasure, and beg him to interpret every man's word with the assurance that it proceeded only from zeal for the profit of the realm and the honour of the Crown. It was in those years that Cardinal Wolsey and Sir Thomas More fell out, the former demanding of the Commons £800,000 for the prosecution of a useless war with France and the latter objecting to his high-handed methods. The House was not responsive to the Cardinal's demands and Sir Thomas More, though he spoke on his knees, maintained his composure and his point of view. "Would to God, Master More, you had been in Rome when I made you Speaker," cried the angry Cardinal,

and he endeavoured unsuccessfully to send him as Ambassador to Spain, to get him out of the way.

The contrast between these two men who shared the ear of the King just then was very striking, for Wolsey never laid his pomp aside, while Sir Thomas More never assumed any that could be discarded. The two could not have been friends, but later on in the period of his decline, Wolsey was to declare that More was the fittest person to succeed him as Chancellor, perhaps in that hour the ex-Chancellor had no occasion to hide the truth.

The Marriage Question

It is a curious fact and one worth pondering, that had there not been a question of the Spanish divorce, had the sons of Catherine of Arragon—of whom Sir Thomas More in a rash moment prophesied—lived, there would have been no quarrel with the Pope and Protestantism might have remained on the far side of the Channel. Henry VIII had already vindicated the Papacy against Luther. Whatever the conduct of the religious houses, whatever the morals of the abbots, the monks and the nuns, whatever the measure of reformation demanded and given, there would have been nothing of the bloody struggle for supremacy that brought Fisher and More in turn to their death and filled public places with the horrible odour of burning human flesh.

(To be concluded)

ART AND THE NEW CIVILIZATION

By IRENE PREST

MAN has conquered the physical world as to its utility, that is, he has learned to use the physical material of the earth consciously, with knowledge of its possibilities. His next step is to learn to use this knowledge of material artistically for the spiritual evolution as well as for the amelioration of the physical life of mankind.

During the last decade science has made it mentally possible to regard the earth as a unit. Now Art must take the lead towards the attainment of the next goal, which is the unifying of the consciousness of the whole of mankind. The nations and races have yet to learn to understand each other, and Art is the medium through which this understanding can be brought about; for as the great Indian poet, Rabindranath Tagore, has said: "Art is the international language, in which mind can speak to mind, heart to heart, where lips are dumb. Painting, sculpture, architecture, music, these need no translations, they speak the universal mother-tongue."

For one hundred years the faith of Europe has been centred upon science. The high priests of Truth have been the scientists. But

scientists no longer claim to reach the Truth or to provide a satisfactory explanation of the facts of Nature. The way is clear for the use of the imagination and the intuition.

The writer of the *Epistle to the Hebrews* defined faith as "the substance of things hoped for, the evidence of things not seen." Faith is the assurance which the intuition gives us that the Universe is a living organism, animated by Mind, inspired by Creative Love and manifested in Beauty. And the function of Art is to show us the world in the light of this faith, as it is in the Eternal: to develop in us or to restore to us the sense of Wonder, and thus to keep us in contact with the deepest reality—Creative Imagination. The creative artist has made this contact, and he is able to express the vision revealed by his intuition in a medium through which it can be understood by all men.

The message of Art is to reveal the spiritual nature of the Universe and of man as a conscious partaker of it; that is, to awaken in man the realization in consciousness of himself as a Spiritual Being and as a Creative Artist.

THE PLACE OF ART IN A THEOSOPHICAL EDUCATION

By JAMES H. COUSINS

The full understanding and application of the idea of art in education is in the hands of Theosophical educators, Dr. Cousins believes.

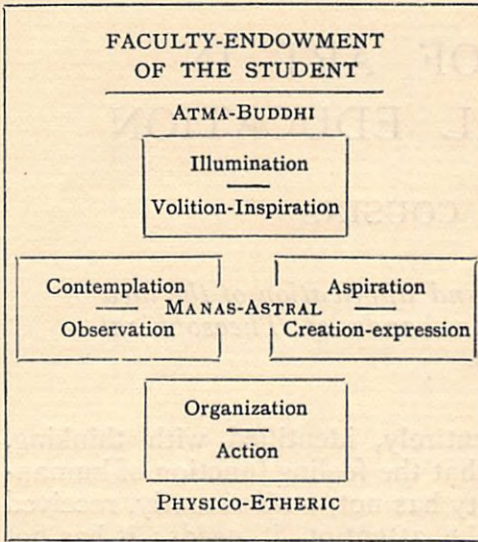
THE Theosophical view of the student, as I conceive it, is that of an embodied consciousness; an entity consisting of body (in two aspects, physical and etheric), through which life has elaborated human history and organization, and mind (in two aspects, *manas* concrete or lower, and abstract or higher), through which humanity has sought by observation and contemplation to discover and understand and use its environment. Behind this entity stands the Self in which education begins and ends (*Atma-buddhi*).

But mind has not only its concrete or objective and abstract or subjective directions in operation: it has also two ways of approach towards the objective world for experiential data, and of expression of its subjective responses to objective experience—the way of thought and the way of feeling, operating through the manasic-astral vehicles. These two channels of simultaneous take-and-give have been regarded in both Oriental and Occidental philosophy as activities of the mind. But the mind has become so closely, almost

entirely, identified with thinking, that the feeling function of humanity has not, until recently, received the attention it needs; it has not yet been taken fully into account in general education, and only tentatively in Theosophical education.

Educate the Feeling Capacity

This identification of the mind and thinking is right: thinking is etymologically the characteristic activity of the mind. But to extend the term "mind" to include feeling is wrong; is a false hospitality that has made feeling feel a dependent, even a servant, in another's house. The process of feeling is as distinct from the process of thinking as both are from the process of willing and the process of doing; and education of the feeling-capacity as such is at least as necessary as mental education and physical education—though no phase of education can ever achieve its highest result if separated from the others. A diagram will indicate succinctly the faculty endowment of the student.



The conviction is now being voiced among educationists that the education of the mind, to which attention has been almost exclusively given in the past both East and West, has not been a success, as is shown by the wretched tale of human history and the present threatening state of human affairs the world over. It is felt that this lack of success has come about through the denial of the service of aspiration, compassion and beauty to life, these being the special offerings of the emotional capacity of humanity. For want of educated feeling (that is, feeling developed to its finest capacity of response to the impacts of life, and controlled by the inherent disciplines of feeling-expression in the arts) the universal instinctive stretch of human feeling towards enlargement of itself through religious aspiration has been turned, from a mutually helpful search, into the mutually hurtful animosities of sectarianism. The lack of educated feeling has

stultified and distorted thought, and pressed certain phases of science through conceivably unnecessary cruelties; and has degraded the heroic possibilities of co-operative struggle towards finer conditions of life into the atavistic frenzy and ugliness of warfare.

Such convictions are now influencing experiments towards what has come to be called *aesthetical education*. But this term, like the mind, has its limitations. It is not a creation of educational necessity. It was coined by a German philosopher, Baumgarten, (1714-1762), to distinguish talk about beauty, and incidentally art, from other kinds of philosophical talk. It means looking at beauty from the outside; whereas *the urgent necessity of education is to encourage and help the young to create beauty from the inside*. What the student, the future citizen, boy and girl, needs is the educational opportunity to express the artist that is inherent in every normal individual; not necessarily to become a specialist or a genius—these will come, and will take care of themselves—but to be spontaneous makers of loveliness and order, unity and harmony, in their characteristic forms, and to carry their artistic influence into life.

Art a Natural Necessity

This view of the natural necessity of art in education is, I think, peculiarly modern, a result of the development of psychology. But I believe its full understanding and most efficacious application is in the hands of Theosophical educators. It is a curious fact

that, notwithstanding the high value that Indian thought set on objects of art as helps towards spiritual culture, art never had an integral place in the Hindu, Buddhist or Mussulman curricula. The artist was trained—but not educated. Plato did recognize creative art in education, though he was rough on certain of the poets. But between him and the twentieth century, education in the Occident took little or no thought for art.

Even as near our time as 1917, an American educationist, Dr. H. H. Horne, in *The Philosophy of Education*, had to confess that aesthetical education "is the most neglected feature of our curriculum, and yet it stands as an essential constituent of the child's present and future environment, and is the product of one of the deepest phases of the human consciousness."

It is not far from certain that the neglect of so fundamental an impulse as that of creative activity, in the preparing of the young for life, will lead to a menacing lopsidedness in the individuals and in the social organism which they collectively make up. The problems of human life cannot, we may confidently assert, be solved, and humanity set free from its subhuman obsessions, until a radical change has been effected in the general attitude and way of living. And this can only be done completely by an education that is itself complete in bringing the impulses and desires of humanity under educative self-discipline equally with the mental and actional capacities of the individual.

Canalizing the Creative Impulse

There is a vague recognition of the need of emotional education in the phrase that is so often used when all else has failed: "What is needed is a change of heart." But the mere sentimentality which the phrase expresses is a feeble thing beside the urges of feeling-necessity. What is needed is (to use a suggestive figure of speech that is becoming healthily frequent in educational literature) the "canalizing" of the floods of emotion, that is, the putting of them under control in definite directions to the vitalizing of thought and action, instead of letting them work havoc on their way to futility or to disappearance in "the dreary desert sand of dead habit." The digging of canals in young clay is a much easier matter than blasting them through old rocks. The canalizing of the creative impulse in childhood and youth by art is the only educational wisdom.

In a recent article on "Peace and Education," Dr. Maria Montessori voices this idea. Touching on the central element of the present world crisis, the threat of war, she asserts that "the cause of war does not lie in armaments but in the men who make use of them." The foundational need of the crisis, therefore, in her view, is an education that will allow humanity to grow up with "a healthy soul, enjoying the full development of a strong character and a clear intellect." This means a complete education; an education based on the assurance, now strengthened by observation, that its completeness will lead humanity away from the manifest anarchy produced by

a selfish and predatory education to an instinctive order subjectively imposed on human life by the authority of its own higher nature when it is released into action.

Dr. Montessori's reference to "a healthy soul . . . strong character . . . clear intellect" is not a casual phrase: it is the essence of her experience as an educator. Through the releasing into life of this synthesis of human higher capacity, ugliness would be intuitively eliminated from life. "War," says Dr. Montessori, "would not be a problem at all for the soul of the new man; he would see it simply as a barbarous state, contrasting with civilization, an absurd and incomprehensible phenomenon," for, in her view, the child, educated in the true way, is "a passionate lover of order and work."

Educating the Whole Individual

If we put this diagnosis of the child the other way round, and say that the child who is liberated through a complete education is a passionate lover of *work* and *order*, we have, I believe, a statement of a law of human life which is therefore a law of education—the law that life perpetually seeks expression through human activity, and simultaneously safeguards itself against dissipation in futility by imposing on action, and by imparting to the objective results of action, the orderliness of intention, design and unity.

Dr. L. P. Jacks, in his fine book *The Education of the Whole Man* lays the responsibility for the disorder in human life today at the door of education. He

says: "The practice of perfection is not initiated by learning the three Rs nor by anything which proceeds from these useful acquisitions. It begins much deeper down, in acquisitions which should be called 'elemental' rather than 'elementary.' For want of good sound 'elemental' education which aims at developing the fundamental virtue of self-control . . . democracy is moving towards a disaster which elementary education of the book-say and hear-say type will rather hasten than avert."

That "sound elemental education" is, as Dr. Jacks claims, *the education of the whole individual as a creator*. "The whole man is," he asserts, "a creator. Educate him in his wholeness as such, and the inner vacancy of his being, which hungers for creation, and can never be satisfied with anything else, will be filled."

Liberation Through Creation

Now this naming of man as creator (and of course man is here taken as the *homo*, the human being irrespective of sex) is just putting into another form of expression Dr. Montessori's declaration that the liberated child is a lover of work and order. For creation is orderly work—something done, and done under the laws of its own being. These laws are based in nature and affiliated with universal law. Liberation through creation is therefore the sure way to individual happiness through the release of inevitable creative tension into the conditions inevitably governing creative forms, conditions which, because they are the inevitable

means to happy achievement, are accepted, and in their acceptance induce in the creator of them "the fundamental virtue of self-control."

"This means that art (always understood in its catholic sense as the most excellent doing of what needs to be done) must find a larger and more central place in educational practice. It means that increased weight must be thrown into awakening and training the sense of beauty, the greatest of our lost inheritances, but the best of all prophylactics against vice, the most vitalizing and uplifting of all the positive motives that interest and actuate the whole man." Dr. Jacks' declaration expresses the two main influences of art-expression on human nature—as preventive of vice in all its forms, and as a curative agent (therapeutic) where vice is already active.

The therapeutic influence of art-expression is useful in the present diseased state of humanity. But the mere application of remedial measures to enable a diseased individual to recover the capacity to repeat the actions that produced the disease will not lead humanity to any kind of health. The ultimate need is a true prophylactic—not the ingestion or injection of foreign entities into the emotional stream to create a state of armed neutrality oscillating between periods of warfare between themselves and other foreign entities; but the clear-ridding of the imagination, the emotions, and their mental and physical collaborators, of every disease-producing element, through leaving them open to the detergent flood of

inspiration and illumination from the lofty springs of man's higher nature which finds its true outlet in the arts.

A Spiritualizing Power

This process, carried out to any degree, will inevitably be accompanied by some degree of beauty. But beauty is not its objective. The pursuit of beauty can itself become a pander to sensuality. It is thus exploited the world over today in the service of rapacious and ruthless commercialism. Art in education is not a merely aesthetical matter. It is, in the profoundest sense of the terms, both a spiritual necessity and a spiritualizing power.

The virtue of individual expression is the releasing of impulses which, if pent up, will find subterranean outlets under pressure and in descending directions. The daily item of art-activity in school is, where it exists, a daily discharge of complexes which leads to a true, and at present rare, normality of life. The vice, on the other hand, of individual art-expression is a possible excess of development to the extent of exaggerating valuable personal characteristics into merely peculiar idiosyncracies; of distorting a natural bent into an unnatural pose, and degrading a healthy self-evolution into an unhealthy self-conceit.

Art-activity in education should, therefore, be accompanied by the study of the best works in the various arts, and by frank and informed criticism that will lead the student towards attainment of the intuitive sense of values known as taste. Schools and colleges

should have ready access to art-museums. Where this is not possible, collections of good copies of pictures and statues should be made and studied. Educational authorities should organize peripatetic exhibitions from town to town accompanied by a lecturer. All this means the provision of materials and the evolution of a new type of teacher. It also means expense, and the question: How can such expenditure be even begun to be thought of in face of world-wide financial depression? The answer to that question is, that financial depression is the sequel of circumstances (false economic relationship between individuals and groups, the destruction of immense wealth in the world-war, and the wastage of still more wealth in preparations for the "next war")—circumstances which could not have arisen if the education of the young had not produced generations of unbalanced, self-centred, pugnacious individuals, instead of all-round, co-operatively disposed, and peace-willing human beings such as would be produced by an education in which creative art was an integral item. Expenditure on art in education is an investment that would ultimately liquidate the world's national debts.

Why Education Is Wrong

I repeat, by way of conclusion, that the flaw in education today is incompleteness in not catering for the full nature of humanity. Others put it otherwise. Sir S. Radha-

krishnan, in his Convocation Address to the Allahabad University in November 1934, said: "There is a remarkable agreement among educationists today that the system of education requires drastic revision from the foundation to the flagpole. It is out-of-date and unsuited to modern conditions, and involves a colossal waste of intellect and energy." With this I fully agree. But the statement carries important implications. That which grows out-of-date does so because it was created to fulfil the requirements of a former date. Nothing that is ultimate ever becomes obsolete. If education is now going to be changed merely to suit the needs of our date, it also will become out-of-date, and the more rapidly because of the rapidity of change today. Education is wrong not merely because it does not fulfil superficial human necessity today, but because it has not got to fundamentals. It will always be wrong until it does so. And while education is wrong, the conditions of life will be wrong. From this vicious circle there is no escape around its circumference. There is escape only in ascending and viewing its essentials, that is, the nature and complete educational needs of the student. This complete view of the student not merely as thinker and doer, but as feeler and creator, inspired and guided Theosophical education in the past; and should, I feel, inspire and guide the renewal of Theosophical educational activity for which a distracted world is waiting.

A SYMPHONY OF THE POETS

BY SYED MEHDI IMAM

We are happy to announce that the author has given us permission to publish his chapters on Keats and Byron, in addition to the chapter on Shelley promised in our last issue. Of the twelve English poets of the first order, who constitute the subject of his forthcoming book The Confluence of Poetry, these three are the first "wave-formation, Keats holding the glowing urns of beauty, Shelley lighting the lamps of the psychic world, Byron materializing the immaterial universe."

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CHAPTER II

J. KEATS: THE DISENCHANTMENT

*"There shall be
Beautiful things made new, for the surprise
Of the sky-children."*

JOHN KEATS, *Hyperion*.

BEAUTY of birth and decay, beauty of the green leaf and the yellow, beauty of the dust shaping in the womb of the flesh, beauty of the dust radiant in corruption; where should beauty be absent? Science may not measure her in the orbits of the atom, Philosophy may not clasp her in labyrinths of Logic, Chemistry may not trace her in the powders of the crucible, Astronomy may not glass her in the vastness of the heavens. Yet her footfall, silent or musical, is everywhere. Beyond the stratosphere where the comets rush and mingle, below the ocean slime where the rich lights play upon the zones of earth; there as

here are her holy places. The clairvoyant eye of Keats, liberated from the thralldom of the senses, opens to view the world of beauty as it is—the harmony of cornice and pillar.

Beauty Evolving

Beauty as the supernatural visitation of the psychic force is seen intuitively in the cradle of Keats' career. The sight of the poet is at no moment still. It is evolving from growth to growth. In the earlier poems, the gaze is not lifted from the dazzling scene of the senses. The bees are upon the May-flower; the minnows are swimming in the shallows. It was

toward the end of his life that Keats, slowly and sadly, realized that the dream of the senses was but a dream embracing sorrow and leaden-eyed despair. In *Endymion* he learnt to distinguish between the form of beauty, which is her spurious illusion, and the essence which is her true divinity. In the Odes and the Romances, beauty is the inseparable union of shadow and substance—of the essence that survives and form that fades. *Hyperion* is the last stage. There the Spirit of Beauty, free of all her mockeries, emerges safe through the manifestations of appearance. In brief, Keats' progress is the evolution of Beauty through the forms of Beauty.

The poems of 1817—Keats' first publication—are the entrance to the wonderland of the senses. His soul is asleep. Nature is a garden of enchantment. His young eyes know not that the marvels of her kingdom are swept by storm and strife; know not that the scent of her fields and the flowing of her rivers are convulsed with pain. Yet at rare intervals the psychic sense of beauty stirs in such lines as these :

Shapes from the invisible world,
unearthly singing
From out the middle air, from flowery
nests,
And from the pillowy silkiness that
rests
Full in the speculation of the stars.

(On a Summer's Day).

The Divinity of Beauty

Endymion (1818) is the pursuit of poetry for the true Self of Beauty. She stirs forth successively in three forms—first as

the Moon, second as Cynthia and third as the Indian Maid. Endymion confuses each of these manifestations with the separate Selves of Beauty; each eludes his touch in turn. It is at the close of the poem when Endymion has passed through the Cave of Quietude and is healed of his sufferings, that he realizes the three aspects of Beauty to have been the separate appearances of a single Divinity. In other words the real Self of Beauty is found to be a triple Self. According to modern Theosophy, God and Man are the manifestations of three aspects of the One. This is called in occult literature the Spiritual Triad and in the Christian doctrine the Holy Trinity. The Spiritual Triad of Man, that is his true Self, also is three in one—the Monad which is the fragment of Divinity, the Ego which is the Spiritual Self, and the body which is the physical person. Despite the haze which covers this poem, Keats is clearly attempting to comprehend the Spiritual Triad which makes the Self of Beauty. In figurative terms, the Moon of the poem represents the Monad, Cynthia the Spiritual Self, and the Indian Maid the physical personality. This triple Self of Beauty is the triple Self of Man.

It is evident throughout the poem that Endymion is in a psychic state. His swoon is the psychic swoon :

Now indeed

His senses had swoon'd off: he did
not heed
The sudden silence, or the whispers
low,
Or the old eyes dissolving at his woe,
Or anxious calls, or close of trembling
palms,

Or maiden's sigh, that grief itself
embalms:

But in the self-same fixed trance
he kept,

Like one who on the earth had never
stept.

Aye even as dead-still as a marble
man,

Frozen in that old tale Arabian.

He is guided in his many wander-
ings by the spirit intelligence
Peona,

Who whispers him so pantingly and
close?

Peona, his sweet sister . . .

She led him, like some midnight spirit
nurse

Of happy changes in emphatic dreams
Along a path between two little
streams—

Guarding his forehead, with her
round elbow. . . .

Let us follow his flight to the
Superior Heavens—the psychic
spheres:

Methought I lay

Watching the zenith, where the milky
way

Among the stars in virgin splendour
pours:

And travelling my eye, until the
doors

Of heaven appear'd to open for my
flight,

I became loth and fearful to alight

From such high soaring by a down-
ward glance:

So kept me stedfast in that airy
trance,

Spreading imaginary pinions wide.

What is the opening of the
"doors of heaven" in his "airy
trance" but the opening of the
interpenetrating planes of life to
the psychic sight? In this hyper-
sensitive condition the soul is seen
to be in unity with all Being,
bodiless, free of space:

My higher hope

Is of too wide, too rainbow-large a
scope,

To fret at myriads of earthly wrecks.
Wherein lies happiness? In that
which becks

Our ready minds to fellowship divine,
A fellowship with essence; till we
shine,

Full alchemized, and free of space.
Behold

The clear religion of heaven!

Psychic Perception

The open vision, the superphysi-
cal state of consciousness in which
the oneness of all things is perceiv-
ed, is here told:

In every place where infant Orpheus
slept.

Feel we these things!—that moment
have we stept

Into a sort of oneness, and our state
Is like a floating spirit's. But there are
Richer entanglements, enthralments
far

More self-destroying, leading, by
degrees,

To the chief intensity: the crown of
these

Is made of love and friendship, and
sits high

Upon the forehead of humanity.

All its more ponderous and bulky
worth

Is friendship, whence there ever
issues forth

A steady splendour: but at the tip-
top,

There hangs by unseen film, an orbéd
drop

Of light, and that is love: its in-
fluence,

Thrown in our eyes, genders a novel
sense,

At which we start and fret; till in
the end,

Melting into its radiance, we blend,
Mingle, and so become a part of it,—

Nor with aught else can our souls
interknit

So wingedly!

Examine these lines carefully as
an instance of the clairvoyant
perception of the poet. The "richer
entanglements" leading to the

“chief intensity” are the different stages of the spiritual planes which yield one by one till the highest light of the last sphere is reached. The crown of that light, which upon this ponderous earth appears as love or friendship, is situated in the individual upon the physical brain—the forehead of man. Love as an “orb of light,” an incandescent glow, hangs above the head, the “tip-top” of the man. When two souls interknit, the light of love blends, melts into a common radiance. This orb of light located above the brain has been seen by the clairvoyant Davis and has been described as a throbbing ball above the head of a dying man :

“When the old man ceased to breathe this little point of spiritual aurum silently but swiftly ascended through the intervening ceiling, and hung or rather hovered over the house of death. I have witnessed this phenomenon by clairvoyance when it has seemed suspended far above the room wherein the lifeless body was prostrate. At this dizzy but stilly height the aurelian centre (the ‘self-love’ magnet) resembled a throbbing ball, not much larger than a small orange. Rapidly, however, it tremblingly expanded and began to pulsate with considerable uniformity. The attraction of the distant centre was powerfully exerted downward, through or by means of a line of golden light, upon all parts and principles within the silent earthly form. I have observed and philosophically contemplated it until a portion of the coronal arch of the spiritual head was visible, the magnetic centre

continuing to throb.” (*The Thinker*, p. 405).

Here are the unseen Intelligences which (according to occultism) build the forms of life within the water, the fire and the air—the Intelligences whose operations are not visible to human view :

Aye, 'bove the withering of old-lipped
Fate
A thousand Powers keep religious
state,
In water, fiery realm, and airy
bourne ;
And, silent as a consecrated urn,
Hold sphery sessions for a reason due.
Yet few of these far majesties, ah,
few !
Have bared their operations to this
globe.

Here is the Hall of Recollections where, the Spiritualists say, the soul may trace its remotest past registered as impressions on the Ether :

There lies a den,
Beyond the seeming confines of the
space
Made for the soul to wander in and
trace
Its own existence, of remotest glooms.

The “seeming confines of the space” are the illusory bounds of the physical sight. Here is the Cave of Quietude, the Spirit-Home, where it is believed the soul is led after its suffering to be replenished with spiritual energy :

O happy spirit-home ! O wondrous
soul !
Pregnant with such a den to save
the whole
In thine own depth. Hail, gentle
Carian !
For, never since thy griefs and woes
began,
Hast thou felt so content : a grievous
feud
Hath led thee to this Cave of
Quietude.

Aye, his lull'd soul was there, although
 upborne
 With dangerous speed: and so he
 did not mourn
 Because he knew not whither he was
 going.
 So happy was he, not the aerial
 blowing
 Of trumpets at clear parley from the
 east
 Could rouse from that fine relish,
 that high feast.

A Materialization

In the *Romantic Narrations* (1819) the spell of sensuous beauty has definitely broken. The illusion has been discovered; the disenchantment is complete. The psychic thought, however, continues without interruption. In *Lamia* there is the scene of materialization. The Nymph for whom Hermes is searching in covert and glade is invisible:

This lost nymph of thine,
 Free as the air, invisibly, she strays
 About these thornless wilds; her
 pleasant days
 She tastes unseen; unseen her nimble
 feet
 Leave traces in the grass and flowers
 sweet;
 From weary tendrils, and bow'd
 branches green,
 She plucks the fruit unseen, she bathes
 unseen:
 And by my power is her beauty veil'd
 To keep it unaffronted, unassail'd
 By the love-glances of unlovely eyes.

(*Lamia*, Part I).

Lamia, breathing upon the face of
 Hermes, materializes the form of
 the nymph:

"Stoop, Hermes, let me breathe upon
 thy brow,
 And thou shalt see thy sweet nymph
 even now."
 The God on half-shut feathers sank
 serene,
 She breath'd upon his eyes, and
 swift was seen

Of both the guarded nymph near-
 smiling on the green.
 It was no dream; or say a dream it
 was,
 Real are the dreams of Gods, and
 smoothly pass
 Their pleasures in a long immortal
 dream.

(*Lamia*, Part I).

The nymph rapidly dematerializes
 as the God bends forward to
 embrace her:

So done, upon the nymph his eyes
 he bent
 Full of adoring tears and blandish-
 ment,
 And towards her stept: she, like a
 moon in wane,
 Faded before him, cower'd, nor could
 restrain
 Her fearful sobs, self-folding like a
 flower
 That faints into itself at evening
 hour.

(*Lamia*, Part I).

It may further be noticed that the
 guests who come to the marriage
 of Lamia and Lycius in the second
 part of the poem know the secret
 bowers, the street, the porch, the
 buildings, before ever having seen
 them. This is a faint suggestion
 of the theory of reminiscence, the
 memory of previous existence:

Each guest, with busy brain,
 Arriving at the portal, gaz'd amain,
 And enter'd marvelling: for they knew
 the street,
 Remember'd it from childhood all
 complete
 Without a gap, yet ne'er before had
 seen
 That royal porch, that high-built fair
 demesne.

(*Lamia*, Part II).

The Murder of Lorenzo

Isabella is the story of a psychic
 communication of a murder follow-
 ed by confirmatory proof. Lorenzo,

unknown to Isabella, is taken into a forest by her brothers and is subsequently slain and buried. The soul-body of Lorenzo keeps apace with the murderers :

So the two brothers and their murder'd
man
Rode past fair Florence. . . .
. . . . Sick and wan
The brothers' faces in the ford did
seem,
Lorenzo's flush with love.
(*Isabella*, 27th Stanza).

The phrase "murdered man" refers to the soul-body of Lorenzo. In Stanza xxxv Lorenzo materializes in sleep before Isabella :

It was a vision. In the drowsy gloom,
The dull of midnight, at her couch's
foot
Lorenzo stood, and wept ;
(*Isabella*, 35th Stanza).

In the 36th and 37th stanzas the soul of Lorenzo speaks :

Strange sound it was, when the pale
shadow spake,
For there was striving, in its piteous
tongue,
To speak as when on earth it was
awake,
And Isabella on its music hung ;
Languor there was in it, and tremulous
shake,
As in a palsied Druid's harp
unstrung ;
And through it moan'd a ghostly
under-song,
Like hoarse night-gusts sepulchral
briars among.

Its eyes, though wild, were still all
dewy bright
With love, and kept all phantom
fear aloof
From the poor girl by magic of their
light,
The while it did unthread the horrid
woof
Of the late darken'd time—the mur-
derous spite

Of pride and avarice—the dark pine
roof
In the forest—and the sodden turfed
dell,
Where, without any word, from stabs
he fell.

(*Isabella*, Stanzas 36 and 37).

The striving tongue, the wild eye and the tremulous voice of Lorenzo here indicate that Keats has grasped unconsciously the idea of the soul as the organization of the subtle body. The "dewy bright" eye in the preceding verses is the eye of the radiant body. In the 39th Stanza the soul of Lorenzo knows itself as a shadow residing in the skirts of human nature, that is in the interpenetrating planes of spirit life which are next to earth. From the spirit-spheres, the sounds of life seem but as a distant drone :

" I am a shadow now, alas ! alas !
Upon the skirts of human-nature
dwelling
Alone : I chant alone the holy mass,
While little sounds of life are round
me knelling,
And glossy bees at noon do fieldward
pass,
And many a chapel bell the hour is
telling,
Paining me through : those sounds
grow strange to me,
And thou art distant in Humanity.
(*Isabella*, Stanza 39).

In the 41st stanza the spirit dissolves and in a slow turmoil leaves "the atom darkness" of earth. Subsequently Isabella finds the knife, the bones and other traces of the deed which confirm the truth of Lorenzo's tale.

Lovers Mingle

The Eve of St. Agnes is the meeting of the souls of two lovers in sleep. Madeline with weary

limbs sinks into slumber, and her soul—that is the subtle body—fatigued, passes into the etheric world. That sphere is sheltered both from “sunshine and rain”:

Soon, trembling in her soft and chilly nest,
In sort of wakeful swoon, perplex'd she lay,
Until the poppi'd warmth of sleep oppress'd
Her soothed limbs, and soul fatigued away;
Flown, like a thought, until the morrow-day;
Blissfully haven'd both from joy and pain;
Clasp'd like a missal where swart Paynims pray;
Blinded alike from sunshine and from rain,
As though a rose should shut, and be a bud again.

(*The Eve of St. Agnes*, Stanza 27).

She cries to Porphyro to return with her into the psychic state where hearts are not chill, where eyes are not dull, where voice and vow are in sweet accord:

“Ah, Porphyro!” said she, “but even now
Thy voice was at sweet tremble in mine ear,
Made tunable with every sweetest vow;
And those sad eyes were spiritual and clear:
How changed thou art! how pallid, chill, and drear!
Give me that voice again, my Porphyro,
Those looks immortal, those complainings dear!
O leave me not in this eternal woe,
For if thou diest, my Love, I know not where to go.”

(*The Eve of St. Agnes*, Stanza 35).

Quickened by her words, Porphyro “beyond a mortal man”—that is in his etheric state—melts into her dream:

Beyond a mortal man impassion'd far
At these voluptuous accents, he arose,
Ethereal, flush'd, and like a throbbing star
Seen mid the sapphire heaven's deep repose;
Into her dream he melted, as the rose
Blendeth its odour with the violet—
Solution sweet.

(*The Eve of St. Agnes*, Stanza 36).

The blending of rose and violet is the blending of the auras of the pair in love and the ethereal flush is due to Porphyro's spirit being filled with spiritual passion. At the end of the poem both the lovers as phantoms glide out of troublous earth.

The Poet in Trance

The *Ode to a Nightingale* is the psychic vision of song. At the voice of the bird, the Poet swoons. The physical world, where “Beauty cannot keep her lustrous eyes,” grows dim. The materiality of earth thins to a vanishing point; the terrestrial scene is merely conjectured:

I cannot see what flowers are at my feet,
Nor what soft incense hangs upon the boughs,
But, in embalmed darkness, guess each sweet
Wherewith the seasonable month endows
The grass, the thicket, and the fruit tree wild;
White hawthorn, and the pastoral eglantine.

(*Ode to a Nightingale*, Stanza 5).

The Nightingale is not a thing of flesh and blood, not the body that rots and the song that dies. In the trance-state, the Poet sees the subtle body of the bird exhaling the subtle music. How else could the Bird be immortal? How else

could the melody be the "self-same melody" which thrilled the sad heart of Ruth? The bird is not here in our "verdurous glooms" and "winding mossy ways," but in the psychic kingdom where "tender is the night," where the Queen Moon is on her throne "clustered around by all her starry Fays." In the last stanza the trance closes. The poet-self comes back to the earthly music and the earthly bird. The anthem fades across the meadows and stream:

Was it a vision, or a waking dream?
Fled is that music:—Do I wake or
sleep?

(*Ode to a Nightingale*, Stanza 8).

The Grecian Urn is the symbol of the eternal pattern of Beauty upon which the pictures of passing experience are impressed for ever. The living shapes of the Urn are living for ever; and, with the psychometrist's charm, come forth from the vase:

For ever warm and still to be enjoy'd,
For ever panting, and for ever young.

(*Ode on a Grecian Urn*, Stanza 3).

The *Ode to Psyche* embalms in clear-cut, almost sculptural pose, her love embrace with Cupid. The posturing of the lovers is suggestive of the permanence of Beauty amidst the flux of form. So similarly the "Ode to Autumn" captures in statuesque setting the serenity of a closing Autumn day.

Evolution in "Hyperion"

The fragment of *Hyperion*, finished in his twenty third year, is the synoptic view of Keats' development. In it the idea of Beauty evolving through a succession of forms is first and foremost.

In Book I, Saturn, the symbol of the sovereignty of the senses, lies nerveless in the dust. But the fallen divinity, awakening from his sleep, is inwardly aware that his true self—the beauty of which he held merely the mantle and insignia—has not in truth vanished:

I have left

My strong identity, my real self,
Somewhere between the throne, and
where I sit

Here on this spot of earth. Search
Thea, search,

Open thine eyes eterne, and sphere
them round

Upon all space: space starr'd, and
lorn of light;

Space region'd with life-air; and
barren void;

Spaces of fire, and all the yawn of
hell.

Search Thea, search! and tell me, if
thou seest

A certain shape or shadow, making
way

With wings or chariot fierce to
repossess

A heaven he lost erewhile: it must—
it must

Be of ripe progress. Saturn must be
King!

And again:

There must be Gods thrown down,
and trumpets blown

Of triumph calm, and hymns of
festival

Upon the gold clouds metropolitan,
Voices of soft proclaim, and silver
stir

Of strings in hollow shells; and there
shall be

Beautiful things made new, for the
surprise

Of the sky children.

(*Hyperion*, Book I).

In Book II, the kingdom of Saturn has passed to the new rule. The voice of Oceanus is heard sounding the prophecy of evolution. As darkness gave way to light, as

light produced matter and matter the manifestations of life, each yielding to each; so the beauty of the senses, the sway of Saturn, must give place to the sovereignty of Apollo. But Beauty herself, serene and secure, evolves through her seeming shapes. Notice the evolutionary process of creation distinctly stated by the poetic faculty :

From chaos and parental darkness
came
Light, the first fruits of that intestine
broil,
That sullen ferment, which for
wondrous ends
Was ripening in itself. The ripe hour
came,
And with it light, and light, engender-
ing
Upon its own producer, forthwith
touch'd
The whole enormous matter into life.
Upon that very hour, our parentage,
The Heavens and the Earth, were
manifest :
Then thou first born, and we the
giant-race,
Found ourselves ruling new and
beauteous realms.

And again :

As Heaven and Earth are fairer, fairer
far
Than Chaos and blank Darkness,
though once chief ;
And as we show beyond that Heaven
and Earth
In form and shape compact and
beautiful,
In will, in action free, companionship,
And thousand other signs of purer
life ;
So on our heels a fresh perfection
treads,
A power more strong in beauty, born
of us
And fated to excel us, as we pass
In glory that old Darkness : nor are
we
Thereby more conquer'd, than by us
the rule
Of shapeless Chaos.

The new god of Beauty who is to repossess the realm of Saturn is sighted thus :

for 'tis the eternal law
That first in beauty should be first in
might :
Yea, by that law, another race may
drive
Our conquerors to mourn as we do
now.
Have ye beheld the young God of
the Seas,
My dispossessor ? Have ye seen his
face ?
Have ye beheld his chariot, foam'd
along
By noble wingèd creatures he hath
made ?
I saw him on the calmèd waters scud,
With such a glow of beauty in his
eyes,
That it enforced me to bid sad farewell
To all my empire.

(*Hyperion*, Book II).

In Book III Apollo, guarded by the Goddess of Memory, Mnemosyne, trembling with alarm, is born :

Soon wild commotions shook him, and
made flush
All the immortal fairness of his limbs ;
Most like the struggle at the gate of
death ;
Or liker still to one who should take
leave
Of pale immortal death, and with
a pang
As hot as death's is chill, with fierce
convulse
Die into life : so young Apollo
anguish'd ;
His very hair, his golden tresses
famed
Kept undulation round his eager neck.
During the pain Mnemosyne upheld
Her arms as one who prophesied. At
length
Apollo shriek'd ;—and lo ! from all his
limbs
Celestial. . . .

(*Hyperion*, Book III).

Mark the manner of Apollo's dis-
solution. His death is the psychic

birth, the awakening, the flushing of the limbs with health.

The Inner Worlds

The Fall of Hyperion leads us to the psychic sphere—the Hall of Memory—where all events of every place and clime are recorded on ether, just as pictures are recorded on the reel. Moneta, the Spirit of Memory, turns the film. In the first Canto the poet swoons, awakening in a few moments in the psychic world :

The cloudy swoon came on, and down
I sank,
Like a Silenus on an antique vase.
How long I slumbered 'tis a chance
to guess.
When sense of life return'd, I start-
ed up
As if with wings, but the fair trees
were gone,
The mossy mound and arbour were
no more.

(*The Fall of Hyperion*, Canto 1).

At the bidding of Moneta he leaves behind the gross material conditions with difficulty of heart. His body grows numb, his hands intangible; and death he expects until the etheric energy pouring through the limbs vitalizes him with life :

I strove hard to escape
The numbness, strove to gain the
lowest step.
Slow, heavy, deadly was my pace :
the cold
Grew stifling, suffocating, at the heart ;
And when I clasp'd my hands I felt
them not.
One minute before death, my iced
foot touch'd
The lowest stair ; and, as it touch'd,
life seem'd
To pour in at the toes ; I mounted up,
As once fair angels on a ladder flew
From the green turf to heaven.

(*The Fall of Hyperion*, Canto 1).

The poet's vision grows from the sight of length, breadth and height—our familiar world of three dimensions—into the "enormous ken" which views all with a comprehensive perspective :

there grew
A power within me of enormous
ken,
To see as a god sees, and take the
depth
Of things as nimbly as the outward
eye
Can size and shape pervade.

(*The Fall of Hyperion*, Canto 1).

The hint here is of the four-dimensional world. Mr. Hodson, a modern clairvoyant, has investigated such a field of sight. His experiments are recorded in the book *Some Experiments in Four Dimensional Vision*. In the remainder of the poem, the Poet witnesses the fall of the kingdom of Saturn as the Goddess Moneta discloses the etheric records by her superphysical power.

Emergent Evolution

In Keats the psychical theory is in its nascent stage. He has explored its size, shape and features; and caught its essential principle—the evolution of life through manifestations into ever fairer degrees of loveliness. The statement of evolution from the poetic point of view is not only prophetic of Darwin. It is an anticipation nearer the truth than the scientific exposition of it. The evolution of the physicist is self-destructive. It is not the continuation of all that is best and excellently evolved—the ingenious attempt of Science to explain herself. It is the butchery

of the innocents. The survival of the strong is followed by the executions of the stronger in everlasting and murderous succession. The statistical compilations of the scientist portray life as the ceaseless drama of death; and not the ever-arriving procession of novelty and surprise. The spiritual conception of evolution fills the void, makes the gap intelligible. Life dies not,

decays not. It is appearances that dissolve, appearances that pass, appearances that are consumed. Life unsinged by the flame passes forward to her plan—the fresh revealments of experience. Keats, through the perception of the Beautiful, finds the pillar of the Occult Truth—emergent evolution beckoning the Spirit from splendour on to splendour.

THE SUN OF THEOSOPHY

The Sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of The Theosophical Society is linked with similar work that is secretly going on in all parts of the world.

WORLD CHAOS: THE CAUSE AND THE CURE

BY FRED W. BELL

For Mr. Bell the Bellamy Plan stands alone as the panacea for the world's economic ills. H. P. Blavatsky praised it as representing the Theosophical idea of what should be the first step towards the full realization of universal brotherhood. But let it never be forgotten that there are other plans working to the same end the world over, and that the purpose of The Theosophical Society is fundamental to them all.

IN considering the cause of the present chaos in the world, and in suggesting lines along which a cure may be brought about, it is necessary to look deeper than the manifestations of the moment. With the space available, I purpose dealing with only a limited aspect of the whole question, and in doing so desire to comment upon certain declarations of three great thinkers—Krishnamurti, Madame Blavatsky, and Edward Bellamy.

The Unfolding Plan

Regarding the problems of the day, it is necessary to keep in mind important considerations, namely that we are part of an ordered whole, living within the realm of law; that there are no effects without adequate causes; that nothing happens by chance; that a great evolutionary plan is unfolding all the while, of which we all are a part, whether nations or individuals; and that eternal principles, working out their ends within the confines of inexorable law, rule and

determine the issue. So the great scheme progresses:

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

The present chaos in currencies; the economic deadlock; poverty amidst plenty; unemployment; armaments and disarmament; hostile tariffs, quotas, international jealousies and economic rivalries, are all symptomatic effects, all results arising from avoidable causes, mostly leading to war. Effects, too, of an obsolete economic system which has come to violate almost every principle of true economy. Further these effects must and can only be remedied by our entirely reorienting ourselves to changed conditions, and by a moral resolve to set new causes in motion to produce new and different effects. We have come to regard the system we have inherited as the most suitable for the distribution of production, and under that system we have made counters—"titles to wealth"—of more consequence

than the things they represent. And in worshipping "money", we have slighted the reality, or the substance, for the reflection. Incidentally we also worship export trade as a means of making more money, and overlook the fact that conditions in the world have entirely changed, and that almost all countries have become manufacturers and producers of surplus products which everyone wants to export to others.

Another consideration is that in the scheme of things, circumstances and conditions are more potent than personalities. The conditions are like the great ocean currents—the fleeting personalities like the straws on the surface. Within the working of the eternal "law of consequence," or of retributive justice, these conditions and circumstances are more important than the petty struttings on the stage of actors who confuse themselves and their actions with the author and motif of the Play.

Root-Cause of Chaos

The foregoing considerations are not unconnected with the dominant fact that selfishness is the root-cause of all our troubles. And selfishness is greatly provoked by a feeling of fear and insecurity for the future due to our uneconomic system. The system itself is on a false basis. "The truth shall make you free." Yet we think we can muddle through, compromising with Truth and with true and fundamental principles, all the time giving support to the great heresy of separateness.

Recently I publicly expressed the opinion, that wrong teaching about life and the eternal "grind"

of labour has resulted in the masses resignedly solacing themselves with the "dope" afforded by ignoble enjoyments, rather than concerning themselves with the deeper issues of life. From that point I continued: "The insidious effect of the profit system—and all being subordinated to monetary profit and return—has convinced me that we never can get a Theosophically-minded world until people have a liberty that is denied them under present monetary conditions. The Church, the Press, educational systems, dominated by the power of financial control, prevent truth from gaining free expression. . . . Collectively we cannot continually act in a loving and self-sacrificing manner towards our fellow-men while immersed in an economic and financial system which is the very negation of these ideas."

Since that utterance, on re-reading portions of Bellamy's famous work *Equality*, I have seen how ably that author (in the chapter headed "Eritis sicut Deus") had made the very points I tried to establish. He appropriately allows one of the characters in the book, Mr. Barton, to be the speaker. Those who have read *Looking Backward* will remember that Mr. Barton was the preacher of the thought-compelling sermon supposed to have been delivered on the first Sunday after Julian West awakened in 2,000 A.D. In the sequel *Equality*, these two characters meet, and Mr. Barton, in conversation with Julian West, explains how the collapse of traditional theologies relieves the whole subject of man's relation with the Infinite from the oppressive effect of false finalities

of dogma, which had, till then, made the most boundless of sciences the most cramped and narrow. The new belief was that we should look forward for inspiration, and that the present and the future promised a fuller and more certain knowledge concerning the soul and God, than any the past had yet attained.

Bellamy's Ideal

In reply to Julian West's inquiry as to whether the people of that period really did know more about such matters than those of his time, Mr. Barton remarked that the total change which had come about in the economic system furnished the necessary material basis for all other changes that had taken place; and that the progress (during the century that had passed) which had tended most to increase human happiness had been that of the science of the soul and its relation to the Eternal and Infinite. That progress, he explained, had resulted from complete intellectual freedom, but was also the result of social conditions which had freed men from material engrossments. They had, however, reached the end of their study along material lines, with the result that the main energies of the intellect had become concentrated upon the possibilities of the spiritual evolution of mankind, for which the material evolution was but the beginning. The knowledge that they had gained, though not final, Mr. Barton said, was such that, even if not further extended, was sufficient to turn the shadow of death into a bow of promise, and to distil the saltiness out of human tears. Their conception of their

real life with its inaccessible security, "hid in God," as Paul said, reduced the accidents and vicissitudes of the personality to relative triviality. Death being merely a step in life was a real fact in the new era, and as life advanced to its close, instead of being shadowed by gloom as it used to be, it was marked by an access of impassioned expectancy. The undertone of life to people of the new age was so exultant that they stilled themselves to hear it, instead of regarding it as one of unutterable sadness, as before. Through boundless love man became conscious of his unity with the Supreme, and with all else.

"It has only been since the Great Revolution brought in the era of human brotherhood," continued Mr. Barton, "that mankind has been able to eat abundantly of the fruit of the true tree of knowledge, and thereby grow more and more into the consciousness of the divine soul as the essential self, and the true hiding of our lives. Yes, indeed we shall be as Gods. The motto of the modern civilization is 'Eritis sicut Deus'."

Krishnamurti's Answer

The matter under discussion is akin to the old "change of heart" argument, and raises the question of priority of occurrence—the hen or the egg, etc. In Norway, in September 1925, Krishnamurti was asked: "Do you think it is right to bring up children with religious training?" He replied:

"I shall answer this question indirectly, for when you understand what I am going to say, you can answer it specifically for yourselves.

You know, we are influenced not only by external conditions, but also by an inner condition which we develop. In bringing up a child, parents subject him to many influences, and limiting circumstances, one of which is religious training. Now, if they let the child grow up without such hindering limiting influences, either from within or from without, then the child will begin to question as he grows older, and he will intelligently find out for himself. Then, if he wants religion he will have it, whether you prohibit or encourage the religious attitude. In other words, if his mind and heart are not influenced, not hindered, either by external or by inner standards, then he will truly discover what is true. This requires great perception, great understanding. But parents want to influence the child one way or another. If you are very religious, you want to influence the child toward religion; if you are not, you try to turn him away from religion. Help the child to be intelligent, then he will find for himself the true significance of life."

In answer to a somewhat similar question, a couple of months previously, Krishnamurti said: "We are all children; all of us have to begin, not with others, but ourselves; when we do this, then we shall find out the right way with children."

If a principle be right and true, it is universal in its application. I take it, therefore, that the implications of the answer to the foregoing question regarding children and religious training, are far-reaching and afford striking

confirmation of my major premise that *under present conditions true teaching, generally, is hindered and prevented, if not rendered well nigh impossible.* Religious and secular so-called "education" today is dominated and influenced by those acting, wittingly or unwittingly, in the interests of the exploiting class.

Can We Eradicate Selfishness?

This brings us to an important matter, and to another declaration made by Krishnamurti which has been quoted to me as indicating that the Bellamy Plan, if adopted, would prove futile. The question was plainly put: "What is the real cause of the present chaos in the world, and how can this painful state of affairs be remedied?" Part of the answer given by Krishnamurti might be quoted against the desirability, or effectiveness, of the adoption of the Bellamy Plan as a remedy for our ills. Yet deeper consideration of the entire question, as well as the whole teaching of Krishnamurti in this connection, should make us pause before coming to what I believe to be an erroneous conclusion. Krishnamurti, in answer to the question above recorded, said: "First of all, I feel, by not looking to a system as a remedy," and later he said, "to put an end to the chaos in the world, the ruthless aggression and exploitation, you cannot look to any system." Granted; it is true that you cannot eradicate selfishness from the heart of man (the root-cause of the trouble) solely by the operation of any system. Madame Blavatsky, too, recognized this when she wrote:

"The organization of society depicted by Edward Bellamy in his magnificent work *Looking Backward* (from 2000 A. D.) admirably represents the Theosophical idea of what should be the *first step* towards the *full realization* of universal brotherhood. The state of things he depicts falls short of perfection, *because selfishness still exists and operates in the hearts of men*. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual brotherhood; and the scheme of life there described *reduces the cause tending to create and foster selfishness to a minimum.*"¹

The whole of Krishnamurti's teaching is the elimination of the "personality self"—dominant individualism—which seeks to advance its own selfish interest by the exploitation of the other "selves," materially, intellectually, or spiritually; and he, I believe, would admit that the existing system is all in favour of such exploitation. Most, even including Krishnamurti, would, I think, rather countenance a condition of affairs designed to reduce to a minimum the exploitation of man by man, as well as to do away with the causes and motives which impel such exploitation. All this the Bellamy Plan would do.

Changing Civilization

Krishnamurti advocates working communally and thinking independently. We can neither work communally nor think independently under the present system. That can only be done under such

¹ *The Key to Theosophy*, p. 31. (Italics mine F. W. B.)

a condition of affairs as Bellamy depicted and Madame Blavatsky commended. Krishnamurti is plain and emphatic:

"A civilization that has its roots in selfishness cannot be altered in a day. It needs re-educating. A civilization in which the individuals are rampant in their aggressiveness *must be fundamentally changed*. It must be based on communal work, where the individual has no outlet for his selfishness, where individual competitiveness has no reward; but the individual must keep the integrity of his individuality wholly to seek understanding. As it is now, man is selfishly individualistic, competent in his desire for brutal achievement, seeking his own selfish gains, accumulating possessions and wielding tyrannous power, all of which creates utter chaos."

Here we have denunciation of the present system; whereas the conditions pictured by Bellamy would meet the requirements specified by Krishnamurti in his replies above recorded.

In *Verbatim Reports of Talks, and Answers to Questions by Krishnamurti—Italy and Norway, 1933*, I notice the following. "Most of our quarrels throughout the world are concerned with possession and non-possession, they are all concerned with the acquisition of this, or the protection of that." And again: "Whatever one says can easily be misunderstood. One has to pass through the illusion of words, in order to discover the thought that another wishes to convey."

If any open-minded reader of the foregoing passages keeps in

mind the last quotation, and notes the *full* reply by Krishnamurti to the question: "What is the real cause of the present chaos in the world, and how can this painful state of things be remedied?" he will, I think, see that instead of contending over the interpretation of the letter, it is preferable to embrace the spirit of what has been said.

What Is Human Nature?

Further sayings of Krishnamurti have a bearing on the points raised; their implications are obvious. He said: "You think possessiveness is a natural instinct, it is not, It is the result of environment." Regarding "environment" itself, Krishnamurti observed: "We created it, and it is only ourselves who can alter it, but not by the *mere* substitution of another system." In reply to a further question, "Is greed the product of environment, or of human nature?" Krishnamurti said: "What is human nature? Isn't it, itself, the product of environment? Why divide them? Is there such a thing as 'human nature' apart from environment?"

Krishnamurti extolled organizations that worked for the social uplift of the world; that gave information; that had an open platform. It is because the Bellamy League is such a body that I consider it a privilege to espouse its cause. Its object is to instruct people in the principles enunciated by Bellamy, and to get them to familiarize themselves with his books *Looking Backward* and *Equality*, as well as "the performance of whatever may be con-

sidered conducive to the attainment of the state of affairs and conditions of life, generally, predicted in the said books." Briefly, what is visualized by Bellamy is State Socialism of the highest order, accompanied with true liberty, and the utmost freedom. Great countries are beginning to tend that way. Such socialism could be adopted, with advantage to the commonweal, by the United States of America, or by the nations forming the British Commonwealth. It then would become universal. Russia is aiming at this ideal, but other countries need not go through the blood and slaughter that were inevitable in Russia's peculiar case. The plan and principles put forward by Edward Bellamy are the world's need at the present moment.

Real Brotherhood

Impending wars might be averted; the cause of future wars removed; unemployment ended; America's troubles settled, as well as a United States of Europe brought into being (perhaps aided by a real League of Nations, which may evolve out of the present League),¹ and good feeling

¹ Since penning the above, I noticed in *The Times* (London) comments I deem applicable to the League of Nations. Every Saturday, on the reverse of the picture page and on the same side as the "Court Circular" appears, the *Times* publishes remarkable utterances "From a Correspondent." The initiated know that these are more than ordinary communications. That of June 29th last is entitled "Peacemakers". The writer says: "When the representatives of nations, or of sectional interests, do not merely meet to do the best for those they represent, or to effect some kind of a settlement because

Olcott's visit to Mandalay resulted in the adoption of the 14 principles, and the *Sangha Raja* signed and affixed his official seal to the paper in token of approval. It is on this account that Colonel Olcott's *Buddhist Catechism* is even today being well received by all Buddhists in Burma. A very large number of copies have been sold in English, and two editions of this translation in Burmese have been sold out, and are used as textbooks in several Buddhist schools and *kyaungs* in the province. This was the first definite step that revived the study of Buddhism in Burma.

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You know, we are influenced not only by external conditions, but also by an inner condition which we develop. In bringing up a child, parents subject him to many influences, and limiting circumstances, one of which is religious training. Now, if they let the child grow up without such hindering limiting influences, either from within or from without, then the child will begin to question as he grows older, and he will intelligently find out for himself. Then, if he wants religion he will have it, whether you prohibit or encourage the religious attitude. In other words, if his mind and heart are not influenced, not hindered, either by external or by inner standards, then he will truly discover what is true. This requires great perception, great understanding. But parents want to influence the child one way or another. If you are very religious, you want to influence the child toward religion; if you are not, you try to turn him away from religion. Help the child to be intelligent, then he will find for himself the true significance of life."

In answer to a somewhat similar question, a couple of months previously, Krishnamurti said: "We are all children; all of us have to begin, not with others, but ourselves; when we do this, then we shall find out the right way with children."

If a principle be right and true, it is universal in its application. I take it, therefore, that the implications of the answer to the foregoing question regarding children and religious training, are far-reaching and afford striking

confirmation of my major premise that *under present conditions true teaching, generally, is hindered and prevented, if not rendered well nigh impossible.* Religious and secular so-called "education" today is dominated and influenced by those acting, wittingly or unwittingly, in the interests of the exploiting class.

Can We Eradicate Selfishness ?

This brings us to an important matter, and to another declaration made by Krishnamurti which has been quoted to me as indicating that the Bellamy Plan, if adopted, would prove futile. The question was plainly put: "What is the real cause of the present chaos in the world, and how can this painful state of affairs be remedied?" Part of the answer given by Krishnamurti might be quoted against the desirability, or effectiveness, of the adoption of the Bellamy Plan as a remedy for our ills. Yet deeper consideration of the entire question, as well as the whole teaching of Krishnamurti in this connection, should make us pause before coming to what I believe to be an erroneous conclusion. Krishnamurti, in answer to the question above recorded, said: "First of all, I feel, by not looking to a system as a remedy," and later he said, "to put an end to the chaos in the world, the ruthless aggression and exploitation, you cannot look to any system." Granted; it is true that you cannot eradicate selfishness from the heart of man (the root-cause of the trouble) solely by the operation of any system. Madame Blavatsky, too, recognized this when she wrote:

"The organization of society depicted by Edward Bellamy in his magnificent work *Looking Backward* (from 2000 A. D.) admirably represents the Theosophical idea of what should be the *first step* towards the *full realization* of universal brotherhood. The state of things he depicts falls short of perfection, *because selfishness still exists and operates in the hearts of men*. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual brotherhood; and the scheme of life there described *reduces the cause tending to create and foster selfishness to a minimum.*"¹

The whole of Krishnamurti's teaching is the elimination of the "personality self"—dominant individualism—which seeks to advance its own selfish interest by the exploitation of the other "selves," materially, intellectually, or spiritually; and he, I believe, would admit that the existing system is all in favour of such exploitation. Most, even including Krishnamurti, would, I think, rather countenance a condition of affairs designed to reduce to a minimum the exploitation of man by man, as well as to do away with the causes and motives which impel such exploitation. All this the Bellamy Plan would do.

Changing Civilization

Krishnamurti advocates working communally and thinking independently. We can neither work communally nor think independently under the present system. That can only be done under such

¹ *The Key to Theosophy*, p. 31. (Italics mine F. W. B.)

a condition of affairs as Bellamy depicted and Madame Blavatsky commended. Krishnamurti is plain and emphatic:

"A civilization that has its roots in selfishness cannot be altered in a day. It needs re-educating. A civilization in which the individuals are rampant in their aggressiveness *must be fundamentally changed*. It must be based on communal work, where the individual has no outlet for his selfishness, where individual competitiveness has no reward; but the individual must keep the integrity of his individuality wholly to seek understanding. As it is now, man is selfishly individualistic, competent in his desire for brutal achievement, seeking his own selfish gains, accumulating possessions and wielding tyrannous power, all of which creates utter chaos."

Here we have denunciation of the present system; whereas the conditions pictured by Bellamy would meet the requirements specified by Krishnamurti in his replies above recorded.

In *Verbatim Reports of Talks, and Answers to Questions by Krishnamurti—Italy and Norway, 1933*, I notice the following. "Most of our quarrels throughout the world are concerned with possession and non-possession, they are all concerned with the acquisition of this, or the protection of that." And again: "Whatever one says can easily be misunderstood. One has to pass through the illusion of words, in order to discover the thought that another wishes to convey."

If any open-minded reader of the foregoing passages keeps in

mind the last quotation, and notes the *full* reply by Krishnamurti to the question: "What is the real cause of the present chaos in the world, and how can this painful state of things be remedied?" he will, I think, see that instead of contending over the interpretation of the letter, it is preferable to embrace the spirit of what has been said.

What Is Human Nature?

Further sayings of Krishnamurti have a bearing on the points raised; their implications are obvious. He said: "You think possessiveness is a natural instinct, it is not, It is the result of environment." Regarding "environment" itself, Krishnamurti observed: "We created it, and it is only ourselves who can alter it, but not by the *mere* substitution of another system." In reply to a further question, "Is greed the product of environment, or of human nature?" Krishnamurti said: "What is human nature? Isn't it, itself, the product of environment? Why divide them? Is there such a thing as 'human nature' apart from environment?"

Krishnamurti extolled organizations that worked for the social uplift of the world; that gave information; that had an open platform. It is because the Bellamy League is such a body that I consider it a privilege to espouse its cause. Its object is to instruct people in the principles enunciated by Bellamy, and to get them to familiarize themselves with his books *Looking Backward* and *Equality*, as well as "the performance of whatever may be con-

sidered conducive to the attainment of the state of affairs and conditions of life, generally, predicted in the said books." Briefly, what is visualized by Bellamy is State Socialism of the highest order, accompanied with true liberty, and the utmost freedom. Great countries are beginning to tend that way. Such socialism could be adopted, with advantage to the commonweal, by the United States of America, or by the nations forming the British Commonwealth. It then would become universal. Russia is aiming at this ideal, but other countries need not go through the blood and slaughter that were inevitable in Russia's peculiar case. The plan and principles put forward by Edward Bellamy are the world's need at the present moment.

Real Brotherhood

Impending wars might be averted; the cause of future wars removed; unemployment ended; America's troubles settled, as well as a United States of Europe brought into being (perhaps aided by a real League of Nations, which may evolve out of the present League),¹ and good feeling

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brought about between East and West, Jew and Christian, Black and White, and a joyous and graceful world established, merely by the adoption and application of the principles and ideas enunciated, and so fully detailed, in the practical plan portrayed by Bellamy in *Looking Backward* (1886) and *Equality* (1896).

Bellamy never claimed originality for the ideas he presented, though nothing of importance

hostilities are unwise, but meet as children of God, frankly ready to subordinate every other consideration to the fulfilment of the Divine will, then only will the task of peace making be rightly accomplished, and the stability of the world assured."

brought forward by the "Social Credit" school was overlooked by him. However—and this is the great point—it is being proved the world over that the principles underlying the present system fail to work beneficially and that truer ideas are manifesting themselves under various guises in a way that nothing can eventually restrain. Bellamy in *Equality* said: "If the reformers had been put in possession of the press, pulpit and university, which the capitalists controlled, whereby to set home their doctrine to the heart and mind and conscience of the nation, they would have converted and carried the country in a month."

THE DUTY OF A THEOSOPHIST TO HIMSELF

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 any 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, p. 162.

HOW THEOSOPHY CAME TO BURMA

By N. A. NAGANATHAN

THE start was made by our President-Founder, Col. H. S. Olcott. King Theebaw having heard of the work of The Theosophical Society in Ceylon invited Col. Olcott in 1885, and in response to this invitation the President-Founder, accompanied by C. W. Leadbeater, made his first visit to Burma.

During this stay, which lasted for about two months, a good deal of interest was created amongst the people of different faiths, which led to the formation of three branches in Rangoon, namely the Rangoon Theosophical Society for the Hindus, the Shwe Dagon Theosophical Society for the Buddhists, and the Irrawaddy Theosophical Society for the Europeans and Anglo-Indians. The Colonel had, however, to leave Burma sooner than he expected, as his presence was urgently needed at Headquarters. But before he left, he had an interview with the then *Tha-tha-na-baing*, on 24th January 1885, and on January 27th delivered his first lecture at the Shwe Dagon Pagoda. All the three branches became dormant very soon for want of stimulus on the part of members, and this state of affairs lasted about four years.

Colonel Olcott's second visit to Burma was made in January 1891,

with a view to effecting a compromise between the Northern and the Southern sects of Buddhism. A Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe, and sent delegates to Adyar to interest Colonel Olcott in the matter. Under an arrangement two delegates from each of the Buddhist countries, namely, Japan, Ceylon and Burma, met as a committee with Colonel Olcott, on the 8th January 1891. The European mission was put aside. All points of belief in the Northern and Southern Schools of Buddhists were compared and fully discussed, with the result that the Committee unanimously agreed to a platform drafted by Colonel Olcott embracing 14 clauses upon which all Buddhist sects could agree if disposed to promote brotherly feeling and mutual sympathy between themselves.

At the request of the Burmese delegates Colonel Olcott again visited Burma solely for the purpose of getting the principles sketched out above adopted by the *Sangha* at Mandalay. On this occasion he visited Pantanaw, Wakema and Mandalay, accompanied throughout by our energetic Brother U Shwe Hla who was then at Kyaiklat doing good work in the cause of Theosophy. Colonel

Olcott's visit to Mandalay resulted in the adoption of the 14 principles, and the *Sangha Raja* signed and affixed his official seal to the paper in token of approval. It is on this account that Colonel Olcott's *Buddhist Catechism* is even today being well received by all Buddhists in Burma. A very large number of copies have been sold in English, and two editions of this translation in Burmese have been sold out, and are used as textbooks in several Buddhist schools and *kyaungs* in the province. This was the first definite step that revived the study of Buddhism in Burma.

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The Head Priest and his council seemed to care very little for the interests of Buddhism in other countries and were apparently ignorant of the state of religious affairs in Burma itself. The scheme, therefore, had to be dropped and this ended his third visit to Burma. During this visit, however, the work of the Rangoon Theosophical Society had been stabilized, and the Rangoon Lodge has since continued to work for the spreading of the message of Theosophy.

The impetus given by Colonel Olcott and Mrs. Besant gave new life to the Theosophical movement, and in 1899, by the exertions of the local President, and the late Mr. Taw Sein Kho, the Shwe Dagon Theosophical Society was revived with eight Burmese Buddhist members. In 1901, the Irrawaddy Theosophical Society was revived and a new branch was chartered at Mandalay with 11 members. In 1901 the visit of Mr. Pestonji D. Khan brought in a good number of Parsi members and these greatly added to our strength.

We then increased our collection of books, and we have this day in Rangoon a splendid collection of over 2,500 volumes, valued at about Rs. 15,000, including books on

Theosophy, religion, philosophy and science. Both the library and the reading room are open to the public, and the library is widely used.

In Rangoon a permanent building was erected, and through the help of the members and the generous public, we have now a building valued at about Rs. 10,000. The Rangoon Theosophical Society was registered in 1902 as a religious and charitable institution.

In January 1911, Mrs. Annie Besant gave us the honour of her second visit to Burma and brought with her noteworthy Theosophists, Mr. Leadbeater, Miss Francesca Arundale, Mrs. Weller Van Hook and her son, Miss Willson, M. Charles Blech, and Mr. Krishna-murti and Mr. Nityananda as young boys. Mr. Kirby joined the party later. Mrs. Besant's lectures at Rangoon, and their tour in the province helped the further growth of the movement. On 1st of October 1912, the Burma Section of The Theosophical Society was formed—the Lodges in Burma up to that time had belonged to the Indian Section—and the working of the Lodges up country made Theosophy better known.

(To be concluded)

"The world community exists. The difficulty is that men will not recognize its existence."

Elihu Root, Senator, U.S.A., in a letter written in 1919 during the preliminaries of the League of Nations: quoted in *The League of Nations and the Rule of Law* by Sir Alfred Zimmern, 1936.

SIDELIGHTS ON PROBLEMS IN SCIENCE

By M. A. ANDERSON

"Number is divine and perfect and the principle of divine and human life."—Pythagoras.

"Number is an entity, and, at the same time, a Breath emanating from . . . God . . . What we call the All, the Breath which alone could organize the physical Cosmos."—The Secret Doctrine, I, 96.

The Central Mystery

THE evanescent nature of matter, for so long insisted on by occultists, has become more generally understood in this twentieth century. Protons and electrons have now been resolved into sources of radiation and wave-groups. These, however, proceed from a centre about which nothing is known. Scientists are inclined to think that the limits of knowledge have been reached, owing to certain obstacles to further progress in research. To give one example only; if the exact position of an electron is calculated, its velocity becomes uncertain; if its velocity is calculated, its position cannot be certainly known. The time may arrive when occult science will be able to fill many a breach. There are mysteries to be solved in connection with "discontinuity," the quantum theory and radiation in general. "Radiation," says Dr. James Crowther, "as we are just beginning to see, is something

which lies very close to, if it is not actually, the central mystery of creation."¹

Experimental methods have found that the production and absorption of radiation (ether and matter mutually interact, matter being taken to consist of hydrogen nuclei and electrons) is not an even, continuous process, but a discontinuous, or "jerky" one. The electron need not keep to the same orbit, it can jump into another and, when it does it emits a "quantum," or parcel of radiation; the same amount and quality added to it makes it jump back again. It should be noted that there are stationary states—the selected orbits—definite energy levels of peculiar stability, in each of which an electron can circulate without any loss of energy by radiation; the latter is only emitted during the process of transition, *i.e.*, when an electron leaps from one level to another—the steps of energy being got rid of as a

¹ *The Great Design*, p. 21.

quantum of radiation. Or, in other words, when the atom absorbs energy from without, an electron jumps, or flies from an inner to an outer orbit; if the atom radiates energy outwards the electron leaps or flies from an outer to an inner orbit.

The peculiarity about these flights is that the electron does not appear to pass over the space between the two orbits: it is observed in one and turns up in another. Why? Does it become sucked in? So much remains to be discovered! It is not known why the electron flies off like this, nor when it is going to fly. Neither can it be predicted which particular electron will perform the flying leap. But it *is* known how far the jump will be and what will happen in the vicinity of the atom at the time.

The proportion of electrons that will jump over in a given time is known; but no rule can be laid down regarding the individual units. When a large number of small factors are examined in bulk, the halts and gaps in action are smoothed out, giving apparent continuous action—the old classical theory. The statistical averages are verifiable within a small margin of error. But when individuals are studied, the smoothness disappears and nature is found to work discontinuously, apparently exercising “free-will.” If we knew more about the subjective background this might not be so apparent.

A practical analogy may be useful here. It can be predicted within narrow limits how many infants will die in England in one year; but it cannot be known

whether one particular baby is going to survive or not. Again, insurance companies depend on figures which give the expectation of life for a person of a given age; but they cannot tell when a particular man or woman is going to die. Astrologers and clairvoyants would probably claim that the time could be foretold by *their* methods!

We are fond of talking of the universal law of cause and effect. Wherever we look, adjustment and balance seem to be operative through the application of the law of karma, while the karmic veil sweeps its intricate folds around us all.

Incidentally, Bishop Leadbeater has given us the idea of a higher mathematical basis as being perhaps the nearest to the truth and a line along which illumination is attainable: “. . . In that vast sum each man is a little subsidiary calculation, a tiny yet quite necessary part of that inconceivable whole, a simple item in a colossal celestial account—infinitesimal in itself, and yet indispensable to the balance and symmetry of that tremendous total.” On the Path of Return . . . “Each minor equation balances itself, cancels itself out; one by one these are withdrawn as men attain Adeptship.” Finally, even an apparently irreducible quantity, like the surd, becomes balanced and absorbed by some factor or other.

But to return to the atom: the only regularity discernible is in statistics where the mass is concerned—the action of the smaller units seems to be dictated by “free-will.” If it were possible to obtain a birdseye view of electronic activity from a higher level, the

organic wholeness would be more apparent and would give us an entirely different idea of what is going on; it might, for instance, assume the appearance of a sweeping veil of matter with innumerable intricate inter-orbital folds. "As above, so below" is a safe rule in occultism.

The Ultimate Unit

As was said before, electrons and protons have been resolved into "sources of radiation" and "wave-groups." Planck's theory copes with the former and Schrödinger has dealt with those "material points"¹ that are wave-systems. Since the electron is acknowledged to be vibrating in unison with the waves, it follows that it must have structure of some kind; it has therefore ceased to be the ultimate unit of matter or electricity and "a vista is opened into even more minute parts."^{2,3} In point of fact, there is every reason to believe that the electron, supposed to be identifiable with the "atomic etheric" in our Theosophic terminology, incredibly minute as it is, possesses structure of some sort or other. We are then dealing with *infinitesimal forms*. One wonders whether the ancient Egyptian symbol of the winged globes is applicable to the

microcosm of the invisible electron? It may not be as incredible as it sounds.

Max Planck of Berlin published his epoch-making formula for measuring radiant energy in 1900. He discovered that it is emitted in integral quanta, or parcels, the measurements always resulting in integral multiples of $h\nu$: h is now known as Planck's universal constant, and ν stands for the frequency. He deduced the value of the constant to 6.55×10^{-27} erg-seconds. No radiation can be emitted that is not of that amount or a multiple of it, that is to say, no fractional parts of $h\nu$ are to be had. This revolutionary concept was eventually shown to extend to the inner structure of the atom itself and to hold sway wherever atomic or molecular oscillations occur. Einstein proceeded to show that light is emitted in quanta called "photons" (which are of one wave-length); and light has become for us "a stream of minute gushes of energy"—almost like atoms of light, the equivalent, though differing in kind from Newton's corpuscles of light. James Murphy in an interesting "Introduction" to Planck's essay *Where is Science Going?* quotes the following from the writings of H. A. Lorentz, the Dutch scientist:

"We have now advanced so far that this constant (Planck's universal h) not only furnishes the basis for explaining the intensity of radiation and the wave-length for which it represents a maximum, but also for interpreting the quantitative relations existing in several other cases among the many physical quantities it determines. I shall

¹ THE THEOSOPHIST, February 1931.

² *A History of Science* (p. 415), by Wm. C. D. Dampier-Whetham, M. A., F. R. S.

³ This view is confirmed by the discovery by the Italian physicist Professor Enrico Fermi, of the "neutrino," which has, like the "neutron," no electric charge but a mass which is only six-hundred-thousandths of that of a neutron. *Science News-letter*, 28th December 1935.—SCIENCE ED.

mention only a few: namely, the specific heat of solids, the photochemical effects of light, the orbits of electrons in the atom, the wavelengths in the lines of the spectrum, the frequency of the Roentgen rays, which are produced by the impacts of electrons of given velocity, the velocity with which gas molecules can rotate, and also the distances between the particles which make up a crystal. It is no exaggeration to say that in our picture of nature nowadays it is the quantum conditions that hold matter together and prevent it from completely losing its energy by radiation. It is convincingly clear that we are dealing here with real relations, because the values of h as derived from the different phenomena always agree, and these values differ only by slight shades from the number which Planck computed twenty-five years ago on the experimental data that were then available."

In 1925 Heisenberg produced a brand-new theory of quantum-mechanics, based on the radiation absorbed and emitted by the atom. In the following year Schrödinger brought fresh light to bear on the problem from yet another angle, following up the work of De Broglie on phase-waves and quanta. Now the two mathematical theories of Heisenberg and Schrödinger lead to similar equations. Eddington said that this equation seems to lie at, or nearly at, the root of everything in the physical world.

Atom and Cosmos

Before leaving these scientific problems on one side, it may be as well to remind ourselves that

chemical atoms in their own evolutionary division may be occultly regarded as being differentiated into collective entities. Wherever one looks there is diversity consisting of progressive steps within a greater unity. No manifested thing can be thought of except as part of a whole. Many years ago Bishop Leadbeater, in a fascinating reply to a question concerning the *modus operandi* of planetary influences, said some occultists regarded the whole Solar System, when looked at from a higher plane, as in reality consisting of "a number of vast spheres of influence (probably representing qualities or powers of the Logos of the System) and that, in the gradual condensation of the great glowing nebula, the location of the physical planets was determined by the formation of vortices at certain points of intersection of these spheres with one another and with a given plane. It seems impossible, with the knowledge at present at our disposal, to construct any mathematical figure which will satisfy the requirements of this hypothesis; but if anything like this theory be true, the planets would indicate by their position the arrangement of these great spheres at any given moment."

Bishop Leadbeater proceeded to explain that the aforesaid spheres of influence, which differ widely in quality, act upon the vast ocean of elemental essence (in which various classes of *Dhyan Chohans* function) in special ways: for example, one to stimulate, another to inhibit and control, and so forth, with innumerable possibilities of combination. The

elemental essence, of course, enters largely into the composition of man's astral and mental bodies, and consequently affects "to some extent either his emotions, or his mind, or both." The will would naturally remain unaffected by such influences. H. P. Blavatsky has remarked that "the descent and the reascent of the Monad cannot be disconnected from the Zodiacal signs."

Discontinuity and Evolution

The principle of discontinuity (or quanta) is, as we have seen, a very fundamental thing in nature. Is it observable in the evolutionary scheme outlined in *The Secret Doctrine*? "Everything in the universe is by analogy," says H. P. Blavatsky, "as above, so below." From the very beginning everything seems to have been brought about by successive steps, as we understand was the case in the periodicity of the great Life-Wave (and its sub-phases) which was poured into the ocean of interstellar matter from the Third Logos, finally to become the life-atoms we call matter, eternally engaged in their mysterious dance:

"The first lesson taught in Esoteric philosophy is, that the Incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects* of Itself to the perception of *finite* minds."¹

We need to study the sevenfold Fohatic force which works on the descending arc, and which is not, we are told, devoid of intelligence.

Fohat, "closely related to the 'One Life'". . . "running along the seven principles of Ākāsha, acts upon manifested substance, or the One Element . . . and, by differentiating it into various centres of energy, 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"²

"*Fohat hardens and scatters the seven Brothers* . . . electrifies into life, and separates primordial stuff or pregenetic matter into atoms."³

"Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine."⁴

The life-impulses develop the various kingdoms *spirally*, the spiritual monads performing the spiral progress. The impulse for the production of higher forms comes from periodical "rushes" of these monads; their entry is certainly not by a continuous flow, but rather by a discontinuous series of gushes, or bursts of new life, corresponding to the "gushes of energy" in the microcosm. A. P. Sinnett tells us, on information gained from his guru, that evolution is accomplished "as regards its essential principle by a spiral progress through the worlds"—thus accounting for any gaps observable in the animated forms that people the earth.

"The impulse to the new evolution of higher forms is really given

² *op. cit.*, I, 135.

³ *op. cit.*, I, 105.

⁴ *op. cit.*, I, 135.

¹ *The Secret Doctrine*, vol II, p. 511.

. . . by rushes of spiritual monads coming round the cycle in a state fit for the inhabitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade, and throw off an efflorescence of something higher . . . the tide of life—the wave of existence, the spiritual impulse, call it by what name we please—passes on from planet to planet by rushes, or gushes, not by an even continuous flow.”¹

Again, the higher clairvoyance shows that the discontinuous flow is the same method employed in the inter-chain Nirvana by the Seed-Manu when He performs His preparatory work upon the different kingdoms and groups gathered up within His aura.

“On these intelligences of many grades, inward-turned, living a strange, slow, subjective life, without idea of time, He pours intermittent streams of His stimulating magnetism. A continuous stream would break them into pieces, so it plays on them, and stops, and they doze on for perhaps a million years, slowly assimilating it; and then another stream plays on them, and so on and so on, for millions upon millions of years.”²

The Mechanism of Heredity

The Seed-Manu performs this work during the subjective interval between two great periods of manifestation, in order that Nature may reappear on a more perfect plane afterwards. So will it periodically be until “the last Māhāpralaya, or

Universal Dissolution, when it comes, sweeps out of space every differentiated thing, gods as well as atoms, like so many dry leaves.”³

Biology and the group-soul theory between them provide other examples of discontinuity from a different angle. Science has to admit that neither Darwinian variation nor Mendelian mutations touch the fundamental underlying differences on which *species* depend. No less an authority than Bateson has said:

“In dim outline evolution is evident enough. From the facts it is a conclusion that inevitably follows. But that particular and essential bit of theory of evolution which is concerned with the origin and nature of *species* remains utterly mysterious.”

Mendelism does not cover the whole field, for it is well known that mutations are thrown out unexpectedly. The evening primrose species appears to have entered upon such a phase of mutability. Gregor Johann Mendel, an Austrian abbot who died in 1884, made an important discovery in the quiet priory garden where he experimented with long and short peas. According to “Mendel’s Law”, nature’s results are produced by a first outcrossing, and secondly, by inbreeding with the progeny thus obtained. It is possible in this way to separate the “allelomorphs,” *i.e.*, the innate characteristics. The long pea was crossed with the short pea—a complete outcross—and the result was: three long and one short in the first filial generation; these were inbred, with the result that of the three long (or “dominant”

¹ *Esoteric Buddhism*, pp. 84, 85.

² *Man: Whence, How and Whither*, p. 76.

³ *The Secret Doctrine*, vol. II, 175.

one bred true (or "pure") and two threw both long and short, one being "recessive," thus giving a ratio of 1—2—1. Or, P—PR—RP—R.

How can we explain the mutations which occur suddenly? As Professor Emile Marcault puts it in his psychological "Method," the structure of life, or consciousness, belongs not to the individual, but to the species as a whole in the kingdoms below man—hence the similarity of instincts and behaviour. The "subjective zone" can be identified with the group-soul and the "objective zone" is represented by the individual members of the species *collectively*, each having its own organism. Evolution is thus seen to take place in the species; new ones occur when a new character becomes objectified in that species.

"The Dhyān-Chohanīc Impulse, constituting Lamarck's inherent and necessary law of development

... lies behind all minor agencies"—such as, for example, Variation, Natural Selection, Adaptation to Environment, etc.¹

Man is his own heir, and as a free agent can co-operate with the law of evolution if he chooses. If he opposes the law he brings upon himself the inevitable reactions. Compare the act of the Pitris in *The Secret Doctrine* who refused to incarnate in the bodies then provided, incurring karmic results which may yet provide a destructive weapon against the human race through the Voronoff experiments. Man has to manage—or mismanage—his own mutations. There may be some as yet undiscovered relation between the *skandhas* and the mechanism of heredity. One thing is clear: the law of rebirth is a logical necessity and in itself provides a further illustration of the discontinuity principle.

¹ *The Secret Doctrine*, vol II, 779.

SLEEP BEFORE MIDNIGHT

In *The Hidden Side of Things*, C. W. Leadbeater explains the occult basis back of the proverb that "An hour's sleep before midnight is worth two after it." It seems, he says, that during the early part of the night there is plenty of vitality and the physical body is able successfully to assimilate these easily obtained vitality globules for its recuperation. Whereas, after midnight or immediately before the dawn the vitality which has been left behind by the sunlight is almost completely exhausted, which accounts for the feeling of limpsness and deadness associated with the small hours of the morning.

A most interesting corroboration of this occult observation has been made by Professor Theodore Stockmann of Heidelberg and is reported by Dr. Heinz Graupner

in the *Berliner Illustrierte Zeitung* of 12 December 1935. Professor Stockmann, through actual experiment with a group of chronic nervous individuals who complained of insomnia, developed what he called a "natural bed-time" law: That whereas eight hours of sleep may be necessary when taken at the ordinary hours of sleep, four and a half hours would be sufficient when taken at the *best sleeping time for the adult, namely 7 to 11.30 p.m.*; that sleep after midnight is actually apt to be enervating.

All who followed this "natural bed-time" law found themselves "fresh and lively" from the hour they got up, *i.e.* from midnight, until sleeping time, *i.e.* 7 o'clock next night. People suffering from chronic nervous stomach trouble were cured by

this method." Even feats of physical endurance were possible through the rested and refreshed state of the body.

Stockmann does not attempt to explain the reasons for this actually proved phenomenon, though Dr. Graupner hints that it may have some relation to "the physiological effects of the sun rays in which the globe is bathed."

It is unfortunate that in our modern civilization it is almost impossible to conserve our time in this manner, but it is interesting to observe that many occultists follow as nearly as practicable this period of rest, when opportunity allows retiring at eight and even earlier, and finding their best meditation and study periods between 2 and 4 in the early morning.—A. H. P.

PHOTOGRAPHY OF THE ETHERIC

Dr. E. Lester Smith writes :

In the April number of *THE THEOSOPHIST* appeared a note by Mr. V. W. Slater on infra-red photography. The suggestion was made that photography in the invisible regions of the spectrum, especially in the ultra-violet, might serve to reveal the aura and suchlike phenomena invisible to normal sight. This suggestion is being actively pursued.

Under the auspices of the Research Centre (Science Group) a small laboratory has been set up in North Harrow, Middlesex, England, where the writer, in collaboration with Messrs. V. W. Slater and A. B. Crow, has already carried out a score or so of experiments.

So far, we have concentrated on attempting to photograph the etheric aura round the hands, or between corresponding fingers, when the hands are held a few inches apart. Under the latter conditions, the aura is intense, especially when concentrated by mental effort, and can be seen by many people as a greyish mist, given suitable conditions of illumination.

Infra-red photography, even with long exposures, and intensely black backgrounds, has not as yet given any convincing results. Halation is a very troublesome phenomenon under these conditions, and sometimes gives an effect which closely simulates the aura, and which would mask the picture of the aura even had this registered on the photographic plate. When precautions were taken to eliminate halation no suggestions of auras appeared on the plates.

Owing to the mist-penetrating quality of infra-red radiation these negative results were not entirely unexpected. We are more hopeful of success with ultra-violet radiation of the shortest practicable wavelengths, but photography in this part of the spectrum presents serious technical difficulties.

Progress awaits the perfecting of a reflecting camera designed by Mr. Crow, and the preparation of suitable light filters for use with our quartz mercury vapour lamp. The reflecting camera, using face-silvered mirrors, has the important advantages that all lenses which may absorb the desired radiations are eliminated, and that focussing is independent of the wavelength of the light. Very few substances are available that absorb visible light yet transmit the ultra-violet down to the shortest wavelength, quartz cells have to be used for the filters since glass absorbs the ultra-violet; it is not at present a possible alternative to sensitize photographic plates towards ultra-violet light exclusively. However, we expect in a few weeks to have overcome these difficulties.

We learn from Mr. Fritz Kunz that a group working under his direction in America has made some preliminary experiments along similar lines, in addition to recording clairvoyant observations of auras. Mr. Fritz Kunz tells us that he has reached the same tentative conclusion as ourselves, namely that the ultra-violet part of the spectrum is likely to be more useful than the visible or infra-red for photography of the etheric.

THE SYMBOLISM OF THE SEAL OF THE THEOSOPHICAL SOCIETY

(See Emblem on Front Cover)

THE symbol is used to express concisely ideas pertaining to the manifested world. It has given in all times and in all places the most universal and most subtle conceptions of existence in a language common to all men.

The seal of The Theosophical Society consists of an ansated cross—the Egyptian ankh—placed in the centre of the Seal of Solomon (two reversed and interlaced triangles) enclosed within a circle—a serpent swallowing its tail, and bearing a cramponed cross. Above the seal hovers the sacred syllable, OM.

OM is the *Word*, the Verbum, the divine Sound uttered by the creating *Fiat*; it is the synthesis, the germ of the unheard series of vibrations which are the whole of the Universe in all aspects of its force-matter with its extraordinarily varied states of consciousness.

The Serpent which swallows its tail is the eternal *Ananta Sesha*. It has neither beginning nor end; its mouth and its tail are united in the eternal Duration. It contains the Universe and the beings: the Seal of Solomon and the Egyptian cross of life. It generates Time, Cycles, all being sons of Eternity. Everything is born, dies and is reborn cyclically; all forces are *Serpentine*, spiral, and the creative

power, Kundalini, is, like *Vasuki*, the supporter of the planet, a fire serpent three times coiled on itself.

Ananta Sesha is also the "Ring Pass Not," the limit of the mundane magnetic field; its complete symbolism would require a volume.

The *Svastika* or cramponed cross indicates the two opposite origins, the positive |, and the negative —, force and matter bringing manifested Life, to which the circle (Serpent) of the Infinite, by its manifestation, gives birth. The cross of force-matter begins soon to revolve and its movement intensifies itself by the progress of evolution: a stream of cosmic life passes off from each of its points. In Scandinavian symbology the *Svastika* is "the hammer of Thor," the God who beats the flint of Space and makes to fly out of it the sparkles which are the worlds.

As the primordial vital movement produces the organization of matter, the two "opposite binaries" become the two "ternaries," for all force-matter, when taking consciousness, becomes a trinity: the spiritual trinity Δ , by merging in the material trinity ∇ in order to vivify it, loses or rather veils its spirituality; while the ternary of matter, absorbing the force, purifies and spiritualizes itself. Hence all symbols of duality; including the

white Osiris and the black Osiris, the two universal *principles* (which in ignorant beings become Good and Evil, the symbolical God and Devil). This is the *Seal of Solomon*.

But the goal of Evolution is the creation of Individuality, the godly attribute in human beings. Man is in the centre of the Seal of Solomon, as he is born in the centre of the world a long time after Life (*Svastika*) began to animate matter, and after the Universe (the *Seal of Solomon*) was formed. The symbol of man is the ansated cross $\overset{\circ}{\text{T}}$ composed of consciousness, and force-matter, the consciousness which in man begins to rule the lower energies; that is why the globe is placed upon the T, the cross.

In Egypt instead of the globe the reversed hieroglyphic Ru was used. Ru means door, entrance; it is Horus, the narrow door of Initiation, the spot of space where the sun is born, the north-east; it is also the astral body which illumines the quaternary, and in which human consciousness must be transferred when all passions are crucified on the cross. *Ru*, with the Christians (in the ansated cross of the catacombs), was what Rossi calls *Vis Vitalia*, Life of Life, symbol of Christ.

In India the ansated cross is formed by the necklace of Shiva, the meaning of which is the same, though still more profound.

The F.T.S., will find here and there in *The Secret Doctrine* of H.P.B. many other explanations in regard to this interesting symbol.

—From *The Theosophist*, March 1904.

THE AGE OF THE WORLD

A writer in a Madras newspaper gives the following information regarding the age of the world:

THE age of the present world, as given in the Telugu Calendar, is 1,955,885,036 years.

One Kalpa or one day-time of Brahma of 30 Ghatikas (12 hours) consists of 1,000 Maha Yugas. Each Maha Yuga consists of 4,320,000 years thus:

Krita Yuga 1,728,000— $\frac{2}{5}$ Maha Yuga.

Treta Yuga 1,296,000— $\frac{3}{10}$ Maha Yuga.

Dwapara Yuga 864,000— $\frac{1}{5}$ Maha Yuga.

Kali Yuga 432,000— $\frac{1}{10}$ Maha Yuga.

Total 4,320,000—One Maha Yuga.

Therefore one Kalpa or 1,000 Maha Yugas=432 crores of years.

The 1,000 Maha Yugas forming a Kalpa are divided into 14 Manvantaras of 71 Maha Yugas each, with a Sandhya or twilight period at the beginning of the first Manvantara and a flood period at the end of each Manvantara making a total of 15 periods. Each of them lasts for a period equal to one Krita Yuga or $\frac{2}{5}$ of a Maha Yuga. Therefore the fifteen periods aggregate $\frac{2}{5} \times 15$ or 6 Maha Yugas. So each Kalpa is made up of:

14 Manvantaras at 71 Maha Yugas each =994 Maha Yugas.

15 periods at $\frac{2}{5}$ Maha Yuga, each=
6 Maha Yugas.

Total: 1,000 Maha Yugas.

It is said that Brahma takes 47,400 celestial years at the beginning of the Kalpa for the creation of the World. Each celestial year is equal to 360 solar years. Therefore, the period taken for construction is $47,400 \times 360$ or 17,064,000 years. It is also said that we are now in the 28th Maha Yuga of the 7th Manvantara.

Therefore, the age of the World from the time of creation of Sristyadi year is arrived at thus:

Kalpa Sandhya=1,728,000 years.

6 Manvantaras ($71 \times 6=426$ Maha Yugas each) at 4,320,000 years each Maha Yuga, *i.e.*, $4,320,000 \times 426=1,840,320,000$ years.

6 floods at 1,728,000 years each=
10,368,000 years.

27 Maha Yugas which have elapsed in the present 7th Manvantara, $4,320,000 \times 27=116,640,000$ years.

The number of years which have elapsed in the present Maha Yuga (28th): Krita Yuga, 1,728,000; Treta Yuga, 1,296,000; Dwapara Yuga, 864,000; Kali Yuga 5,036; making a total of 3,893,036 years.

Total: 1,972,949,036 years.

Deducting the time taken for creating the world, 17,064,000 years, the age of the World= $1,955,885,036$ years.

It is also said that the present Brahman has completed 50 years of his life. Each day of 24 hours of this life, there has been a creation and a dissolution, of equal duration. He has, therefore, already created and dissolved the World 18,000 times, *i.e.*, once each day of 50 years or 18,000 days, and the present World is his 18,001st

creation. He has yet to dissolve and create the World 18,000 and 17,999 times, respectively before he himself is dissolved and a new Brahma takes his place. The life of each Brahma, otherwise called a Maha Kalpa, is equivalent to 432 crores $\times 2 \times 36,000$, or 311 billions and 40,000 millions of years expressed in figures thus: 311,040,000,000,000 years.¹

As "Time," like God, is eternal, without beginning or end, countless Brahmans have already passed away and similarly countless Brahmans are to be born in the future. However stupendous these periods may appear to be, it is not possible for an ordinary mortal to adduce proofs, ocular or otherwise, either for or against the soundness of the measurement of "Time" as given above. It is only given to the great seers (Maha Rishis) to look back and forward with divine vision and understand and publish to the world the great principles of Time and God. So far as has been known, no nation on earth has produced such great seers as India has, and these great seers of India have proclaimed with trumpet voices at different periods of the World's progress great eternal truths which have not been refuted by science. On the other hand, they are being upheld from time to time by great developments in scientific researches. It is only in the Indian Shastras that Time is measured from so minute a part as Paramanuvu or $\frac{1}{180,000}$ th part of a second up to a Maha Kalpa mentioned in the last line of the previous paragraph. One can only conjecture what an insignificantly small part of time do the lives or histories of nations with all their vanities fill in the Divine Order.

[¹ These computations agree with those quoted by H. P. Blavatsky in *The Secret Doctrine*, vol. II, p. 73, where she discusses the Brahmanical chronology.—ED.]

RELICS OF ATLANTEAN OCCULTISM

By GEOFFREY HODSON

IV. THE SAN DOMINGO CORN DANCE

There is magic in the ceremonial dances of the Pueblo Indians, magic which releases psychic energy and renders the bodies of the dancers more responsive to higher influences. As he saw it clairvoyantly, Mr. Hodson describes the effect of the Fertility Dance on dancers and singers, and on the denizens of the inner worlds, some of whom bathed in the rhythmic swirl, while more august Beings looked on and gave their blessing.

IN her book *Dancing Gods*¹ Erma Fergusson, speaking of the Pueblo Indians, says: "In spite of differences of language, these people all show a close similarity of ceremonial form and organization, and their dances may be considered as a group. All these pueblos are divided into clans, groups related through the mother, and inter-marriage within the clan is still prohibited. When the extinction of a clan is threatened, as recently happened at Tesuque, a woman of the failing clan may be introduced from another village, so close is the association. Besides the clans there are esoteric societies, into which one is initiated and not born. These are very secret, and most Indians, in casual conversation, will deny knowledge of them. Women belong to certain of the men's societies, and there are societies exclusively for women. Such societies have their leaders,

called fathers or chiefs, and they are responsible for certain ceremonies. They vary somewhat in the different pueblos, but every village seems to have its societies in charge of war, of the hunt, of curing, and of the weather. All pueblos also are divided into the Winter and the Summer People. These groups have general supervision of the ceremonies of their respective seasons and often each of them has a cacique.

Ascetic Preparations

"The dance is only a part of a long ceremony, which may include visits to secret shrines in the mountains, days of secret ritual in the kivas or in the society rooms, and the public finale in the dance. Even the dance may be secret; probably the most important dances always are. In that case they are performed in hidden places, as at Cochiti and at Jemez; white people are permitted to witness certain dances in the kivas. Dancers usually fast for four days

¹ Alfred A. Knopf, New York, publisher.

before the dance, which means that they omit certain foods, such as salt or meat. During that time they remain continent and purge themselves daily; sometimes a daily emetic is used. During this time the society altar is built, costumes for the dance are made or refreshed, prayers are chanted, and prayer plumes are made ceremonially. Prayer plumes are small sticks, painted and decorated with feathers, often laid on with a skill which a milliner might envy. . . . The music for the dance is usually a chant sung by the dancers or by a chorus, sometimes unaccompanied, but usually assisted by the beat of a drum or by the rubbing of notched sticks across a hollow gourd. The chant is presumably the prayer, though often those who sing it do not understand it all. Apparently the words used are archaic; sometimes the Indians say they are not words at all, merely sounds. The effect is vigorous, almost angular, unmelodious, unharmonized, but marvellously rhythmic and varied in its rhythm.

Guarding the Saint

"Santo Domingo Indians are considered, by missionaries and the Indian Service, as very conservative and intractable. Nevertheless they make, annually, a gracious gesture toward the prejudice of their white masters. On August fourth, the day of Saint Dominic, they go early to mass in the Catholic mission, and all who have contracted matrimony during the past year are married by the rites of Mother Church. Sometimes bride and groom arrive proudly carrying the baby smothered under coarse

lace and pink ribbons. The marrying couples stand together in a group while the priest pronounces them man and wife, and then they and the whole village kneel reverently for the Christian sacrament. Then the bell rings, muskets are fired, men pick up the image of the saint, and in solemn procession headed by the priest, they go out into the sunlight, leaving only the twinkling candles in the darkened adobe church. Slowly they make the tour of the village, all the people following, and finally they bring up beside the kiva, where a shrine has been erected to receive Santo Domingo. Built of leafy boughs, lined with fine cloths and skins, and lighted with candles, it is a fitting shrine for any Catholic saint. Indians in their best white shirts, bright headbands, and moccasins guard him all day with long muskets between their knees, and many visitors kneel reverently before him and drop coins into his box. And there, in the sunny plaza and in the venerable presence of the Saint, the ancient Keresdance is performed.

"There is not the remotest connection between the Mass for the saint and the ancient ceremony. They sit side by side; that is all; they do not touch.

Calling on the Gods

"Later in the day Koshare, representing departed spirits, come boiling out of the kiva, their black and white bodies, their whitened faces, their dry corn husks, and their rabbit-skins all reminding that they are the spirits of the dead. They first present a pantomime, easy to read if one has

the key. It is a rehearsal of history: the going-out and the return of runners bringing news of the coming of the traditional enemies, Navajos, Comanches, or Apaches, for the Pueblo people always had to protect their crops after raising them. The runners cause great excitement among the group, who gesticulate wildly, yell and whoop, run round the pueblo establishing lines of protection on all sides, and finally summon the dancers whose duty is to call on the gods for help in bringing the crop to maturity and in protecting it. All day the Koshare perform many and interesting bits of burlesque, filling in the intervals of the dance and even crossing the lines of solemn dancers. One of their duties is valeting the performers, tying a loosened sash or rattle, picking up a dropped article. Through it all, the dancers very punctiliously pretend not to see them.

"The arrival of the first dance group is heralded by the beat of tomtoms and the chanting of the chorus, which enters first. Often fifty or sixty men chant, marking time with their hands and feet, and intoning, hour after hour, the deep, rich call for clouds and rain.

A Brilliant Ceremony

"As the chant begins, the dancers appear from inside the kiva, making a brilliantly effective entrance as they stream down the wide adobe steps in two long lines of men and women; shells rattling, bells sounding, and all the sun colours streaming from the leader's pole and flashing in the costumes. Casually they form in two lines,

men and women facing, and shift for space and position. At the right point in the chant, the leader, in the centre of the men's line, begins to lift his feet in the stamp of the dance. Men on each side of him follow until the movement runs the length of the line and all are dancing. All the time the pole, topped with feathers of sun-yellow, dips and sways above the dancers, the emblem of the sun's fertility tempting the rain to fall.

"The men, in white kirtles, wear eagle-feathers in their hair, big shells at their throats above strings of beads, turtle rattles under their knees, spruce tied above their elbows. They dance with a quick insistent step, lifting their feet high and bringing them down hard to call the sleeping powers awake. The women, demure, with soft brown shoulders above black dresses, move among them, their bare feet shuffling in the dust, close to earth that they, and all life, may gain from it the principle of fertility. They carry pine in their hands, which move up and down in time to the chant, and on their heads are the tablitas, thin board plaques, painted turquoise blue, the sky colour, and cut at the top into shapes of mesa and cloud. Clouds are typified also in little wisps of eagle-down on the tablitas and in their hair.

"There are two groups of dancers, one from each kiva, who dance alternately all day until sunset. Movements of the dance are simple at first sight, but they are almost impossible to follow because of the many unannounced changes of rhythm. In form it falls into two figures; first men

and women dance facing, with occasional turning of the whole group; then they form in couples, each man prancing ahead, his head high, his feet spurning the ground, and the women following, eyes downcast, movement slow and gentle.

"Witter Bynner describes it:

Before a saint in a Christian dress
I saw them dance their holiness,
I saw them reminding him all day long
That death is weak and life is strong,
And urging the fertile field to yield
Seed from the loin and seed from the
field."

Clairvoyant Observations

The author attended this dance and here offers certain suggestions as to its occult significance.

The broad principle involved in a long continued ceremonial of this kind seems to be that such methods change the ratio or proportion by which matter preponderates over spirit, form over force. Normally, life and force are deeply imprisoned in matter and at the physical level are relatively powerless. Not entirely so, of course, because evolution, growth, unfoldment, are continually occurring as a result of their indwelling. It is possible, however, to quicken these processes; so to act upon matter that its response to the presence of the imprisoned life and force is increased, thereby accelerating the action of natural processes.

During the period of the dance and for some hours afterwards, the physical earth, the etheric and astral double of the earth, and the matter of the physical and astral bodies of the Indians are definitely increased in vibratory frequency. The whole tone of the village and

its surroundings is raised. In consequence, life is freer, more energy is released, and evolutionary progress quickened.

These acts of communal ceremonial magic were evidently instituted during the fourth Root-Race, when the material of the globe was at its extreme of density and spirit most deeply immersed in matter. Its results would presumably be of great value at that time in helping forward the change from involution to evolution, from the downward to the upward arc.

Building a Thought-Form

In the long ceremonial dances of the Indians these results are brought about by means of strongly concentrated thought-power; the concerted movement of ceremonial action; the sound of voice, of bells, of drum and footbeats; colour and symbol, and above all by the insistent beat of continually repeated series of rhythms. All these influences are cleverly woven into a co-ordinated whole, designed to generate extremely powerful energies, to invoke the Devas and spirits of nature with their appropriate powers, and particularly to send through the earth a quickening, stimulating, rhythmically transmitted energy.

Observed clairvoyantly, the dance was seen to affect directly an area of the astral world of at least a mile in all directions from the plazas of the pueblo. The form produced was something like a huge bubble of compressed energy, open at the top and bottom. Solar and aerial energies, invoked by thought, mantric singing, and gesture, descended into it and into

the centre of the dancing groups, whilst earth powers rose into it from below.

Representative Devas of the four elements were attracted and lent their aid. Hosts of nature spirits bathed in the highly charged atmosphere, the sylphs of the air taking particular advantage of the conditions created to sweep, singly and in groups, from end to end of the surcharged sphere, dipping down through the auras of the dancers as they passed, and returning again from the opposite direction. Their swinging flight and graceful movements synchronized with the major rhythms of the dance, establishing them more powerfully in the inner worlds.

Energy is Generated

From the force point of view, the whole dance is a generator of energy, a living dynamo, which releases power. The use of men and women in the dance and the division of the village into opposite polarities—called the Summer and Winter People—plays an important part in this generating process, the bodies, physical and subtle, of the dancers and singers becoming charged with this power and their consciousnesses greatly stimulated.

Evidently the old Indian magic was closely associated with earth forces and the sub-physical world, for energies were evoked which are far below the level of physical consciousness today. At times it seemed to the observer that the earth opened up etherically to reveal great yawning dark caverns in which strange beings dwelt and sub-physical energies were stored. The kingdom of Pan, as the

Atlanteans knew it, came near to the surface at certain parts of the dance.

Numbers of deceased Indians attended the ceremonial, hovering over the heads of the dancers, repeating the movement and rhythms and occasionally actually descending amongst them, particularly when formed in two separated parallel lines between which they passed. Traditional elemental forms of the Gods were also invoked: weird birds and animal-headed creatures associated with the ancient religious life of the community and still employed for appropriate work.

August Visitors

Distinguished visitors were observed in the inner worlds. Certain great mountain devas from the Juarez and Sangre de Cristo ranges, between which the Rio Grande villages are situated, focussed their consciousness upon the dancers and the village and gave their blessing. One at least of the Elder Brethren of the Atlantean race was seen to be present, hovering in the air to the south-west of the plaza. It was He who graciously suggested the key principle with which this description is begun, and explained that the dances were originally arranged by advanced occultists to produce definite results in Nature and on the minds and bodies of the people: that the ceremonials had been preserved with remarkable fidelity, though they were far from possessing the power with which they were originally endowed. He pointed out also that the Atlanteans were developing the emotional body, and these strong,

definite and insistent rhythms greatly stimulated its growth. They set the astral bodies of the participants and watchers swinging in response to the various rhythms of the dances, hastening the development of self-conscious astral life and rendering the emotional bodies more malleable, more responsive to thought. This august Visitor appeared to be a representative of the Manu of the fourth Root-Race.

Undoubtedly earth evolution could be quickened by this means, and the consciousness of the vegetable kingdom definitely stimulated by this process. The collective thought-force of some three hundred people, maintained for six hours and conducted along prescribed channels by occult ceremonial, constitutes a powerful instrument quite capable of producing definite results in Nature and in man. In the observer, the effect was directly on the pituitary body, inducing clairvoyance and a measure of quickened psychic consciousness which persisted some four hours after witnessing the dance.

Opposite Polarities

The division of the people into Winter and Summer and the establishment of two kivas is especially interesting from the occult point of view. One was clearly conscious, inside the pueblo, of two oppositely polarized types of power which had their localized foci in the two Winter and Summer khivas, or ceremonial buildings. These "poles" of the pueblo "magnet" were an important part of the mechanism of the ceremony

and served as centres of force within the reservoir in which some of the power invoked is preserved. They are like two distinct life-centres in the village, originally essential to the conservation of the co-ordinate life energies of the people and to the maintenance of contact with their Gods. It would almost seem as if the whole village is divided into positive and negative—quite apart from sex—and these two life-centres are foci of these two opposite types of influence. Nature spirit and deva guardians of opposite polarities are associated with each of them, and there is a continual interplay of force between them, rendering the whole village curiously alive with a certain psychic energy.

Much secret ceremonial seems to be associated with these two centres, which are the head and the heart of the religious life of the community. Into these the observer feels that it would be unfair to intrude; in fact he meets with first a resistance and secondly a request from the tribal deva that his investigations should not be pursued further in that direction. These matters evidently concern the heart of the original Indian religion, which was a combination of nature, deva, and elemental worship and magical ceremonial, instituted originally by the spiritual leaders of the race.

This whole countryside of the New Mexico Rio Grande is saturated for hundreds of miles with Indian culture and influence. The present people are the remains of a once great and splendid nation which occupied this territory and was led and inspired by the

spiritual leaders of the fourth Root-Race who moved among them in ancient days.

Occult Centres in the Canyons

The observer's consciousness was drawn over the Grand Canyon of the Colorado, which apparently was a great occult centre, the ancient home of certain Indian leaders and a centre of early Indian religion and Devic activity.

Other canyons, some within one hundred or more miles to the southward, were used as sites of ancient civilizations. In that direction also existed an occult centre under the direction of Atlantean Adepts from which many of the races radiated to settle and colonize the land. Indeed there was a chain of such centres right across the continent, spiritual and cultural capitals of the various races of the

Atlantean peoples. All of these have fallen into decay, and the present Indian people lost much of the original spiritual and cultural power and wisdom upon which their remote ancestors were accustomed to draw.

Doubtless the race is declining naturally, and its Adepts and large numbers of the Atlantean egos have become occupied with the development of other civilizations in other lands, and particularly with the fifth Root-Race.

Nevertheless some of the ancient magic and culture remains, preserved in the dance ceremonials and religious and communal customs of the Indians of today. Their spiritual leaders still brood over them with watchful care. Their Manu guards them until the last line of the story of the Atlantean race in the West shall have been written.

THE SEARCH FOR BEAUTY

Theosophy proclaims the sanctity of all life, and its rightful inviolability from wanton defamation and destruction. It is time today that the pendulum should swing, moving away its centre as it swings, from the ugliness of the sense of irresponsible possession, to the beauty of protective compassion.

GEORGE S. ARUNDALE in *You*.

THE COMMON SOURCE OF RELIGIONS

BY ETHELWYN M. AMERY

EVERYWHERE and in all times man has realized that there is a Power outside himself, and has striven to understand Him. The various religions that have from time to time been practised by different races all testify to the existence of this Power, and their teachings deal with the ways in which man can approach Him. Students of the records of the world's religions have found in all of them certain similarities, and the general conclusion drawn is that all these religions have a common origin, but opinions differ as to what that origin is.

Beginning with the rudimentary ideas found in the religions of so-called primitive people and supposing them to be the most ancient, and passing from these to the more elaborate religions of the greater and more civilized nations, a large number of these students have agreed that religion begins with propitiation of the powers of nature, and becomes more philosophical as the mind of man develops.

If it could be proved that the primitive peoples, as they are called, were in reality primitive, and that modern civilization had evolved from their beginnings, this theory might be tenable. Recent

researches, however, tend to show that these so-called primitive peoples are the remnants of great nations of the past, that the ancestor of the Egyptian peasant was the Egyptian soldier and scientist of thousands of years ago, and that the South Sea Islander is descended from the race which produced the mighty statues and sea-walls of Easter Island, and the still unexplained and undated ruins of Zimbabwe and other places in South Africa. The formerly accepted dates of Egyptian civilization are being pushed farther and farther back, and it is suggested that the Great Pyramid was built, not 5278 years ago, when last its astronomical orientation was correct, but at least one sidereal year (25,868 years) earlier. Hindū chronology, claiming its origins in even greater antiquity, is considered to be at any rate approximately correct, and the philosophy of the ancient Hindū books, like that of China, is seen to belong, not to the later ages of man's occupation of the earth, but to its earliest times.

The theory of the evolution of religion from nature worship thus becomes untenable, and the theory of revelation, which is taught by all these religions, becomes the

only way of explaining their existence.

This theory of revelation has been discarded by many thinkers principally because a superficial study of the existing religions has revealed great differences between them, and it has quite properly seemed absurd that religion—truth—if revealed to man by some power superior to himself, should assume forms so different and even contradictory in different countries, and at different times in the world's history.

When, however, these religions are examined with more care, the thing that becomes manifest is, not their difference, but their essential likeness, even their identity. This becomes obvious even when the outer exoteric doctrines are studied in a scientific spirit, but when the inner esoteric teachings are examined, the identity is unmistakable, for as Dean Inge says in his lectures on mysticism, "All mystics speak the same language."

This being so, it is evident that the Source of all religions is one, and by examining the records of these religions, we can learn something of that Source, and of the way in which the underlying truth common to all of them has been given to man in various ages; also the reason for the apparent differences, when these are not merely due to accretions caused by lapse of time, misunderstanding, or the self-interest of a corrupt priesthood.

To put the matter in another way—man evolves, Truth is unchangeable—but just because man evolves, Truth must be presented to him in the manner and proportion which he can understand.

If we could recover the original teachings of the Great Ones of the past, before they became corrupted by the faulty memories, attempted explanations, and well-meaning but quite mistaken glosses of centuries of copyists and editors, we should find a progressive body of truth, adapted at each stage to the minds of evolving humanity, and needing no alteration, but only fuller elaboration to suit the requirements of the most enlightened minds of any age.

In the following articles, then, it will be assumed that religion is revealed, and that the revelation consists of such statements as to the nature of God and of man's relation to Him as can be comprehended by the most ordinary mind, but which will yet lead to further search and inquiry as man's mind develops and is capable of deeper understanding. For there is one great truth that emerges from the teachings of all religions: that while a part of the teaching, enough for the guidance of man in the conduct of everyday life, is given freely and openly, another part is hidden from view until the first part has been mastered, and is revealed only to those who seek diligently and prove themselves worthy of the greater knowledge. "Shallows in which a child may wade, and depths wherein a strong man must swim" are found in all religions, otherwise how could they be of use to all the varieties of intellectual development found in every age?

These varieties of development need accounting for in any theory that is to satisfy an inquiring mind, for religion must not only

explain God to man, but explain man to himself, and show him how he has come to his place in the scheme of things. From God to man, religion must lead us, and

from man to God again; from the First Cause to the latest manifestation, and from that manifestation on to the point where cause and effect become one.

THERE IS A PLAN FOR THE NATIONS

*Onward and onward, the eternal
Pan,
Who layeth the world's incessant
plan,
Halteth never in one shape,
But forever doth escape
Like wave or flame into new
form.
Unto every race and age
He emptieth the beverage,
With one drop sheds form and
feature,
With the next a special nature,
The third adds heat's indulgent
spark,
The fourth gives light which
eats the dark;
Into the fifth himself he flings
And conscious Law is King of
Kings.*

EMERSON

THE Nations of the world today are perpetually on the brink of war partly because they have a mistaken or rather an out-of-date view of patriotism.

In the early stages of evolution the nations, in order to become nations, had to develop separateness, even selfishness, but as evolution proceeds a new factor becomes important and co-operation rather than competition should be the order of the day.

Everything that tends to Union now is on the line of evolution, and everything that tends to separation is on the line of the past which we ought to have outgrown.¹

The patriotism of an earlier period—"My country right or wrong"—gives place to a newer and truer patriotism, which seeks to discover the note that each nation has to sound in the harmony of the world.

An individual is born into a nation because he needs to learn the lesson that nation can teach; we must learn to be finely national before we can become finely international, for internationalism is not true internationalism if any of its national ingredients are left out.

Every nation is a word in the world-song of Life, a class in the world-school. Every citizen must learn to speak the word and to master the lesson of his class. The following is an attempt to hear the word of some of the nations in the world today:

INDIA: The Spirit of Aryan civilization and culture—Dharma—latent in India as she is today, but moving towards renaissance. India is the heart of the Aryan world.

¹ The foot-notes are at the end of the article.

ITALY: The Spirit of Independence, permeated by the spirit of Law. Culture in its western aspect.

FRANCE: The Spirit of Individuality, of emotional and intellectual brilliance.

GERMANY: The Spirit of Discipline, strangely and wonderfully permeated by the Spirit of the Quest.

HOLLAND: The Spirit of Common Sense, of Probity, and of Receptivity for Practical Idealism.

ENGLAND: The Spirit of Respect for Law and Order and Tradition, and of Practical Capacity.

SCOTLAND: The Spirit of Practical Capacity and of making oases out of deserts, fragrant with intimations of other worlds.

IRELAND: The Spirit of Culture, and of closeness to Nature. Perhaps a beautiful bridge between the human and the angelic kingdoms.

WALES: The Spirit of a Culture different from that of Ireland, and of closeness to Nature. Fragrant too with intimations of other worlds.

RUSSIA: The Spirit of Holiness, Mysticism and Culture.

BELGIUM: The Spirit of Independence and Virility.

SPAIN AND PORTUGAL: The Spirit of Culture, Independence and Adventure.

AUSTRIA: The Spirit of Culture, into which the Spirit of the Quest largely enters.

THE UNITED STATES: The Spirit of the Quest of the New Age, and of giving spiritual values to material things.

AUSTRALIA: The Spirit of Adventure and of Brotherhood, and

a widespread Appreciation of the Beautiful.

NEW ZEALAND: The Spirit of Britain, in youthful and beautiful setting.²

The Human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule.

Occult Philosophy teaches that even now, under our very eyes, the new race and races are preparing and that it is in America that the transformation will take place.

Thus the Americans have become in only three centuries a "primary race," before becoming a race apart, and strongly separated from all other now existing races.

When shall this be? Who knows save the Great Masters of the Wisdom, perchance, and They are as silent upon the subject as the snow-capped peaks that tower above Them. All we know is, that it will silently come into existence; so silently indeed that for long millenia will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*. Then, as they increase, and their numbers become, with every age greater, one day they will awake to find themselves in a majority.³

Already signs are to be seen of the preparations for this work; different races are being welded together in one; and we too have our part to play in this. We all recognize how important it is that a child's early years should be surrounded by good influences, and it is just the same with the childhood of a race. If we can succeed

in starting this young race along right lines much will be gained; and we, even at a distance from America, can be of great help at this critical period of history, if we will.¹

One essential towards carrying out the scheme is a period of universal peace. Many efforts have already been made to bring about this result, for example the Peace Conference; but it seems that some other way will have to be found.

Part of the scheme, very shortly to be realized, is the drawing together of the various branches of our fifth sub-race, the Teutonic. Many of us belong to that—the English colonies, the Dutch and the Germans; and many also in France and Italy, as for example the Normans, who are descended from the Norsemen, and also those in Southern countries who are descendants of the Goths and Visigoths. What is desired in order to promote the work of the great plan is that all races should be drawn into much closer sympathy. This has already been achieved to a great extent in the case of England and America, but a Teutonic Federation has yet to be built up.⁴

This mighty Federation of the fifth Root-Race will have England and India for its centre, and the great outlying countries of America and Germany for a mighty buttress on either side. It is drawing nearer to us day by day. When Britain, America, Germany,

India, the Great Colonies, are all linked together in one great pact of peace, who shall dare to speak of war?

The next stage of the Plan is the building up of a free Commonwealth of Nations in which India plays her equal part. To England the message is strengthen, inspire, lead, but let the nations take their Freedom and be your brothers and not your subjects; bring together East and West, not for themselves alone but for the future good of the world, not losing their characteristics but harmoniously blending for the helping of future generations the great spiritual ideals of India and the great material and scientific progress of Britain¹; laying thus the first stone of that mighty edifice of the future, THE UNITED STATES OF THE WORLD.

¹ Annie Besant.

² G. S. Arundale.

³ H. P. Blavatsky.

⁴ C. W. Leadbeater.

BOOKS TO READ

Britain's Place in the Great Plan, Annie Besant.

Gods in the Becoming, G. S. Arundale.

Man: Whence, How and Whither, Annie Besant and C. W. Leadbeater.

Some Glimpses of Occultism, C. W. Leadbeater.

The Inner Government of the World, Annie Besant.

The Secret Doctrine, H. P. Blavatsky.

You, G. S. Arundale.

STUDIES IN EARLY THEOSOPHY

By A. J. HAMERSTER

I. THE SEPTENARY NATURE OF MAN

In this third section of his erudite study of the septenary classification of human principles, Mr. Hamerster compares the tabulation of the Master K.H. with those of prominent pupils of the pioneer days. Next month he will trace the transition from the earlier to the later teaching, showing the justification for the latter.

Sanskrit Terms

ELSEWHERE I have pleaded for at least the principal Sanskrit terms to be retained in use, and not altogether to be replaced by English equivalents. The reasons there¹ given were that these Sanskrit words belong to a so-called "dead" language, that is a language not any longer liable, or at any rate in a lesser degree, to the changes of meaning which accompany the religious, moral, intellectual, social and political vicissitudes through which a contemporary, active and busy people or nation continually passes. Therefore, Latin, Greek or Sanskrit words have the tendency to remain much more stable in meaning, through all the different uses they may be subjected to, than the ordinary members of a so-called "living" language. Not narrowed down to one particular meaning, prevalent for the moment, they are more in the nature of signs, symbols, or archetypes, capable of denoting several meanings, of including various shades of thought.

¹ The foot-notes are at the end of the article.

Moreover Sanskrit is the perfect vehicle of thought of a people, than whom no other has reached such heights of philosophic speculation, or such depths of mystic insight. No western philosopher will ever acknowledge as much, but the fact being undeniable, what else could be expected by the student of early Theosophy than to find the Master K.H., on more than one occasion, compelled to draw Hume's and Sinnett's attention—typical Europeans, both of them, of last century's closing quarter—to "the poor vehicles of language at our disposal," and "to the tremendous difficulties of finding appropriate terms in English which would convey to the educated European mind even an approximately correct notion about the various subjects we will have to treat upon," resorting in one place even to the emphatic statement that "no English terms in existence [are] equivalent to ours."²

There are some who object that the Sanskrit terms are "generally understood very badly" by us, Theosophists.³ That is as it may be,

but we have an easy remedy in more diligent study, for there is here no such intrinsic misconception as is involved when we take western words as perfect equivalents of Sanskrit terms. A more serious objection is, however, that the Sanskrit terms were chosen and introduced into our Theosophic literature by people ignorant of their correct meaning in Hindu philosophy. And it is to contradict this sweeping assertion, in the case of the terms used to indicate the seven principles of man, that this paragraph is here inserted.

Indians All

If we take the trouble to read again through the last instalment (June THEOSOPHIST), we shall find that we owe all the Sanskrit terms for the principles (except one to which I shall recur more fully in a moment), not in the first place to any European, whether Hume or Sinnett, or H. P. Blavatsky *in propria persona*, but to two Indians who both show themselves by their writings to have been proficient in the two best known and widest spread schools or systems of Hindu philosophy. The one was an unknown Indian "F.T.S." and student of *Sāṅkhya-Yoga*; the other was T. Subba Row, of the school of *Advaita-Vedānta*. To each we are indebted for the names of three of the seven principles; to the former *jīva*, *linga* and *kāma* (November 1879, October 1881); to the latter *sthūla*, *buddhi*, *ātmā* (January 1882).

And what about *manas*, the missing link between the lower and the higher principles? We have seen that Subba Row called this

fifth principle "the most difficult principle to explain." Was that the reason why he did not seem to be able to find an adequate Sanskrit word for it, adequate to express *all* its shades of meaning? However that may be, another and a greater was to supply us with the missing Sanskrit term. The first time I have found the word *manas* used in our literature to designate the fifth principle, was in a letter of the Master K. H., a Kashmiri Brahman by birth,⁴ to A. O. Hume, of July 1882. The passage I have in mind runs as follows: "The correspondence between a mother-globe [for instance the Earth] and her child-man may be thus worked out. Both have their seven principles. In the globe, the elementals (of which there are in all seven species) form

(a) a gross body [*sthūla-sharīra*],

(b) her fluidic double (*linga-sharīra*),

(c) her life principle (*jīva*),

(d) her fourth principle (*kāma-rūpa*) is formed by her creative impulse working from centre to circumference,

(e) her fifth principle (animal soul or *manas*, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms,

(f) her sixth principle (or spiritual soul, *buddhi*) is man,

(g) and her seventh principle (*ātmā*) is a film of spiritualized *ākāsha* that surrounds her."⁵

We have here the whole set of Sanskrit terms complete (except the one for the physical body, added by me between square brackets), and we may note too how the Master adopts literally the English

equivalents used by Hume ("animal soul," "physical intelligence," "spiritual soul"), as well as his order of enumerating the principles, and not Subba Row's as embodied in the above diagram. The same is the case in all the letters of the Master dealing with one or more of the seven principles. Beginning with No. XIII (January 1882) of Barker's collection up till the last, they all take Hume's tabulation as the basis for discussion.

The Master K. H. on the Seven Principles

It seems the right place here, before we take up again the story of the subsequent development of Hume's original scheme of the septenary man, to collect further from *The Mahatma Letters* the principal passages dealing with the significance of the different principles. Let us consider first the more general texts, in which as in the one just quoted, all seven principles pass in review. Here is one that deals with the fate of the principles after death. Though this special topic will be the subject of our next study, the following bird's eye view may as well find a place here, by way of general introduction.

"The *body* of man is wedded to and remains for ever within the body of his planet [for us, the earth]. His individual *jivâtma*, life-principle, that which is called in physiology *animal spirits* returns after death to its source—*Fohat*; his *kâma-rûpa* will recombine with the universal *Shakti*—the Will Force, or universal energy; his 'animal soul' borrowed from

the *Universal Mind* will return to the Dhyân-Chohans; his sixth principle whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere—either as part of the crude material or as an individualized entity to be reborn in a higher world of causes. The seventh will carry it from the *Devachan* and follow the new ego to its place of rebirth."⁶

The next passage gives us some idea of what the principles stand for in man's evolution, how they differentiate themselves in the working out of his destiny, and how in the course of his progress their purest essence rises upwards and blends into one. "The whole individuality is centred in the three middle or 3rd, 4th and 5th principles. During earthly life it is all in the fourth, the centre of energy, volition—will Mr. Hume has perfectly defined the difference between the personality and individuality. The former hardly survives—the latter, to run successfully its sevenfold and upward course, has to assimilate to itself the eternal life-power residing but in the seventh, and then blend the three (fourth, fifth, and seventh) into one—the sixth. Those who succeed in doing so become Buddhas, Dhyân-Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on earth."⁷

Manas the Rose

The fifth principle, or the mind, is evidently the "rose" in the scheme, the central figure in the picture, the crucial point in the problem. "What emerges at the

end of all things is not only 'pure and impersonal spirit,' but the collective 'personal' remembrances skimmed off every new fifth principle in the long series of being" [incarnations].⁸ From *manas* indeed is drawn the subtle fragrance that enriches the life of the 6th and 7th principles "at the moment of their going into gestation" after death. For then "the *manas*, shorn of its finest attributes, becomes like a flower from which all the aroma has suddenly departed, a rose crushed and having been made to yield all its oil for the *attar* manufacture purposes; what is left behind is but the smell of decaying grass, earth and rottenness." What is indicated by the last few words is of course that part of *manas*, which has so become entangled with the lower passions, that it does not rise upward to the spirit, but is left behind "to wither and decay." I have quoted this text for one reason in order to give an instance of the Master's grasp of poetical language and imagery, and for another reason, because what is said here of the fifth principle is in a measure true of every other principle. Of each, the delicate perfume of its essence is wafted up and drawn in by the next higher principle, and eventually passed upwards and upwards, till all is merged into the ultimate one.

Buddhi the Most Human

But if anything, *buddhi* is of even greater importance in man's life than *manas*, even in the life of the ordinary man in the street and the savage. Perhaps this sixth

principle has been considered by students too much as an entity of only a remote reality to the ordinary man, as a power in reach only of the Arhat or the Adept. I believe, on the contrary, that every man has a fair amount of the psychic energy or power of every principle, even up to the highest, within easy reach of his hand, directly at his beck and call, at least as much of it as he may need in any circumstance of life at any stage of his evolution. Twice the Master stresses the point. "Man has the potentiality of all the seven principles as a germ, from the very instant he appears in the first world of causes as a shadowy breath." Again, "from the first, man has all the seven principles included in him in germ but none are developed."⁹

But they are developed, of course gradually with every step. It is not that we must think of man's evolution as a development of each principle, one *after* the other, but of them all together, at the same time. Man is a whole, not a composite, as Subba Row has made clear. The lightest experience in the lowest of the vehicles or principles is felt in the highest, yields its fragrance to all higher principles, and just enough of it to enable the higher to encourage the lower, to help it the more effectively even for the little it has contributed to the higher. It is a perfectly balanced mutual give-and-take between all the principles together, however much one or other of them may at a particular time and place play a predominant role. We shall recur from another angle to the same point, which I

consider of the utmost importance, at the close of this study.

Let us now return to the sixth principle, *buddhi*, as constituting together with *manas*, and I should say with *kâma* also, the true "middle" man. Now, what does the Master say of *buddhi*? That "it is connected with the process of the highest intellection," that "conscience *always* proceeds from the *sixth principle*," and that therefore "it has a soothing and spiritualizing influence" over "the instincts and passions of man," if we only give it a chance.¹⁰ If only we let it have its sway, aspire to it, refer all our experiences and doings to it, invoke it, and give it its due—then *buddhi*, as the embodiment of *ananda*, bliss, will make life blissful and happy even down here. It is the most *human* of principles, for it alone can make of would-be man, truly *man*; or rather as the Master said: "*buddhi is man.*"

The Reversed Order

There is one more point among the Master's remarks that we must take up. It is the feeling that there is something wrong with Hume's general viewpoint, namely that he is looking at things upside down as it were, from the standpoint of the unreal instead of the real. These are the Master's words in the same letter to Hume of July 1882: "Remember that, in viewing the question from the side of the descending scale, the abstract All or eternal principle would be numerically designated as the first, and the phenomenal universe as the seventh, and whether belonging to man or to the universe—

viewed from the other side the numerical order would be exactly reversed."¹¹

Reacting without cavil or delay to the Master's suggestion, we find H. P. Blavatsky republishing, in *THE THEOSOPHIST* of August 1882, the whole set of seven principles, now for the first time all the Sanskrit terms complete without one exception, and in Hume's original numerical order, only *turned upside down*, as follows:

"It is sufficient to read No. 1 of the *Fragments of Occult Truth*, and ponder over the septenary constitution of man into which the triple human entity¹² is divided by the occultists, to perceive that the 'astral' *monad* is not the 'spiritual' *monad* and *vice versa*. The 'Spiritual Individuality' or the *Immortal Monad* as it is called, *i.e.* the 7th and 6th principles in the *Fragments* [must be distinguished from] the personality or the *finite* astral monad, a compound of imponderable elements composed of the 5th and 4th principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the 5th principle (the *Manas* or mind) which are assimilated by the 6th principle when it follows the 7th to its 'gestation state' to be reborn or not reborn, as the case may be, in the *Arupa-loka* (the Formless World). The seven principles, forming so to say, a *triad* and a *quaternary*, or as some have it a 'compound trinity' subdivided into a triad and two duads, may be better understood

in the following groups of principles :

GROUP I	SPIRIT
7. <i>Ātmā</i> —Pure Spirit	{ <i>Spiritual Monad</i> or the <i>Individuality</i> —and its <i>vehicle</i> . Eternal and indestructible.
6. <i>Buddhi</i> —Spiritual Soul or Intelligence	
GROUP II	SOUL
5. <i>Manas</i> —Mind or Animal Soul	{ <i>Astral Monad</i> —or the <i>personal Ego</i> and its vehicle. Survives Group III and is destroyed after a time, unless re-incarnated as said under exceptional circumstances.
4. <i>Kāma-rūpa</i> —Desire or Passion Form	
GROUP III	BODY
3. <i>Linga-sharīra</i> —Astral or Vital Body	{ Compound physical, or the Earthly Ego. The three die together invariably.
2. <i>Jīva</i> —Life Principle	
1. <i>Sthūla-sharīra</i> —Body	

There is a mighty difference in our occult doctrine between an *impersonal* Individuality, and an individual *Personality*.¹³

And though in the two most popular books of the early times (*Esoteric Buddhism*, 1883, and *The Key to Theosophy*, 1889) neither A. P. Sinnett followed the example set by H. P. Blavatsky nor the latter herself remained true to her "reversion" of the original order—yet in later times it became fortunately the rule to arrange the seven principles always with *Ātmā* on top, and *Sthūla* at the bottom of the list.

Jīva or Prāna

In the order of chronology we now come again to a publication

of Hume's in THE THEOSOPHIST (November 1882) in which he not only repeats the complete set of Sanskrit terms, but even adds a new one as a possible substitute or synonym for the 2nd principle. He tells us that the Adepts "can separate their souls (or whatever you please to call it, it is the *kāma-rūpa*, *manas*, *buddhi* and *ātmā*) from their bodies (*sthūla* and *linga-sharīra* and *prāna*, viz. vital essence, the *jīvātmā* of some, but not of the Vedantists)." ¹⁴ In the final clause we immediately recognize the partial repudiation of the term *jīvātmā* for the life principle as an echo of Subba Row's rejection of that same word, substituting *jīva* in its place.

We have also seen that in his letter of July 1882 and subsequent letters the Master too uses *jīva* "tout court" for the 2nd principle, but it is noteworthy that in an earlier letter of January 1882 (Subba Row's article appeared only in the same month) he still makes use of the doubtful term *jīvātmā*.¹⁵ I do not know where Hume got the word *prāna* from, but it is a fact that it came more and more to replace the other term, after H. P. Blavatsky had as it were endorsed it in an editorial note in THE THEOSOPHIST of July 1883. What she wrote there was that the word *jīvātmā* "applies to the 2nd principle of man referred to in the *Fragments of Occult Truth* No. 4 (read No. 1), and not the 7th principle of the Vedantees (Subba Row's objection). It ought to be properly called *jīva* or *prāna* (life)." ¹⁶ In her own long and fundamental article in the same issue, entitled "The Septenary

Principle in Esotericism," she still clings to *jiva* exclusively, mentioning only casually the *prâna-mayakosha* or 4th sheath, counted from above, of the Vedantins.

Other Tabulations

There now remain only two more tabulations to be recorded. The first is to be found in Sinnett's *Esoteric Buddhism* (p. 21), which came from the press in July or August 1883. Because of the many editions through which the book passed, the classification at one time must have been very popular.

SINNETT'S TABLE

1. The Body	...	<i>Rûpa</i>
2. Vitality	...	<i>Prâna</i> or <i>Jiva</i>
3. Astral Body	...	<i>Linga-Sharîra</i>
4. Animal Soul	...	<i>Kâma-rûpa</i>
5. Human Soul	...	<i>Manas</i>
6. Spiritual Soul	...	<i>Buddhi</i>
7. Spirit	...	<i>Âtmâ</i>

When compared with Hume's classification, Sinnett's table gives nothing new, except the inadequate term *rûpa* for the physical body, also used for the *kâmic* body. The word simply means "form," and is a much less expressive term than *sthûla*, which means the "gross" as opposed to the *linga* (literally: sign, symbol, mark,) or "subtle" body. The *linga* is as it were the symbol, mark, or subtle pattern, after which the gross body is built.

Lastly we have H. P. Blavatsky's elaborate table in *The Key to Theosophy*.¹⁷ I will not reproduce it here; on the one hand it fully endorses Hume's and Sinnett's classification, on the other because the book should be in

everybody's hand. I have only one remark to make.

None Better nor Worse

When we compare that table with the enumeration of the seven principles by the Master K. H. in his letter of July 1882, quoted before, we find that H.P.B. copies the Master's example in not numbering but lettering the different principles. In a footnote appended to the table she gives the explanation of this behaviour: "Though the principles in *Esoteric Buddhism* are numbered, this is, strictly speaking useless. The dual Monad alone (*Âtmâ-Buddhi*) is susceptible of being thought of as the two highest numbers (the 6th and 7th). As to all others, since *that* 'principle' only which is predominant in man has to be considered as the first and foremost, no numeration is possible as a general rule. In some men it is the higher Intelligence (*Manas* or the 5th) which dominates the rest; in others the Animal Soul (*Kâma Rûpa*) that reigns supreme, exhibiting the most bestial instincts, etc."

When considered in the right way, this remark of H. P. Blavatsky's may deliver us from a crude delusion, namely that one principle is more valuable, worthier, or better than another, because bearing a higher number than, or being placed above another in our tables, and coming first into manifestation on the path of descent, or being cast off first on the ascending arc. How often have I heard *buddhi* extolled above *manas*, or *manas* above *kâma*. We must realize, on the contrary—and the diagram of Subba Row's scheme of the seven

principles may help us in that direction—that each principle is as good as any other, each as necessary and indispensable. Again, man is one whole, not a composite, as Subba Row said. All five fingers, with the palm from which they spring, *together* make the perfect hand, that incomparably effective instrument wielded by the arm. Injure or even neglect one of them, by disuse for example, and perfection is fatally marred. Neglect in the same way, by lack of exercise or employment, the *sthûla*, and in no time you will be a cripple or even a ghost; the *prâna*, and disease will master you; the *linga*, and you will find yourself in the clutches of a neurosis or worse; *kâma*, and a heartless monster in your bowels rears up its head; *manas*, and imbecility is your lot; *buddhi*, and you will become lost in the maze of the lower worlds, instead of fulfilling the high destiny for which your *âtmâ* wields all these vehicles and powers.

Therefore, also, do not try to develop one principle at the cost of another, *manas* at the cost of *kâma*, or *kâma* at the cost of *manas*, or *buddhi* at the cost of both. If at all possible, it would wreak its own vengeance in such infectious outbreaks, for example, as “expansion” wars, defended by the mind; or “gangster” crimes, incited by the passions; or “religious” fanaticism, an abuse of our intuition of what is man’s deepest inner life. All and every one of man’s seven principles is an equally precious and glorious gift of God, bestowed upon us to magnify His Name in all the worlds, by our good deeds,

pure feelings, wise thoughts, beautiful intuitions, and right will.

(To be concluded)

NOTES

¹ THE THEOSOPHIST, November 1935, p. 169.

² *The Mahatma Letters*, pp. 60, 192, 348.

³ THE THEOSOPHIST, November 1935, p. 152. “Writing Sanskrit words, understood only by ourselves (and generally understood very badly), and thinking only of our Brethren of the East, of our Lodges, Branches and Groups—that does not interest the *elect* (*élite*) of humanity, or the masses of its people.” In all humility I have always thought that we, Theosophists, and our Brethren of the East, were the true “elect” of humanity (if such *élite* there be), the bringers of the Truth of Theosophy to the world!

⁴ *The Letters of the Masters of the Wisdom*, pp. 63, 118.

⁵ *The Mahatma Letters*, p. 94.

⁶ *Loc. cit.*, pp. 71-2. Note how in this and the following quotation taken from the same letter of January 1882, when Hume’s first *Fragment* alone had yet appeared in THE THEOSOPHIST, the Sanskrit names for the principles are restricted to the three mentioned in Hume’s original table.

⁷ *Ib.*, pp. 77-8.

⁸ *Ib.*, p. 158.

⁹ *Ib.*, pp. 72, 95.

¹⁰ *Ib.*, pp. 80, 91, 188. The italics are all the Master’s.

¹¹ *The Mahatma Letters*, p. 91.

¹² Read this either as indicating the division into Spirit, Soul and Body, or as referring to Subba Row’s three basic factors, *Brahman*, *Shakti*, *Prakriti*.

¹³ *Loc. cit.*, p. 289. Compare the last sentence with pp. 104-105 of *The Mahatma Letters*.

¹⁴ *Loc. cit.*, p. 45.

¹⁵ *The Mahatma Letters*, p. 71.

¹⁶ *Loc. cit.*, p. 251.

¹⁷ I skip the tables and enumerations of the seven principles in *The Secret Doctrine*, for example, II, 241-2, 593-6. They tell us nothing new.

SEED CORN FOR "THE THEOSOPHIST"

By H. DOUGLAS WILD

(I am very glad to publish Professor Douglas Wild's suggestions regarding THE THEOSOPHIST. I wish we could embody many of them. The difficulty lies in the fact that we are woefully shorthanded as to workers at Headquarters, and the literary talent needed for the preparation of many of the articles listed does not seem to be available.—ED.)

THE following suggestions are offered as a Springtime sowing of ideas. The reason for their existence is primarily a talk on "THE THEOSOPHIST—Its Place in the Modern World," which I was called upon to give at a recent Atlantic Coast Conference in New York. They are not intended to represent a formal programmatic outline, since there is much overlapping, no particular sequence, and least of all anything like completeness, if indeed such a thing were possible. They constitute, rather, a handful of germinal concepts which may, perhaps, be felt to contain a landscape of literary possibilities by reason of their being brought together. Several of them have been taken from titles of books or of chapters in books. *They will serve their purpose if they gather around themselves a fresh original form composed of materials present in the environment and consciousness of prospective writers.*

The leading idea behind these suggestions is the encouragement of thought, invention and taste relative to the standard of literary excellence which the modern in-

crease in claims upon public attention, and especially in the effectiveness of those claims, requires of us. For convenience I have arranged the following items under two heads: *Content* and *Quality*.

I. CONTENT

A. Functions

1. Dramatization of Theosophical experience and understanding. Abundant use of short stories, condensed biographies, poems, diaries, dialogues, plays. Recognition, also, of the new art of shaping humanity—an art in which living beings are the media for the artist. The principle underlying these suggestions is in keeping with the modern demand for the revelation of life and truth through action. That is, the Theosophical Vision may be communicated effectively in proportion as it is not merely static, but moves with a dynamic motion of its own. Thus by means of literary forms which are free from technical language and which are direct transcripts of life, an invaluable brightening and balancing element of freshness, vitality, simplicity and spiritual objectivity may be secured. The prime educational merit of this dramatic function is its stimulation of ever new adventurings of the intuition and the capacity to think and create in beautiful images. So far, we must admit, we have hardly begun to utilize the possibilities of "lively representation"

(Francis Bacon) as a means of bringing Theosophy home to the imagination and the will of modern man.

2. Prophetic interpretation. A more definitely organized effort than heretofore, to illuminate the drift of civilization, to clarify modern events and tendencies in the light of the Great Plan.

3. Unification of Knowledge.

B. Topic programmes. (Root concepts for separate articles and for series of articles.)

1. The Theosophical meaning and purpose of culture.

2. The World Cultural System: its organizational and operative principles. Its foundation in the science and sovereignty of the Self.

3. *The Secret Doctrine* and the adventures of ideas through the ages.

4. Types of men and things. Archetypes, races, patterns of living, etc.

5. The poetry of Knowledge.

6. The spirit of the forms—any forms.

7. Phenomenology of consciousness. The power of thought; creative understanding; the creative process; ancient and modern needs and modes of development of creative intuition; rhythm in thought, desire and action; the realization of objectivity in the subjective; evolutionary psychology; transmutation; levels of consciousness as keys to the interpretation of man and his history; correlation of the bodies; and of faculties; modes of release, expansion, synthesis, transcendence; the prophetic consciousness. Emphasis throughout upon practical methods of unfoldment of consciousness.

8. Studies of unity in the world vision of great minds.

9. "Antitheses of things" (Francis Bacon). All of the contradictions of modern life and their resolutions—condensed, epitomized.

10. Modern man in search of a Soul.

11. A streamlined universe: the new model of civilization; *i.e.* future-minded idealism in (a) education: character education; emotions; from intellect to

intuition; (b) medicine; (c) politics; (d) economic and social thought; (e) the arts, especially architecture, music, and the dance.

12. Bridges. (a) Between outer and inner worlds, or between the knowledges of form and the knowledges of life; (b) Between the different departments, for example, the religious element in ancient and modern art, philosophy, science; the scientific element in ancient and modern religion, art, philosophy; the art element in ancient and modern philosophy, science and religion; the philosophic element in ancient and modern science, religion and art; (c) between the different religions, the different arts, the different sciences.

13. Paths and Spheres. The three aspects of the Logos: Will, Wisdom, Love. Trace the paths of these as they traverse modern civilization, in the arts, sciences, professions and labours of the world. Interpret the problem of man, the triune God, as the equilibrium of these aspects. Consider the spheres of human power, the spheres of human knowledge, the spheres of human love, the spheres of human freedom.

14. The great quests and searches of humanity, outward and inward.

15. The spirit of adventure as the spirit of God.

16. World Fellowship. A series of national keynotes; Fellowship of Faiths, Roerich's Banner of Peace, etc.

17. Theosophical Technique (possibly a department devoted to this).

18. Theosophical Research (possibly a department). Suggestions, programmes, bibliographies (national and international) and other data. The spirit of experimentation and direct derivation of truth from life.

19. Anyone's world as will and manifestation.

20. Aspects of the Logos worshipped in the art of different epochs. Example, Love and Compassion in the humanitarian art of the nineteenth century.

21. Theosophy as the science of human and cosmic organization.

22. The art of finding compensations.

23. The task of spiritualization.
24. Theosophy and standards.
25. Daily discriminations, changes, foundations, glories.
26. The meaning of Theosophy in any and all experience.
27. The majesties of sound.
28. The majesties of light and colour.
29. The majesties of form.
30. Theosophy and the world of humour.
31. Dimensions of experience.
32. THE GREAT RHYTHM.
33. The true hierarchical spirit in human culture.
34. The Will as a maker of truth.
35. The powers of simplicity.
36. The powers of reverence.
37. The powers of service.
38. Theosophical determinism.
39. Theosophical individualism.
40. Theosophical patriotism.
41. Theosophical realism.
42. Theosophical freedom.
43. Thought and Worship: their Theosophical relation.
44. Modes of understanding ideals.
45. Life and form factors in community building.
46. Life and form factors in nation building.
47. Ideas of love, fate, death in world literature, interpreted in the light of Theosophy.
48. Affirmations of the Song of Life.
49. The wisdom of joy.
50. Self-renovation, individual and national.
51. Symbolism, a universal science and root of the highest culture.
52. Occultism in literature and the arts.
53. Theosophical psychology of sex and marriage.
54. Theosophical psychology of environment.
55. Theosophy and machine civilization.
56. The remaking of man.
57. Studies of the heroic life in all ages.
58. Heroism, the basis of the romantic spirit.
59. Social purpose as the revelation of divinity.
60. Chivalry, ancient and modern.
61. Chivalry as the spirit of youth.
62. Chivalry of love, truth, beauty, joy, pain, work.
63. The Superman in the art and literature of the world. Comparative studies in this, and in the spirit of "essential man." (Emerson on the genius).
64. Theosophical aesthetics. (An all-inclusive topic). The total application to life of the supreme law of Harmony. Since beauty is "the splendour of the true" (Plato), and the soul of everything in nature and of every virtue, it is the ultimate test of all excellence, the mark of perfection. Individuals and nations seen in terms of proportions between utility, aesthetics, spirituality. Theosophical aesthetics to be given practical expression throughout the magazine by a balance of analysis and synthesis, nobility of thought and beauty of style.

II. QUALITY

The fact that The Theosophical Society exists as a channel for the buddhic consciousness to the outer world means that our literary organ must be buddhically light-bearing in its creative method, in its union of life and form. An understanding of literary forms as larger words in the language of the Divine Order contains unlimited possibilities for the irradiation of Truth and Beauty, not merely as ideas or precepts, but in the actual flow and form of their triumphal movement in consciousness.

Furthermore, the certainty of the glorious destiny of man and of the

essential harmony of the song of life may be expected to release in increasingly unique and compelling measure the exquisite overtones of experience as this is absorbed and dominated by the total lyric force of creativeness. Like the Greeks and like Wagner, we are called to communicate through the eternal Idea the eternal *Feeling*, which is the *soul* of Theosophy. Thus, through the superlative glow of a beautiful and true livingness upon all our words, as upon all our creations of form, we shall be able to meet, as no other group of magazine contributors can do, a profoundly urgent need of our time;

that of transforming intellectual theory into imaginative reality.

The tremendous tensions of the modern world add vastness to the horizons, powers and duties of art. It is splendid, therefore, to concentrate and focus the creative energies which will make possible the winning of an intellectually prepossessed humanity by the lyric grace, and the no less smiling profundity, of Divine Loveliness. As artists of Theosophy, souls made musical by the unfathomable poetry of existence, we shall enable the sweet order of Wisdom to move the will of mankind to the beauty and power of the higher life.

EDISON'S QUEER POWER

Mr. Edison, the great inventor, was interviewed lately in Paris. He is reported to have said that he is possessed of a faculty which is a close approach to a "psychic power." Listen:

"You know," said he, "I have a big bump of locality. Yesterday evening, soon after my arrival, a friend took me out for a drive, and offered to bet that he would get me all turned around before we got home. He said Paris was worse than Boston. I told him to go ahead. After riding for an hour he told me to guess what part of the city we were in. I shut my eyes a minute to look at the map, and then said we must be within a hundred yards of the Place Vendôme. I was right. Then I took a sheet of paper and drew a plan of our drive, which my friend admitted to be exact. It was easy enough to do, for I had the whole thing here," and he

tapped his white forehead, with its overhanging masses of grey hair.

"You spoke of shutting your eyes and looking at the map; what map do you mean?"

"Why, the map of Paris. I can carry the plan of any city in my head by taking a good look at it. It is the same way with machinery. If I have seen some new machine and want to remember it, I have only to shut my eyes, and there the whole thing is working away as large as life. Great scheme, isn't it? I don't remember faces, though, as easily, or perhaps I don't take as much pains with them."—From *The Theosophist*, October 1889.

[Edison joined The Theosophical Society in 1878. Other great scientists of the period who joined were Sir Alfred Russell Wallace (1876), Camille Flammarion (1880), Sir William Crookes (1883). "There were giants in those days"—in *The Theosophical Society*. —ED.]

THE STORY OF PRITHU WAINYA

BEGINNINGS OF SOCIAL AND POLITICAL ORGANIZATION

By VISHNU R. KARANDIKAR

Two thousand years before Vaivasvata Manu, Prithu Wainya formed the first historic State, founding his capital in what our author declares to have been Rewa State in Central India. He has already described the conditions in which Vishnu chose Wainya as measuring up to His standard of a man capable of introducing and administering the laws of social organization which Vishnu Himself revealed. In this concluding section Mr. Karandikar draws a picture of the country before Wainya began his work, the whole story being a fine piece of research in the Puranic records.

The Position before Prithu Wainya

WITH the evidence now before us—evidence found in several *Purānas*—it is obvious that the description of the condition of the people before Wainya is clearly that of a land which is nearly settled. If, as our tradition states, at the end of each Manvantara, the land is covered by floods and when the waters recede what is exposed is absolutely new land made by the clay deposited there, then before the Chakshusha Manvantara began there must have been a flood of this description which destroyed all old settlements, and when the waters receded new settlements arose on the surface of the clay deposit. The *Vishnu Dharmottara Purāna* makes this point clear :

भूतलं सकलं वज्रतोयरूपी महेश्वरः ।

ऊर्मिमाली महावेगः सर्वमावृत्य तिष्ठति ॥ ९ ॥

कृततुल्यं तदाकालं तावत्प्रक्षालनं स्मृतम् ।

आपः साम्यमथो यान्ति यथापूर्वं नराधिप ॥१६॥

विष्णुधर्मोत्तरपुराण, प्रथमखण्ड, अध्याय ७९ ।

“The Great Lord taking the form of waters, full of waves flowing with great force, covers the whole of the earth and these waters remain so for a long while.” (तिष्ठति means, the waters stand and are not drained away).

“The washing of the land by these waters, it is remembered, continues until the time of the Krita Yuga arrives, when the waters sink down to the former level, O Lord of men.”

Under these circumstances the settlements on the clay deposits exposed by the receding waters will be few and far between. The vegetation will be new. What was levelled land, immediately after the floods have receded, would soon be uneven as a result of the

annual rains, a quite natural process.

The settlements being few and the lands being enriched with the new clay deposits left by the floods, the luxurious vegetation was more than sufficient for the few people who came back to live in this area. There was no sin, because sin only arises when the limitations of human laws are transgressed. These limitations arise only when there is a dispute, for example, between two or more people. The absence of sin arises out of the absence of anything which would arouse the greed of the people. It does not mean that the people in these times were in any way of superior mentality.

पापोऽहं पापकर्माहं पापात्मा पापसंभवः ।

“I am sinful, I commit sins, my inner nature is sinful and I am born of sin.”

This is one of the popular verses sung by millions of Hindus when they bathe in the sacred waters of the Ganga. If we look at the description of the Krita Yuga, we see that there is no difference in the mental make-up of people of those times and that of modern days. In the case of the Krita Yuga, there was no need to develop greed, envy, and other such vices. The people were very few and living at great distances. Otherwise the mentality was the same. What was first introduced as indicating a modest mental attitude has degenerated into an inferiority complex and has clouded the Hindu mentality in other spheres of life.

As a matter of fact the population then had not been organized

as humanity is organized now. There was no science of economics—the land yielded munificently, the natural fruit, honey and flowers being sufficient for human diet. But though society had not been developed, individuals had progressed in many directions. This is one point which we have to take into consideration. It was not a country of savages. There was the tradition of five Manvantaras before Prithu's time. People had advanced in several directions. For example in the Chakshusha Manvantara, in which Prithu makes his mark, among the Devas, who were divided in five groups, the prominent Devas were called Lekhas

चाक्षुषस्यान्तरे देवा लेखानामपरिश्रुताः ॥ २३ ॥

ऋभवोऽथ ऋभाधाश्च वारिमूला दिवोकसः ।

चाक्षुषस्यान्तरे भौमा देवानां पञ्चयोनयः ॥ २४ ॥

श्रीमास्त्यपुराण, अध्याय ७ ।

Lekha or *rekha* means a line, something inscribed, drawn or cut out. The Gandharvas were noted for their Chitra-lipi, or picture-script. The advance of the science of writing in India appears to be from picturegraphs or ideographs to lineal drawings. The latter appear to have been evolved when the sound was more closely analysed and split up into subtler divisions, and each division began to be indicated by a different *lekha* or *rekha* or line. Those who invented this method of writing were promoted to be Devas, who had the privilege of sharing, along with other residents of the land that was not amenable to destruction, in the annual tributes given by the people living in the land that was

mortal. In the Chakshusha Manvantara such promotions were often made, and Brahma was said to be responsible for these promotions, especially in the case of Ribhus, or planetary spirits—a step which he took often in spite of the strong protests of the other Devas.

In order to realize the progress made individually, we can refer to another little tale in connection with Prithu Wainya. It is a story of Kings being appointed for other than human rulership in this world. In *Padma Purāna Bhoomi-Khanda*, chapter 26, it is stated that Brahma appointed Kings to respective Kingdoms, etc. :

स प्रभुः सर्वदेवस्तु ह्यभ्यषिच्य ततो नृपम् ।
 पृथुं वेनस्य तनयं सर्वराज्ये महाप्रभुः ॥ १ ॥
 वृक्षाणां ब्राह्मणानां च ग्रहर्क्षाणां तथैव च ॥ ३ ॥
 सोमं राज्येऽभ्यषिचञ्च
 पर्वतानां हि सर्वेषां हिमवन्तं महागिरिम् ।
 नदीनां च तडागानां वापिकानां तथैव च ॥
 सागराणां च सर्वेषां पुष्करं तीर्थमुत्तमम् ।
 गंधर्वाणां च सर्वेषां पुण्यात्मानं महाबलम् ॥ १३ ॥
 नाम्ना चित्ररथं राज्ये सोऽभ्यषिचञ्चत्सुरेश्वरः ।
 नागानां पुण्यवीर्याणां वासुकिं च चतुर्मुखः ॥ १४ ॥
 सर्पाणां तु तथा राज्येऽभ्यषिचञ्च तक्षकम् ।
 वारणानां तथा राज्ये स चैरावणमादिशत् ॥ १५ ॥
 अश्वानां चैव सर्वेषामुच्चैःश्रवसमेव च ।
 पक्षिणां चैव सर्वेषां वेनतेयमथापिसः सः ॥ १६ ॥
 मृगाणां च ततो राज्ये ब्रह्मा सिंहमथाऽऽदिशत् ।
 गोवृषं तु गवां मध्ये ह्यभ्यषिचञ्चत् प्रजापतिः ॥ १७ ॥
 वनस्पतीनां सर्वेषां प्लक्षं राजानमादिशत् ।

श्रीपद्मपुराण, द्वितीयभूमिखंड, अध्याय २६ ।

“ Having appointed Wainya, son of Wena, as the ruler of the whole

State, the Great Lord began to appoint other Kings . . . (he appointed) Soma the Moon, as the ruler of all vegetables, of Brahmanas, of all planets and stars; the Himalayas as the ruler of all mountains; the Lake Pushkar as the King of all rivers, lakes, wells, as well as oceans; Chitraratha was appointed to the rulership of Gandharvas; Wasuki of the Nagas; Takshaka of the serpents; the Airavata (Indra's Elephant) to the rulership of elephants; Uchchaisravas of horses; Garuda of the birds, the Lion of all animals; the Bull among cows; and the Banyan Tree among all the trees.”¹

Here we see that the appointment of a King means something more than a mere choice of a ruler. The people could have had no reason to choose the Moon as the ruler of vegetation unless they had studied the close connection between the condition of the moon and the flow of the sap in vegetation. Again, the contact between the Moon and the planets and stars indicates the formation of the lunar calendar. The Moon's connection with Brahmanas appears to have special reference to colour—*Varna*, which is at the basis of the fourfold caste system based on colour division.²

In considering the other Kingdoms established at the time of Prithu, we find the story throws light on the mental equipment of the people in those times. First of all it indicates an attitude which desired to bring about orderliness

¹ The list contains several other names of rulers among different peoples.

² This has been dealt with in the note on Chaturvarnya.

of the same type in the world outside as they had succeeded in establishing among mankind. Secondly, the story shows the knowledge that was possessed by the people of the types of life-forms, whether vegetable or animal, existing in the world. Thirdly, it also shows that they had formed certain definite ideas about the qualities possessed by certain types of life, and they selected as rulers such life-forms as best reflected, according to their view, the qualities of each particular type.

The fact that they wanted to put the life-forms in the world into separate groups, each under its own ruler, shows that they desired to arrive at the scientific basis of the functionings of different types of life. They believed in orderliness, and desired to show how that orderliness existed not only in mankind but in other types of life as well. To take away the glow of mythology and put the thing in plain ordinary language, it means that soon after Prithu was made king, the individual knowledge possessed and scientific advance made was put together into a kind of encyclopaedia.

In the story of Prithu, the *Mahābhārata* version gives the names of Sārasvatyas as Ganas or

calculators, and Gargya as the Samvatsara or one who predicted astronomical happenings, with Shukra as the Purodha or Preceptor and Walikhilyas as Ministers.

पुरोधश्चाभवत्तस्य शुक्रो ब्रह्ममयो निधिः ॥११०॥

मंत्रिणो बालिखिल्याश्च सारस्वत्यो गणस्तथा ।

महर्षिभगवान् गर्गस्तस्य सांवत्सरोऽभवत् ॥१११॥

श्रीमहाभारत, शान्तिपर्व, अध्याय ७७ ।

We must therefore presume that the people had evolved the sciences of mathematics and astronomy before Prithu's time.

The performance of sacrifices entails the knowledge of geometry for making the various sacrificial altars for the fires. It was the question as to whether such sacrifices in honour of the God Indra should or should not be performed which had led to the downfall of Wena. Having noted how human knowledge had then advanced in these several directions, we should not be wrong in assuming that geometry was also one of the many sciences known before Prithu Wainya. This detailed description of what had been known by various sages and individuals before Wainya is of great importance when we come to the consideration of the Babylonian story of Oannes and compare it with that of Prithu.

*Thoughts, like the pollen of flowers, leave one brain
and fasten to another.*

THEOSOPHICAL WORLD CONGRESS GENEVA 1936

PROVISIONAL PROGRAMME

A PROVISIONAL PROGRAMME for the World Congress at Geneva, July 29-August 4, reaches us by airmail just as *THE THEOSOPHIST* is going to press. We are, therefore, outlining the Congress according to the Provisional Programme, though numerous details will be subject to modification. The final programme will be approved by Dr. Arundale, President of the Congress. Comments on this first draft of the Provisional Programme should be forwarded as soon as possible to M. Georges Tripet, 1 Avenue Flornoy, Geneva, Switzerland.

The World Congress will be held in the Congress Building, and most meetings in the large hall of the Institute on the first floor.

Both the Civic Authorities of Geneva and the League of Nations are generously assisting in the organization of the Congress. At the opening session on July 29th, the City Authorities will present an address of welcome to the President of The Theosophical Society and the members of the Congress. The League of Nations, besides arranging tours of the League buildings, has also generously placed at the disposal of the Congress the necessary telephone apparatus for the transmission of public addresses translated into

the following languages: French, English, German, Dutch, Spanish and Italian. Details of the principal engagements follow:

Tuesday, July 28: Registration Day.

The Congress organizing committee confers with the heads of departments. Possibly on this day there will be a meeting of journalists and photographers to interview Dr. Arundale and Shrimati Rukmini Devi and other Congress celebrities.

Wednesday, July 29:

8 a.m. Meeting of the General Council of The Theosophical Society.

10.45 a.m. Opening of Art Exhibition. Addresses by M. Adrian Gogler (Organizer of Exhibition) and Shrimati Rukmini Devi.

11.15 a.m. Meeting of Executive Committee of the European Federation.

2.30 p.m. Official Opening of Congress. Music. Addresses of Welcome by the Authorities of Geneva and by World Congress officials. **OPENING ADDRESS** by Dr. G. S. Arundale, President of the Congress. Music.

4.30 p.m. Tea by invitation of the City of Geneva.

6 p.m. Meeting of the Sub-Committee concerned with the International Centre at Geneva.

8.30 p.m. Public Lecture by Prof. Marcault (General Secretary, France); Music by Mme. Pittard, Professor of the Piano at the Conservatoire.

Thursday, July 30:

8 a.m. Council of the European Federation. For Congress members, a short scenic drive around Geneva.

9.30 a.m. Address by Dr. L. J. Bendit: "Justice for Individuality." Address by Mrs. Adelaide Gardner (General Secretary, England): "The Relation of the Part to the Whole." Address by an American representative. Music.

2 p.m. Visit to the International Labour Office.

3 p.m. Visit to the League of Nations.

8.30 p.m. Dramatic performance by Mr. Alex Elmore and his company (from Huizen).

Friday, July 31 :

8 a.m. Meeting of the General Council of The Theosophical Society. Meeting of the Senior Council of the Round Table.

9.30 a.m. Address by Miss Clara Codd (International Lecturer): "Justice for Beauty." Address by Shrimati Rukmini Devi: "The Message of Beauty to Civilization." Demonstration of the Dalcroze Method by pupils of the Dalcroze Institute.

1.30 p.m. EXCURSION TO THE SALÈVE.
2.45 p.m. Address by Mr. Peter Freeman (General Secretary, Wales). Address by Signor Tullio Castellani (General Secretary, Italy). Address by a Representative of Spain. **4 p.m.** Tea. **4.15 p.m.** Return to Geneva.

Saturday, August 1 : Swiss National Fête.

8 a.m. Council of the European Federation.

9.30 a.m. Address by Dr. G. S. Arundale, President of the Congress. Address by Miss Charlotte Woods: "Justice for Religion." Address by Dr. Anna Kamensky (General Secretary, Russians outside Russia). Lecture by Prof. Monod-Herzen (read). Music.

2.30 p.m. Address by M. Tripet (General Secretary, Switzerland): "What Ideals Should One Give to Young People?" Address by Mlle Serge Brisy (femme de lettres) of Brussels: "Justice for the Creative Spirit of Youth."

4.30 p.m. Council of Young Theosophists. Meeting of Central Committee of the Swiss Section.

7.30 p.m. Steamer Excursion on the Lake of Geneva.

Sunday, August 2 :

9.45 p.m. Address by M. Gaston Polak (General Secretary, Belgium). Music.

10.30 a.m. Swiss Convention. Address in French and German by Dr. Arundale.

3 p.m. Lecture by Dr. Arundale. Music.

4.30 p.m. Lecture by Prof. Marcault.

8.30 p.m. Soirée. Questions and Answers.

Monday, August 3 : Youth Day.

8 a.m. Council of the European Federation. Council of Young Theosophists.

10 a.m. Round Table: Meeting of Senior Council.

11 a.m. Round Table: Ceremonial Meeting.

5 p.m. Dance Recital in the Rialto Cinema, Shrimati Rukmini Devi.

8.30 p.m. Public Lecture by Dr. Arundale, President of the Congress. Programme arranged by the Young Theosophists. At the piano, Mme. Marie Panthèse.

Tuesday, August 4 :

8 a.m. General Council of The Theosophical Society.

9.30 a.m. Address by representative of the Dutch Section. Address by Mrs. Ransom. Music.

2.30 p.m. Address by Mr. I. W. Hawliczek: "The Aryan Faiths—a Psychological Sequence." Address by Dr. M. Beddow Bayly: "Justice for the Sub-Human Kingdom."

4.15 p.m. The Theosophical Order of Service.

6.30 p.m. Official Closing of Congress. Address by the President (Dr. G. S. Arundale).

ACCOMMODATION AT GENEVA

The World Congress Housing Committee supplies the following detail concerning Hotels and Pensions. The prices include room, *petit déjeuner*, service and

tips. The price of a bath varies from Fr. 0.50 to Fr. 1 :

Hotels & Pensions at Fr. 4.50 : Pension Favorite (near the Lake); Hôtel Wilson (near the Lake and the International Labour Office); Mon Chez Moi (near the Lake and the I. L. O.); Hôtel de Genève (near Railway Station and Lake).

Hotels at Fr. 5.50 : Hôtel Beau Séjour (nice garden, a little way out of the town, reached by tram 10 m. from Congress Hall); Pension Coupier (near the Station, good views of the Alps and the Lake); Hôtel Mon Repos (near the Lake and the I.L.O.); Hôtel Cornavin (opposite the Station); Hôtel Touring (in the centre); Hôtel Bellevue (facing the Lake; garden).

Hotels at Fr. 6 : Hôtel Victoria (near the Lake).

Hotels at Fr. 6.50 : Hôtel de Russie (close to the Lake); Hôtel La Résidence

(good private hotel, roof garden with magnificent view).

Other Places : Pension Masset, 14 Route de Florissant, dormitory with 3 or 4 beds, Fr. 3.30 per person; Cubicles with single bed, Fr. 3.75.

Girls Friendly Society Home : Rooms with 2 or 3 beds, Fr. 1.50 per person. For ladies only.

Congressists are advised to write direct to the proprietor of the hotel or pension where they desire accommodation, asking him to reserve rooms. It is important always to mention that the visitor comes to Geneva to attend the Theosophical World Congress. The Housing Department places its services most willingly at the disposal of Congress visitors, and will be glad to answer all enquiries, and also, if desired, to reserve rooms. (Housing Committee, J. Roget.)

N.B. The Swiss franc=1/4; 15 frs. to £ 1.

GENEVA—A WORLD CENTRE

Not only has Geneva been prepared for the 1936 World Congress of The Theosophical Society by having in its midst the Headquarters of the Swiss Section and the International Centre guided by Dr. Anna Kamensky, but two thousand years of history have prepared it to be the home of the League of Nations and the peace centre of the world. Geneva first appears in the first book of Caesar's *Commentaries*. In the administrative organization of Gaul, Geneva was placed in the Province of Narbonne, of which Narbonne was the capital. Christianity was introduced in the fourth century. In the ninth century Geneva was one of the principal cities of the Kingdom of Upper Burgundy, and the last of its kings, Rudolf III, bequeathed the throne to the

Emperor Conrad the Salic (1032). Geneva thus became an imperial city. After many unsuccessful attempts to suppress the sovereignty of Geneva a period of internal quarrels supervened in the eighteenth century—struggles between the aristocracy and the people, and in 1798 the Directory took advantage of the disorders to annex Geneva to France. Under Napoleon it became the capital of the department of "le Léman." In 1813 a few patriots proclaimed the Restoration of the Republic; the Congress of Vienna confirmed its independence and gave it additional territory, and soon afterwards Geneva joined the Swiss Confederation, in which it formed the twenty-second Canton. Like all the Swiss Cantons, Geneva is a Republic which possesses its own

laws and government. Home of Farel and Calvin, Dalcroze and Ansermet, Geneva has developed into a world-centre of intellectual co-operation and culture, the world's greatest social centre, and the home of the most dynamic peace movement in the world's history. Add to this, the natural scenic beauty of the place, and it is in this congenial setting that

the Theosophical World Congress appropriately meets.

*
* *

May the Blessing of Those Elder Brethren who for the last sixty years have guided and who still guide Their Theosophical Society descend upon this World Congress and inspire and illumine all its activities.

GENEVA

Séjour charmant auquel je n'ai trouvé d'égal dans aucun pays du monde.

JEAN-JACQUES ROUSSEAU

*
* *

I am more thankful every year of added life, that I was born in London, near enough to Geneva for me to reach it easily.

And this bird's nest of a place to be the centre of religious and social thought and physical beauty to all living Europe, that is to thinking and designing Europe, France, Germany and Italy!

JOHN RUSKIN

WHO'S WHO IN THIS ISSUE

DR. GEORGE S. ARUNDALE, President of The Theosophical Society, will preside over the Geneva World Congress, July—August, and lead the discussion on THEOSOPHY DEMANDS JUSTICE. Read his preliminary comment on the European situation in the Watch-Tower editorial.

MR. F. W. BELL has for some years been chairman of the South African Section of the International Bellamy League.

MR. S. L. BENSUSAN is a constant contributor to English journals and for some years edited *The Theosophical Review* published in London. A versatile writer and a stylist.

DR. JAMES H. COUSINS in 1919 was invited to Japan as special Professor of Modern English Poetry in the Keiogijuku University of Tokyo for a year. His work there attracted much attention in

the press of Japan, and in China and America. The University awarded him the Degree of Doctor of Literature. Dr. Cousins was the first foreigner to be given that distinction.

MISS IRENE PREST, while interested in arts and crafts, is doing excellent work in London as Secretary of the Theosophical Research Centre, a live body of investigators into occult science.

SIR S. RADHAKRISHNAN, eminent Hindu philosopher, has resigned the Vice-Chancellorship of the Andhra University to take a post created for him at Oxford—Spalding Professor of Oriental Religions and Ethics. In his farewell addresses at Madras he urged the Youth of India to individual realization of the nation's higher interests to lift her from slavery into freedom. He is addressing numerous world conventions before assuming his duties at Oxford on October 1st.

FORTHCOMING FEATURES IN THE THEOSOPHIST

THE PANACEA OF BEAUTY. By Prof. Nicholas de Roerich.

SHRI KRISHNA. By George S. Arundale.

WHY SOCIAL CREDIT? By Major C. H. Douglas.

THE INITIATION INTO RHYTHM. By E. Jaques-Dalcroze.

ART AND ORIGINALITY. By Dr. James H. Cousins.

THE BAHAI RELIGION. By Shirin K. Fozdar.

OUTSTANDING ARTICLES IN RECENT ISSUES

MAY

WHAT IS THE WORK OF THEOSOPHISTS? By C. Jinarajadasa.

MY EXPERIMENTS WITH COLOUR-MUSIC. By Claude Bragdon.

THE UNIVERSALITY OF TRUTH. By George S. Arundale.

CHRISTIAN ORIGINS. By the Rt. Rev. F. W. Pigott.

JUNE

THE SENSE OF BEAUTY. By Rukmini Devi.

EASTER FESTIVALS: THEIR COSMIC SIGNIFICANCE. By George S. Arundale.

A SYMPHONY OF THE POETS. By Syed Mehdi Imam.

ISLAM AND ITS FUNDAMENTAL PRINCIPLES. By Gowherali N. Hakim.

Subscriptions may begin with any issue.

THE THEOSOPHICAL SOCIETY

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

It is an unsectarian body of seekers after Truth, 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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The half-yearly volumes begin with the October and April numbers, but subscriptions may begin with any issue.

ANNUAL SUBSCRIPTION (POSTFREE)

Strictly payable in advance

		Single Copies	
India, Burma, Ceylon.	Rs. 9	Re. 1	
America	... \$4.50	\$0.50	
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Other Countries	... Rs. 12	Re. 1-8	

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INDIA: Theosophical Publishing House, Adyar, Madras.

EUROPE—(a) *Great Britain*: Theosophical Publishing House, 68 Great Russell Street, London, W. C. 1, England. (b) *Netherlands*: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

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

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

GENEVA WORLD CONGRESS

of

THE THEOSOPHICAL SOCIETY

July 29—August 5

Note of the Congress: THEOSOPHY DEMANDS JUSTICE

The Eternal Wisdom applied to Modern Life

The President (Dr. George S. Arundale) and other Prominent Speakers will deliver addresses.

Shrimati Rukmini Devi will speak on "The Message of Beauty to Civilization."

See PROVISIONAL PROGRAMME on pp. 373-376 of this issue.

Friends desiring accommodation on the most reasonable terms should address Monsieur Georges Tripet, 1, Avenue Théodore Flournoy, Eaux Vives, Geneva.

THE SCINDIA SCHOOL

a preparatory and public school
on modern lines, for Indian boys.

Richly endowed by the Gwalior Government, the Scindia School provides a high-class all-round education at an exceptionally moderate cost.

Recognized by the Syndicate of the University of Cambridge as an Approved School (Class 'A') for preparing candidates for the Cambridge (Senior) School Certificate examination, the School also prepares pupils for I. M. M. T. S. "Dufferin", for the Doon School, for the Indian Military Academy, and for Matriculation. There is also a special class for senior students learning to administer their own estates.

Younger pupils are admitted from the age of 4 into the junior school, and are specially cared for in a separate hostel under a resident housemaster. An English lady, a trained graduate of Manchester and Cambridge, is in charge of the English of junior pupils. Hand-work, Nature Study and Hygiene are included in the regular curriculum. There is a first-class Art department under a pupil of Dr. Tagore's school. The School has well-equipped Science laboratories, library, museum, open-air and indoor theatres, cinema and radio, and its own hockey and cricket grounds, riding-school and swimming-bath, on the premises. All boys take part in team-games, physical training and swimming, and learn riding on school ponies without extra charge.

The health record is magnificent, as the School is splendidly situated 300 feet above the plain, isolated from dust and city influences. It has its own doctor, and isolation ward, with qualified attendant and dispensary. No private servants are allowed, and no day-scholars are admitted except teachers' sons. All members of the staff reside in the school grounds.

The boarding-house is run on the House and Prefect system, with resident housemasters; the food is Indian (common mess but vegetarian and non-vegetarian separately cooked and hygienically served). English supervision, without anglicisation.

The School is highly spoken of by British Indian and Indian State officers, particularly for its care of pupils under the Court of Wards from earliest years, for whom expensive hill-station schools or Chiefs' colleges are impossible or unsuitable.

Fees: Rs. 60/-p.m. (or, with complete clothing, Rs. 75/-p.m.); includes riding (ponies provided by the School without extra charge) all school books, games materials, and school excursions. Absolutely no extras. Next term begins on July 12th. Full prospectus, with illustrations, may be obtained on application to the Principal.

F. G. PEARCE,
Principal,
The Scindia School, Gwalior.

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