

THEOSOPHY

Theosophy is Divine Knowledge or Science.
 . . . It has existed eternally throughout the
 endless cycles upon cycles of the past, so it
 will ever exist throughout the infinitudes of the
 future, because Theosophy is synonymous with
 Everlasting Truth . . . It will gradually leaven
 and permeate the great mass of thinking and
 intelligent people with its large-minded and
 noble ideas of religion, duty, and philanthropy.
 Slowly but surely it will burst asunder the
 iron fetters of creeds and dogmas, of social
 and caste prejudices; it will break down racial
 and national antipathies and barriers, and will
 open the way to the practical realization of
 the Brotherhood of all men.

H. P. BLAVATSKY

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Founded by H. P. Blavatsky in 1879

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The Theosophical Society, as such, is not responsible for any opinion or
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 ADYAR, INDIA

THE THEOSOPHICAL SOCIETY

Founded by Henry Steel Olcott and Helena Petrovna Blavatsky in New York the 17th November 1875. What the leaders think of The Society, its purpose and destiny, follows in their own words:

HENRY STEEL OLCOTT

Unless the whole world is ready to accept one infallible chief, and blindly adopt one creed as the wisest, the only rule must ever be to tolerate in our fellow-men that infirmity of judgment to which we are ourselves liable always, and from which we are never wholly free. And that is the declared policy and platform of The Theosophical Society . . . It is the broad platform of mutual tolerance and universal brotherhood.—*Theosophy, Occult Science and Religion*, p. 108.

HELENA PETROVNA BLAVATSKY

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but *unite and work* as one mind, one heart.—*Letter to the American Convention*, 1890.

ANNIE BESANT

The Theosophical Society is a nucleus in which the spiritual energies poured out by the great Brotherhood find a centre, and from it they spread forth, organizing and directing spiritual growth throughout the world. It is small in proportion to the world, as the nucleus is small in proportion to its cell, but it is the focus, the centre of the energies. Wherever it is, there also are growths and organizations, religions show new life, thought manifests expanding power.—*A Lodge of The Theosophical Society*.

CHARLES WEBSTER LEADBEATER

I do not think we can over-rate the importance of The Theosophical Society. It is one of the most important movements that the world has ever seen. To the outer world, the rulers and statesmen, it looks like any other Society—a mere handful of people. Yet it was founded by the two Masters who will be the heads of the sixth root-race, and They are choosing from among us the people who are fit to take part in that race in its early development.—*Talks on the Path of Occultism*, p. 525.



ADYAR'S BANYAN TREE

Under whose historic branches the Diamond Jubilee Addresses were delivered during the International Convention, Christmas Week, 1935. This banyan is the second largest in the world, and spreads its branches over several thousand people.



THE PRESIDENTIAL ADDRESS

TWO GREAT CAMPAIGNS

(Dr. Arundale's Presidential Address delivered at the Opening of the Diamond Jubilee International Convention, December 26, 1935.)

BRETHREN :

I am very happy to greet you all who are here present, privileged to participate at Adyar in the Diamond Jubilee International Convention of our Theosophical Society, and I greet no less happily all other members of our great Theosophical family scattered throughout the world, members or not of the Movement to which we have the honour to belong.

I invoke upon us all the Blessings of Those who, sixty years ago, restored Theosophy to the modern world, and, in The Theosophical Society, have established a free nucleus of the Universal Brotherhood of Life.

I invoke upon us all the Blessings of our Society's noble Founders—H. P. Blavatsky and H. S. Olcott, of the great second President of The Society, Annie Besant, of her splendid colleague, C. W. Leadbeater, and of all other stalwart pioneers who have helped to lay the foundations of the

Theosophical Movement among the structures of the new world. With fine courage they fulfilled to death the trust reposed in them, and have now gone before us to prepare the further way both of Theosophy and of The Theosophical Society.

May I say that I hope the day is not far distant when those movements which have become detached from the parent stem will once again become part of one Theosophical Society, indivisible as to its all-inclusive Brotherhood, but diverse as to the many modes of understanding and interpretation of Theosophy which individual members and groups of members may conceive to be most truly expressive of the spirit of our Science and of the universality of our Brotherhood?

In the meantime, let us go our different ways towards the one Goal in a spirit of increasing friendship.

Let the Life of Theosophy grow from more to more in each one of us, so that there may be again, as once before, one Theosophical Society, but vaster.

I also hope that the essential meaning of membership of The Theosophical Society will become increasingly truly and highly valued by all who have been privileged to receive it. Essentially, as it seems to me, membership of our Society means the recognition of the fact of Universal Brotherhood, and the free giving and receiving of sincere friendship, at least within our Society, so that our membership is in truth a comradeship of sincere friends. Opinions, beliefs, convictions, even on so-called vital matters, are of far less moment than such friendship, for friendship is the flower of all beliefs, of all opinions, of all convictions. Friendship matters more, and bridges of friendship must ever span the widest chasms of difference. Theosophy as Life must ever remain dormant in us all, however learned we may be in its forms, until friendship reigns unchallengeable in our hearts, supreme above all differences, however fundamental. Theosophy is the Science of Friendship, and a Theosophist is one who is learning to become a true friend to all.

Why do members sometimes resign their membership? It is a mystery to me, for even though some of us may fail in friendship, or may seek or seem to colour The Society with our own conceptions as to its work or with our own individual expressions of Theosophy, yet above us all, above even

the greatest of us, towers The Theosophical Society with its lofty impersonal Objects, with its mighty Call to Universal Friendship and to Perfect Freedom.

The Society as such bends before no authority, nor does it bow before authorities. The Society as such exalts no special philosophy or interpretation of Life, nor any individual teacher. The Society as such stands, through its First Object, for Friendship; through its Second Object, for Wise Friendship; through its Third Object, for Widening Friendship.

In homage to Freedom The Society leaves each member free to proclaim for himself his own authority and his own authorities, his own interpretation of brotherhood, his own philosophy. In homage to Friendship The Society calls upon each member to respect the freedoms of his fellow-members as he cherishes his own.

The Society holds all individuals, all races, all nations, all faiths, within a Friendship which naught can break, not even an act which flouts that friendship. Somewhere in the world there must be the outward and visible sign of the real and indivisible brotherhood. Where The Theosophical Society is, where its Sections are, where its Branches are, there should be that somewhere—that somewhere the existence of which shall ever facilitate the world's return to the Light of Peace after its all too frequent excursions into the dark regions of war.

Ardent members of The Society sometimes urge us to condemn this

nation or that, to condemn this national or religious policy or that. We are asked to condemn Italy for entering into conflict with Abyssinia, to condemn Germany for action against Jews, to condemn Russia for religious intolerance and persecution. Appraisement, praise, condemnation, action: these are for the individual. For The Society, for its constituent organisms, a Call to Brotherhood, and the maintenance of a body into which all differences may be brought, but outside which all enmity is left; and within which mutual understanding is exalted amidst the treading of divergent ways.

The Society has no concern with racial, national, religious, or individual conceptions of racial, national, religious, or individual duty. It stands for a Universal Brotherhood including all these; and to enter upon a policy of intervention in the affairs of races, faiths, nations or individuals would be to stultify the universality of its Brotherhood and to involve it in endless, unseemly, impertinent and disruptive controversies.

The Society has no judgments to pass on any, nor does it pursue any discriminative policy, whether against persons or principles. It stands for Friendship, for the pursuit of Truth, for Freedom. These must it guard against all narrowing and infringement. And in so doing it opens its doors to all who sympathize with its Objects, no matter how they sympathize, no matter how they live.

But to the majority of us is the privilege, the very great privilege,

of drawing into ever closer contact the Eternal Science of Theosophy and the Truth-starved outer world. For while, as I have said, The Society exalts neither any special philosophy or interpretation of Life, nor any special teacher, none the less it must never be forgotten that its founders declared its existence to be due to the Masters of the Wisdom, and its work, in part at least, to be the spreading of those eternal Truths which They released again when The Society was born. No member is under any obligation whatever to study, still less to accept, the teachings of Theosophy. Yet ever must there be those within its ranks who receive Theosophy gladly, who strive to live in accordance with its Truths, who offer it to the world for study and examination, and who use it in the world's spiritual and material service. No member is under any obligation whatever to acknowledge the existence of Those whom we call Masters. Yet ever must there be those within The Society who believe in the existence of Superhuman Men, and some who know Them face to face.

And to all who have the honour of membership of a Society which stands above all else for Universal Brotherhood is the supreme duty of helping both by precept, and still more by example, to make mutual goodwill a living reality in this world of clashing differences.

I am thankful to perceive everywhere forces ardently working to this great end. The world is rich in men and women of goodwill who give their all in the cause of Freedom and of Friendship, of

Justice and of Comradeship. Yet ignorance, with its inevitable confusions and resulting antagonisms, still prevails to cause widespread distress, misery and violence.

In the field of religion blind pride often sways to a spirit of superiority and contempt—seeds of the will to war.

In the field of education co-operation and character often yield precedence to a spirit of competition and superiority—seeds of the will to war.

In the field of culture beautiful simplicity often yields precedence to ugliness and to the craving for crude sensationalism at any cost—seeds of the will to war.

In the field of politics self-sacrificing intentness on the wellbeing of the community as a whole is often subordinated to a desire for personal and party power and to aggressive nationalism—seeds of the will to war.

In the international field mutual appreciation and forbearance often recede before mutual suspicion, distrust, fear and hatred—seeds of the will to war.

In the field of relationship between the human and the sub-human kingdoms of nature, especially the animal kingdom, tenderness and protection often recede before selfishness and cruelty—seeds of the will to war.

What wonder then that war breaks out in one of its aspects somewhere when war prevails almost everywhere. The war spirit still dominates the world, despite the splendid efforts of many great movements and many great-hearted souls.

Theosophy is surely the supreme antidote to ignorance, to confusion, to antagonism, to war, and The Theosophical Society should be the potent and increasingly irresistible means for the dissemination of the antidote, both in its aspect of Truth as Wisdom and of Truth as Service. And the conflict between Italy and Abyssinia, possibly but the early rumblings of a world-wide storm of devastation, should be a compelling Call to Theosophists throughout the world to study Theosophy with increasing assiduity, so that they may fulfil their membership of The Theosophical Society with increasing ardour and wisdom, powerfully sending forth those forces of true Freedom and of true Peace which alone shall at last defeat for ever the forces of selfish Pride and ruthless Hatred.

This Call, therefore, demands response in two great Campaigns of Response—the Campaign to restore to Theosophy its rightful kingship in our lives, and the Campaign to apply Theosophy towards the solution of the many problems which enshroud the world in darkness and frustration. During recent years Theosophy has suffered not a little dethronement, and I fear there are many members of our Society who do not realize that the Science of Theosophy is potent to exercise a unique influence in starving to death all seeds of war, and in dissipating the confusion and ignorance so disastrously affecting the lives of individuals, of communities, of faiths, of nations, of races, indeed of the whole world.

There are doubtless many excellent schemes and movements designed to promote universal Peace and Prosperity. But I do not hesitate to say that each will be illumined to far greater effectiveness, if the Light of Theosophy be shed upon it by those who are well versed in the Science.

When I hear of members of our Society ardently promoting some such scheme or movement I wonder to myself how far they have subjected it to the acid testing of the great principles of Theosophy. For what was Theosophy restored to the world in 1875 if not to help to make the lives of all, not only human lives, happier, more prosperous, more peaceful. To each scheme or movement students of Theosophy should contribute the wisdom of their Science. So do they justify the trust reposed in them, the gifts placed in their hands for the service of the world, by the Masters of the Wisdom.

In the life of every member of our Society Theosophy, however he may understand it, must come first, and its study and practice be a constant and ever-increasing delight. To be an ardent Theosophist is a greater service to render to the world than to be a votary of any scheme or movement, however well conceived. There are very many to fill the latter, and undoubtedly valuable, rôle. How few there are even comparatively ready to be ardent Theosophists and devoted members of The Theosophical Society.

Brethren, we now stand at the beginning of the great Way we

are called upon to tread in order to bring Theosophy and The Theosophical Society in triumph to the celebration of the Centenary of their release for the service of the outer world.

1875 marks the first epoch of our activities. 1907 marks the second epoch. We are now in the beginning of the third adjustment to the needs of an ever-changing world, and upon us, I am thankful to say, rest the Blessings of Those who have watched over Theosophy and The Theosophical Society through each epoch, and who will watch over all succeeding epochs so long as there are members living in the outer world intent upon Brotherhood and Truth.

What are our Watchwords for the next few years? First, as set forth in the First Object of The Society, SOLIDARITY. A veritable wealth of nobly pursued differences and freedoms within an unbreakable circle of sincere and appreciative Friendship.

With Solidarity we shall achieve all things. Without Solidarity we shall achieve nothing. Much of our work is to show to the world how differences, if wisely and graciously pursued, can make rich Friendship rather than bitter antagonism. During my eighteen months of holding the Presidential office I have come across many differences within our ranks. But I have come across none for which our Society should not be the richer, provided each is held chivalrously towards the differences of others, and in no spirit either of proud superiority or of aggressiveness.

Second, as set forth in the Second Object of The Society, WISDOM. Without Wisdom, no effective Solidarity. The Wisdom we need is to be found in the study of Theosophy, the very Science of Life itself. Herein lies the first great Campaign of Response to the urgent needs of the world. Fulfilling the First Object of The Society, we must learn to become knowers of the Wisdom of Theosophy.

Third, as set forth in the Third Object of The Society, ASPIRATION. Aspiration to know more, to dare more, to do more, to be more, to become more—such is the very heart of living and of growing. We must learn to venture forth into the unknown to cause it to become known.

Fourth, as the fruition of Solidarity, of Wisdom, and of Aspiration, ACTIVITY. We can never be effective knowers of Truth, or seekers of Truth, save as we are active in sharing Truth. We must sow our Truth in every field of life. Freely and wonderfully have we received. Freely, eagerly, wisely, must we give. Herein lies the second great Campaign of Response to the urgent needs of the world, a Campaign already at work through The Theosophical Order of Service.

In the forefront of such Activity I do not hesitate to lay the very greatest stress on bringing the Youth of the world into touch with Theosophy and with that spirit of informed service which Theosophy enables its students to render.

The Theosophical Society cannot hope to be enduringly strong unless and until in all parts of the

world there are young Theosophists—by which of course I mean young and ardent members of The Theosophical Society—eagerly studying Theosophy, eagerly sharing Theosophy, eagerly helping to build the new world with Theosophy.

Everywhere I go I salute with respect and admiration those older members who have kept the Flag of Theosophy flying through countless difficult years. Where would Theosophy and The Theosophical Society be today without them, without the inconspicuous member who neither falters in his allegiance nor grudges of his meagre substance?

But everywhere I look anxiously for young Theosophists, sometimes in groups of their own, but ever in happy comradeship with those who today are their elders but who tomorrow will be young in years and who themselves will then demand that understanding and co-operation which the young are asking from them now.

I am always delighted to hear of the growth of the Young Theosophists Movement, working in close association with, surely within, and generously appreciated by the Sections of The Society responsible for their respective national or other areas; and with a number of national and international Federations already in existence I hope that 1936 will mark the coming into being of a World Federation of Young Theosophists, a golden Chain of Freedom and of Friendship which no machinations of discord shall ever break. So shall war and distress disappear for ever from this world of ours, and happy peace enfold nation and

nation, faith and faith, race and race.

But I adjure all younger members of our Society ever to remember both Those to whom we all owe this great Society and no less the mighty and eternal Science of Truth which They restored to the world as a priceless gift on the occasion of its new birth. Only as a majority of our Young Theosophists recognize the Masters of the Wisdom, live and work in the spirit of Theosophy, and shine with steadfast loyalty to The Society, will they be worthy to receive the heritage their elders have faithfully cherished and served.

I hope that all discrimination as to value of membership on account of the relative amount of dues paid will cease without delay. I was shocked to hear the other day that a number of young members of The Society were not allowed to vote in the recent Presidential election on account of their paying smaller sums by way of dues than older members. For my own part I look for the time when admission dues will be abolished, so that all who choose may enter freely, be their financial resources what they may. The time must surely come when The Society will be able safely to rely on the eager offerings of its membership.

Personally I feel, too, that in connection with the Activity aspect of our work most Lodges or Branches and most Sections throughout The Society might find it possible, without in any way compromising The Society's essential neutrality, to declare their solicitous cognizance of fields of human life

in which brotherhood is less, and in which all friends of brotherhood should be at work to make it more. I do not think we are at liberty in any collective capacity to sponsor specific supposed cures, though I can conceive of an individual Lodge studying a supposed cure in the light of Theosophy, and of its members utilizing the Theosophical Order of Service for active promotion of the cure. But I think it is time for us to make our collective brotherhood somewhat more definite and practical, and in the November issue of THE THEOSOPHIST you will read how I should propose to implement this in particular so far as regards the Indian Section and Indian Lodges, and also generally as regards our Society as a whole.

I have little doubt that The Theosophical Society as a whole would gain much strength were it to be able to make a great Declaration of Brotherhood along the general lines suggested above. I consider it would be possible for the General Council to make such a Declaration without for a moment committing itself to any details of application. In such and such fields brotherhood is less and its antitheses are more. In such fields let friends of brotherhood be active, that brotherhood may reign in undisputed sway.

As part of the Activity in which at least individual members might profitably engage I would stress Good Citizenship. And I would define Good Citizenship as the citizenship which effectively harmonizes a love for the Motherland with respect and appreciation for the

lands which are Mothers to other members of the human family, as the citizenship which stands for Right as against Might, for equal Justice and due Opportunity to all, for refinement and beauty as against vulgarity and ugliness, for right education, right occupation, right leisure, right security, for all: in a word, as the citizenship which stands for ordered Freedom and universal Friendship. Such citizenship, inspired and energized by Theosophy, would be a priceless asset to every land, and a most powerful insurance against war and all that breeds war. Let me say, however, that I am not in the least unmindful of the dangers lurking in the suggestions I have made. Under no circumstances can we afford to imperil the paramountcy of Theosophy or the open door to membership of The Theosophical Society. Theosophy is the eternal and universal Science of Life. It must never be exclusively identified with any faith, with any teaching, with any movement, with any person. It is beyond and above them all. The Theosophical Society is a nucleus of the *Universal* Brotherhood, and its welcome must ever be to all.

If our supreme homage be to these two essential facts, then, maybe, we might at least be able to agree upon certain general principles as of vital import in certain fields of human life in which brotherhood is patently more dishonoured in the breach than honoured in the observance. But the agreement would need to be *nemine contradicente*, a reinforcement of principles endorsed by all who are for goodwill.

If, however, the dangers would seem to loom too large, then let us continue as we are, waiting until another generation of members, more strongly rooted in Theosophy and in the universality of The Theosophical Society, is able to achieve that for which today we are not yet ready.

In any case, every individual member of our Society should in some way apply in the active service of others the Theosophy he knows for himself. A Theosophist is one who studies Theosophy and applies the fruits of his study for the betterment of his surroundings. As we reap Theosophy, so must we sow Theosophy.

Finally, while I am the last to claim any special occult powers or relationship with our Elder Brethren, yet should I be failing in my duty were I not, on the occasion of this Diamond Jubilee Year, to declare that as heretofore Those who gave birth to The Theosophical Society still watch over it with tenderness and solicitude for its welfare, and that the Way between us and Them lies open for those to tread who so do choose. So do I bear testimony to the fact that the First Section of The Society continues in closest contact with the other two.

Greatly, therefore, are we fortified. May we on our part grow in eagerness and strength to testify for Theosophy and for The Theosophical Society before the world. So, in 1975, shall we be among the cloud of witnesses rejoicing with full hearts that a century of noble service has been triumphantly achieved.

THE ELDER BRETHREN

By ANNIE BESANT

EVER the idea of the Masters of the White Lodge, the Elder Brothers of Humanity, sends a thrill through the human heart, and any words about Them are eagerly and gladly welcomed. The idea of there being anything grotesque in the conception of these great Beings, these perfected Men, has quite passed away from the West, as though it had not been. It is now realized that the existence of such Beings is natural, and that, given evolution, these highest products of evolution are a natural necessity. Many are beginning to see in the grandiose figures of the past, evidence that such Men are, and as reason recognizes Them in the past, hope springs forward to find Them in the present.

More: there is an increasing number of persons amongst us, both in the East and the West, who have succeeded in finding the Masters, and from whose minds, therefore, doubt of Their existence has for ever been swept away. The Way to Them is open, and those who seek shall find.

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned, have reached what the Christians call "Salvation," and the Hindūs and Buddhists "Liberation."

When the Christian Church still kept "the faith once delivered to the Saints" in its fulness, salvation meant much more than escape from everlasting damnation. It meant the release from compulsory reincarnation, safety from all possibility of failure in evolution. "To him that overcometh" was the promise that he should be "a pillar in the Temple of my God, and *he shall go out no more*." He that had overcome was "saved."

The conception of evolution, which implies a gradual expansion of consciousness embodied in ever-improving material forms, underlies the conception of Masterhood. The perfection it connotes is to be reached by every human being, and clearly perfection cannot be gained in the course of one brief human life. The differences between man and man, between genius and dolt, between saint and criminal, between athlete and cripple, are only reconcilable with the divine justice if each human being is in course of growth from savagery to nobility, and if these differences are merely the signs of differing stages of that growth. At the apex of such a long evolution stands the "Master," embodying in himself the highest results possible to man of intellectual, moral, and spiritual development. He has learned all the lessons that humanity can assimilate, and the value of all the experience the

world can give is His. Beyond this point, evolution is superhuman; if the conqueror returns to human life it is a voluntary action, for neither birth can seize him nor death touch him, save by his own consent.

We must add something to this for the full conception of Masterhood. The Master must be in a human body, must be incarnate. Many who reach this level no longer take up the burden of the flesh, but using only "the spiritual body" pass out of touch with this earth, and inhabit only loftier realms of existence. Further, a Master—as the name implies—takes pupils, and in strictness the term should only be applied to those who discharge the special function of helping less advanced men and women to tread the arduous road which takes them "by a short cut" to the summit of human evolution, far in advance of the bulk of their fellow-men. Evolution has been compared to a road winding round and round a hill in an ascending spiral, and along that road humanity slowly advances; there is a short cut to the top of the hill, straight, narrow, rugged and steep, and "few there be that find it." Those few are the pupils, or "disciples" of the Masters. As in the days of the Christ, they must "forsake all and follow Him."

Those who are at this level, but do not take pupils, are concerned in other lines of service to the world, whereof something will presently be said. There is no English name to distinguish these from the teachers, and so, perforce, the word Master is applied to them also.

In India, where these various functions are known as coming down from a remote antiquity, there are different names for the different functions, but it would be difficult to popularize these in English.

We may take, then, as a definition of a Master: a human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man, who takes pupils that desire to evolve more rapidly than their race, in order to serve it, and are willing to forsake all for this purpose.

THE PERFECT MAN: HIS PLACE IN EVOLUTION

It may, perhaps, be necessary to add, for the information of those who are not familiar with the Theosophical conception of evolution, that when we say "a perfect man" we mean a good deal more than is generally connoted by the phrase. We mean a consciousness which is able to function unbrokenly through the five great spheres in which evolution is proceeding: the physical, intermediate and heavenly worlds, to which all men are now related, and in addition to these the two higher heavens—St. Paul, it may be remembered, speaks of the "third heaven"—which ordinary humanity cannot as yet enter. A Master's consciousness is at home in all these and includes them all, and his refined and subtle bodies function freely in them all, so that he can at any time know and act at will in any part of any one of them.

The grade occupied by the Masters is the fifth in the great

Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples who live and labour for the most part unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilization to another, members of the Occult Hierarchy, Masters and even loftier Beings, come out into the world; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

THEIR WORK

They aid, in countless ways, the progress of humanity. From the highest sphere they shed down light and life on all the world, that may be taken up and assimilated, as freely as the sunshine, by all who are receptive enough to take it in. As the physical world lives by the life of God, focussed by the sun, so does the spiritual world live by that same life, focussed by the Occult Hierarchy. Next, the Masters specially connected with religions use these religions as reservoirs into which they pour spiritual energy, to be distributed to the faithful in each religion through the duly appointed "means of grace." Next comes the great intellectual work, wherein the Masters send out thought-forms of high intellectual power to be caught up by men of genius, assimilated by them and given out to the world; on this level

also they send out their wishes to their disciples, notifying them of the tasks to which they should set their hands. Then comes the work in the lower mental world, the generation of the thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heavenly world. Then the large activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils and the sending of aid in numberless cases of need. In the physical world the watching of the tendencies of events, the correction and neutralizing, as far as law permits, of evil currents, the constant balancing of the forces that work for and against evolution, the strengthening of the good, the weakening of the evil. In conjunction with the Angels of the Nations also they work, guiding the spiritual forces as the others guide the material, choosing and rejecting actors in the great Drama, influencing the councils of men, supplying needful impulses in the right direction.

These are but a few of the activities ceaselessly carried on in every sphere by the Guardians of humanity, some of the activities which come within our limited vision. They stand as a Guardian Wall around humanity, within which it can progress, uncrushed by the tremendous cosmic forces which play around our planetary house. From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading

a new form of the Eternal Verities, Faiths of the world, and while a
a form suitable to a new race or religion lives one of these great
civilization. Their ranks include Ones is ever at its head, watching
all the greatest Prophets of the over it as His special charge.

THE OCCULTIST

THE true Occultist, while he is to himself the sternest of judges, the most rigid of taskmasters, is to all around him the most sympathizing of friends, the gentlest of helpers. To reach this gentleness and power of sympathy should, then, be the aim of each of us, and it can only be gained by unremitting practice of such gentleness and sympathy towards all, without exception, who surround us. Every would-be Occultist should be the one person, in his own home and circle, to whom everyone most readily turns in sorrow, in anxiety, in sin—sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent should feel that in him, at least, they have a friend . . .

Nor let us forget that the person who happens to be with us at any moment is the person given to us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work. We often miss this immediate duty by absorption in other work, failing to understand that the helping of the human soul sent to us is our work of the moment; and we need to remind ourselves of this danger, the subtler because duty is made to mask duty, and failure of insight is failure in accomplishment. We must not be attached to work of any particular description, always at work indeed, but with the soul free and "at attention," ready to catch the slightest whisper from Him who may need from us service of some helpless one, whom, through us, He wills to help.

ANNIE BESANT

Movements that Matter

THE WORLD FELLOWSHIP OF FAITHS

By SIR FRANCIS YOUNGHUSBAND

TO deepen the sense of fellowship is the prime object of the World Fellowship of Faiths. Men are striving for peace. But there can be no real peace without fellowship. Fellowship is something deeper, more fundamental than peace. It is at the root of men's being.

And some sense of fellowship is always there. It is not something new which has to be injected into men who had hitherto been empty of it. It is already in existence. Though in many cases it is there only faintly and needs to be aroused. So, strictly speaking, it is not so much the deepening of the sense of fellowship that is necessary as the educating of it, the education of it, the bringing it out and making it express itself in action.

But side by side in men with this instinct for fellowship is the instinct for individuality. Each man, up to a point, wants to keep himself to himself. He fears being swamped and overwhelmed by his fellows. He is, in fact, different from all others. There is not one other who exactly resembles him, And he wants to be himself. He may, indeed, admire the way in which some others may excel him, and he may strive to emulate them. Yet, however much he may strive, he does not want to imitate them in every single respect. He knows

he cannot. He knows that he must be what they are in his own way. A rising dictator may admire dictators around him and endeavour to emulate them. But a Hitler cannot be a Lenin or a Mussolini. He has to be himself. So with this sense of fellowship also goes this individuality-preserving instinct which is incessantly urging a man to keep himself secure against encroachment by others.

But thus to preserve his own individuality and to keep himself free to struggle upward to the light he has often to resist and oppose. He has to fend off those who would swamp him. He has to fight for his individuality. He has to force his way through obstacles and obstructions to the air and the sunshine. Only so can he find scope for his full individuality to develop and come to flower and fruit and give forth seeds for the future.

Instances without number we have of this struggle. Even Jesus had to fight his way through. He had to oppose the Pharisees and the upholders of outworn customs and traditions and to clear a way through for his works. He brought a sword as well as peace and goodwill. Men of genius of many kinds have found the same. Great musicians, great painters, great

poets and writers have all had to struggle against their surroundings and win their way to an ampler air in which their special individuality may be able to flourish. And we of ordinary clay find the same. Each of us in his own small sphere has, as he grows up, to fend off obtruders and fight for his life against too long exercised parental control, or family obstruction, or social dictation. Not one of us but has had to fight for his individuality.

Opposition to our fellows is universal. And it must also be admitted that it is good. The man who always had his own way and never met with any opposition would be a spineless, flaccid creature without any power or authority to influence his fellows. Opposition serves to brace the muscles, to force a man to reach down deep within himself and summon up the best that is in him. It makes a man of him and extracts from him many a hidden possibility he never knew he possessed.

Of all this the World Fellowship of Faiths is fully aware. While it lays its chief stress on intensifying the sense of fellowship in men, it also recognizes that each fellow in any fellowship will want and need to preserve his own individuality, and will fight for it. Opposition therefore it expects, and is prepared for.

But in all this it sees no disadvantage. A fellowship in which all fellows were exactly alike, each thinking, feeling, acting just like his neighbours would be a dull, insipid institution, even if it were at all possible. On the other hand a fellowship in which each fellow

preserves his own individuality and is prepared to maintain it against the whole fellowship is a fellowship rich in variety and vital with abounding life. To such a fellowship all would like to belong. So while the fellowship may be one, the fellows may differ, and opposition between them may be expected.

Here, however, comes in an important consideration. Opposition may be expected and opposition may be necessary for the purpose of forcing out the best. And it may be bracing and exhilarating. But it must in any fellowship be kept within bounds. The individual must develop his individuality within the confines of a fellowship. He must discipline himself, therefore, to exert his opposition in such a way as not to arouse unnecessary hostility and resentment. He would be wise, indeed, to stand up for himself with such equanimity and good temper as to excite only the admiration and goodwill of his fellow members. And the whole World Fellowship would be wise also so to exercise its authority and maintain its order that these may not be obstacles and obstructions in the way of due development of individuality, but the very means to freedom, the very means by which an individual is enabled to develop to the full the best that is in him.

In that case the opposition having served its purpose will vanish. Necessary as it may be at certain stages, it is not fundamental or lasting. What endures is the individuality and the fellowship—the one a necessity for the other.

These are the underlying principles of the World Fellowship. A

first Congress of this Fellowship was held in Chicago in 1933, and a second is being held in London at University College from July 3rd to July 18th, 1936.

At this Congress the main theme will be "World Fellowship Through Religion." Representative spokesmen of the different Faiths and Religions from Asia and Africa, as well as from Europe and America, are being invited to deliver addresses on how the spirit of fellowship may best be promoted in face of the very evident evils, such as Nationalism in excess or defect, Race Antagonism, Poverty, Ignorance, Class Domination, Religious Differentiation, etc.

These addresses will be open to discussion. In addition addresses,

not open to subsequent discussion, will be delivered at public meetings by representatives of all the great religions on "The Supreme Spiritual Ideal."

The promoters of this and of other Congresses which will be held in India and Japan a few years hence, hope that as a result of the meeting together of men of the different faiths and religions, all intent upon deepening the sense of fellowship, there may come about a very real sense of community not only with their fellows but with the whole universe. They aim at something more than human fellowship. Until men are united in a fellowship which can justly be called divine, they will never finally be content.

FELLOWSHIP

The greatest of all the mysteries of life, and the most terrible, is the corruption of even the sincerest religion, which is not daily founded on rational, effective, humble, and helpful action. Helpful action, observe! For there is just one law, which, obeyed, keeps all religions pure—forgotten, makes them all false: Wherever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong . . . At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them; and the moment we find we can agree as to anything that should be done, kind or good, then do it. Push all together!

JOHN RUSKIN, *Sesame and Lilies*.

MAN IN RELATION TO GOD

A STUDY IN CHRISTIAN THEOLOGY

BY THE RT. REV. J. I. WEDGWOOD

"Humanity is the higher sense of our planet, the nerve that binds this planet to the upper world, the eye that it raises to heaven".—NOVALIS.

MUCH water has flowed under the bridges since man regarded this Earth which we inhabit as the centre of the universe and pictured the sun as dutifully revolving around it. The researches of astronomers have changed utterly our standard of values. Here are some selected quotations from the most modern writings. Sir James Jeans tells us that: "A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths."¹ And this is a picture of the universe drawn by another eminent astronomer, Sir Arthur Eddington: "Taking a star as the unit, we may say roughly that a hundred thousand million stars make one galaxy, and that a hundred thousand million galaxies make one universe."² "The stars are vast furnaces with interior temperatures running up to many

millions of degrees."³ "Away from the fires there is unimaginable cold of hundreds of degrees of frost. . . ." "Life such as ours is only possible under the rare conditions provided by a solar system, that is to say, on planets related to a sun and at a given distance from that sun. Such solar systems are rare; . . . the number of these must be very small in comparison with the total number of stars in the sky."⁴ Such a solar system is said to be produced by the rare and "chance" event of a collision of two stars in space. In our own sun's history a "rogue" star, as it has been wittily described, produced enormous tides in the sun and tore out of it a great filament which broke up into separate nuclei almost at once. Such a tidally ejected filament would be thicker in the centre than at its ends: so we expect to find the planets formed from the central nuclei,

¹ Dr. E. W. Barnes, Bishop of Birmingham, *Scientific Theory and Religion*, p. 402. Dr. Barnes holds the degree of D.Sc. from Cambridge University, among other degrees, and is a Fellow of the Royal Society.

² Jeans, p. 5.

³ Jeans, p. 4.

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IDEAS OF GOD

Jupiter and Saturn, of greater mass than the rest."¹ ". . . millions of millions of stars wandering blindly through space for millions of millions of years are bound to meet with every sort of accident, and so are bound to produce a certain limited number of planetary systems in time. Yet the number of these must be very small in comparison with the total number of stars in the sky."²

We know nothing at all about the purpose served by these stars in the scheme of things. Sir Arthur Eddington offers us cold comfort when he remarks that "inhabited planets are, I suspect, to be compared to the one or two germinating seeds of the many millions scattered by a plant."³ Bishop Barnes, in the Gifford Lectures from which we have already quoted, puts forward the suggestion that "for all we know, mind might appear elsewhere in connection with complex physical changes in highly developed organisms of a nature totally different from ourselves, organisms which could only 'live' when the matter of which they were composed was in the state in which it exists in the bright stars."⁴

I have quoted these passages partly because of their inherent interest, and partly because this contemplation of immensities may serve to stretch our minds and leave us becomingly humble in the contemplation of our ultimate destiny. They fit this earth which we inhabit into its true perspective.

¹ Barnes, pp. 318, 319.

² Jeans, p. 4.

³ *Op. cit.*

⁴ p. 402.

When we attempt to study the how and the why of things in this world we find ourselves confronted with a bewildering array of theories. They range from the idea of a God who reigns above His universe but is in no way immanent therein, through various less abstracted doctrines of the Godhead, to an agnosticism which asserts that in the nature of things we can know nothing of any deity, and to the extreme of a materialism which affirms a belief in the ultimate reality of matter and of nothing but matter. Theism holds that God is above the world and is its creator, but continues to be operative in the world. A reaction against this, which showed itself principally in the eighteenth century, is known as deism. It stresses the idea of natural law as opposed to divine intervention in affairs, and regards God as the Creator or First Cause (to use a technical expression), but as not being further operative in the government of the world. It denies the idea of divine immanence, as well as that of revelation and what is called divine providence. A somewhat similar doctrine—similar in its essence though not in its application—is being propounded in our own time by a well-known German theologian and professor, Karl Barth. He maintains that God is "wholly other" than man, and that there is no analogy between God's being and man's. And his thesis is that salvation comes to men from God because they are incapable of knowing Him and have no right to claim anything from Him. Pantheism, as put

before us by scholars, tells of a God who is immanent in the world "and has no transcendent existence outside it,"¹ the One Life, ensouling all things, from which all proceeds and into which all is re-absorbed. Dualism postulates a source of good and a source of evil, and the world as the scene of the conflict, or else the limitation of God. And materialism, as we have seen, supposes that life is just rooted in the activity of matter. One classic materialist utterance—attributed to Karl Vogt—was: "The brain secretes thought as the liver secretes bile".

There is some element of truth, though a varying element, in all these theories. It was a remarkably wise man who observed that men are usually right in that which they affirm and wrong in that which they deny. Scepticism is the natural reaction to and from extreme dogmatism. When we allow our minds to dwell on the vista of the galaxies of stars one thing certainly becomes obvious. Absolute truth is utterly beyond our reach. That exists in the mind of God. What the microscopic spark in the scheme of things which we call our mind is able to grasp must necessarily be imperfect and limited in its scope. We can only say that while our knowledge is thus restricted it is, notwithstanding, rooted in that which is true and beautiful and good, and therefore capable of steady expansion.

All religions are based on what is called revelation. The great teacher who gave one or other of

¹ Dr. Arthur C. Headlam, Bishop of Gloucester: *Christian Theology, The Doctrine of God*, p. 186.

the great religions to the world possessed knowledge and wisdom beyond the level of man. A body of teachings has been handed down in each of these, great religions, explaining to man something of the scheme of things of which he forms part, and laying down principles of conduct which will guide him in his relations with his fellow men, which will bring him to happiness, and which will lead him to a realization of his purpose in life. It has often been pointed out that the Christian revelation is progressive. This had to be admitted, since Christianity is linked on to the history of Judaism; and there is already marked contrast between the tribal deity of the early part of the Old Testament, a god potent among other gods, and the matured monotheistic outlook of Isaiah who spoke of a God exalted in righteousness. The *New Testament* marks a further step in the unfoldment of truth, for the Lord Jesus Christ stressed the fact that God is also Love.

This idea of a progressive revelation finds its consummation in the teaching of Theosophy that there is an Inner Government of the world, which never ceases to guide and to inspire man. The various religions are seen no longer as rival faiths, but as successive efforts to help and to teach mankind. It would seem to have been in the scheme of things that they should emphasize different notes. On the question of origins we need to speak with reserve. The more one studies religions the more clear does it become that the original teaching of the Founder has been overlaid with accretions and has been materialized

and distorted in the process of transmission. There is not enough authentic material available to enable one to write from the historical point of view on what might be called original Christianity. But the problem of origins is of secondary importance. Christianity—to continue with this example—is not dependent only on the recorded teaching of a Christ who lived two thousand years ago. The Christian Church does well to draw the central inspiration of its work from an intense faith in the Living Christ, who ever reigns as a mighty spiritual Presence in the world, guiding and sustaining His people. "Lo, I am with you alway, even unto the consummation of the age" (S. Matthew, xxviii, 20). "Before Abraham was, I am" (S. John, xxviii, 58). If one studies the history of Hinduism and Christianity, in particular, one finds writer after writer who has shaped the thoughts of the religion, and made special ideals and special interpretations of its underlying philosophy real to numbers of people. When materialistic trends of thought were gaining sway or when one scheme of dogmatic theology had carried the faithful into a state of intellectual stagnation, a new thinker or a new writer appears on the screen of time and opens up a new vista of interpretation and of inspiration. One may cite as a modern example of this process Dr. W. R. Inge, till lately Dean of St. Paul's Cathedral in London, whose writings give to Christianity a philosophical background offering a happy alternative to the theories of emergent evolution which are gaining so much prominence in

these days. His theory of reality is based on that of Plotinus, Proclus and others of the Neo-Platonic school. And, as we shall have occasion later to point out, this philosophy had found its way into Jewish theological thought during the last half of the first century. Of this tradition he writes as follows:

"My contention is that besides the combative Catholic and Protestant elements in the Churches, there has always been a third element, with very honourable traditions, which came back to life again at the Renaissance, but really reaches back to the Greek Fathers, to St. Paul and St. John, and further back still. The characteristics of this type of Christianity are—a spiritual religion, based on a firm belief in absolute and eternal values as the most real things in the universe—a confidence that these values are knowable by man—a belief that they can nevertheless be known only by whole-hearted consecration of the intellect, will, and affections to the great quest—an entirely open mind towards the discoveries of science—a reverent and receptive attitude to the beauty, sublimity, and wisdom of the creation, as a revelation of the mind and character of the Creator—a complete indifference to the current valuations of the worldling. The Christian element is supplied mainly by the identification of the inner light with the Spirit of the living, glorified, and indwelling Christ. This was the heart of St. Paul's religion, and it has been the life-blood of

personal devotion in all branches of the Christian Church to this day. In such a presentation of Christianity lies, I believe, our hope for the future".¹

Those who wish to study this philosophical background to Christianity, and indeed to religion in general, cannot do better than begin with a small book by Dr. Inge entitled *Personal Idealism and Mysticism*.

The theory of "progressive revelation" of which we have been speaking is not restricted to what is called religion; it can be seen as operative in every walk of life, whether in politics and statecraft, in science or in art. The Inner Government of the world watches every opportunity and in every walk of life for the helping forward of the Great Plan of evolution. And there are occasions when It sees fit to set going in the world some new scheme for the helping of mankind. It is ever on the watch, so we are told, to see what can be done, and when the time is ripe to reveal some new fragment of the Divine Plan.

WHAT IS MAN?

What then is the task of humanity, or, in other words, the purpose of life? What is man? And what is his relation to God? Before we begin to consider this question I will ask the reader to consider what was said at the beginning of this article about the necessary limitations of human knowledge. It is not only that the human mind

¹ *The Platonic Tradition in English Religious Thought*, pp. 33, 34.

is to some extent groping about in the darkness, but still more that at his present stage man can only answer to fragments of the higher knowledge which may be revealed to him. We do well to bear in mind that our knowledge is at its best fragmentary, and to avoid any appearance of dogmatism—that is, of talking, I will not say arrogantly, but too conclusively and without becoming humbleness, about the great mysteries of life. What is man? The answer is given in terms of Theosophy that in his essential being as spirit he is a spark of the Divine Flame. People can perhaps be helped to understand the idea more readily if we liken the spirit of man to a seed of divinity sown in the soil of a universe, or, to come down to particulars, in the soil of this earth. Spiritual truths are often best presented in terms of allegory or symbol. Allegory tends to quicken the imagination, and so to enrich the working of the mind. Under this scheme the images presented are less concrete and therefore less restricted. This seed of divinity is sown, as it were, in the soil of the earth. Man is brought into the physical world, and into the superphysical worlds, to gain experience. It is the action of rain and moisture which brings the seed into relationship with the surrounding soil; in the same manner the events of life work to bring man to grips with the world around him, so that the powers which are latent in him may gradually but steadily be made to emerge.

(To be continued)

THE EDUCATION OF THE EMOTIONS

By GERALDINE COSTER

THERE is no element in the human make-up about which humanity is so vague, so unaware and yet so diffuse as it is about the emotional nature. The physical body has been studied one might almost say to excess; the mind is the playground of the universities; the spiritual nature has been intimately discussed, dissected, trained and developed by the Church throughout the ages; about the will we seem content as yet to know little and care less. But the emotional nature is the Cinderella of the psyche, which does the most work and receives the least care and consideration, which is infinitely exploited and yet completely neglected.

Most people work their emotions hard and unceasingly all day long, but how many give to this masterful servant any systematic training? Let us go even further. How many people have any clear idea of what the emotional nature is, what it includes, how it should be regarded—whether as friend or enemy?

Religions and philosophies have always appeared to be ambivalent on this last point. Christianity, and by Christianity I mean the organized Christian religion rather than the teaching of Christ, has tended to mistrust all emotion save that aroused by religion itself. Buddhism, superficially and conventionally interpreted, appears to make an even more sweeping con-

demnation of emotion, although, as Radhakrishnan says, in actual fact: "Buddha does not want a suppression of emotion and desire, but asks for the cultivation of true love for all creation," and similarly the actual teaching of Christ in the Gospels has for its keynote the overwhelming importance of right feeling. Practically speaking, people at the present day are torn between an instinct that feeling is of vital importance to life and on the other hand an inhibitive tendency which condemns it as a weakness.

The answer to this confusion and ambivalence is obvious, platitudinous, for a platitude might almost be defined as a truth that everybody knows and nobody is aware of. We all know that emotion is of two kinds, the egocentric and the outward-turned, the acquisitive and the generous, the personal and the universal; and in a sense we all know that egocentric and acquisitive emotion is harmful and makes for unhappiness, and that generous and universalized emotion is expanding and makes for vital living. We know these facts, and yet we are profoundly ignorant of them; because our so-called knowledge is theoretical and speculative, and real knowledge is the fruit of experience. We lack conscious, aware emotional experience, and for this reason we do not really differentiate between our

egocentric self-regarding emotions and our generous ones.

If you wish to cultivate flowers and eradicate weeds in a garden, one of the first essentials is a fairly intimate knowledge of the appearance and habits of both, for the difference between flowers and weeds in the early stages of growth is not always obvious. The experienced gardener knows at sight the first tiny leaves of the weeds he wishes to eradicate, but his knowledge is almost entirely the outcome of experience and observation. A theoretical knowledge of the weed would be useless. In the garden of our emotional natures the weeds acquire deep roots and destructive tendrils before they are noticed. Ultimately much damage is done to our natures during their painful but necessary eradication, because in their early stages when they could be easily destroyed we did not recognize them.

It is because nothing save practical experience will give knowledge of emotional values, and because this experience, like all other elementary training, is most easily acquired in early youth, that the education of the emotions should be an integral and carefully thought out part of the general educational scheme. This is an ideal as yet very far from realization, though it would not require any cataclysmic changes in our present organization, nor any vast expenditure of money to achieve it. We have all the necessary material ready to hand if we could but see how to use it.

We have first to face the fact that right feeling is in the generality of people, undeveloped because unevoked. Let anyone who is not

convinced of this fact examine for the space of a day or a week the hourly trend of his own emotions; let him analyze the emotional stimulus of the daily papers; let him observe carefully the uncensored emotional reactions of a child or a group of children. He will find that by far the greater part of humanity's emotional activity is purely egocentric, springing from greed, jealousy, possessiveness, self-esteem, ambition, love of power, and desire for cheap sensation.

Egocentric feelings are normal in childhood, and moral disapproval does not alter but merely represses them. They can be altered and their predominance checked only by giving to the child abundant opportunities of tasting and enjoying higher types of emotion, and so evoking and strengthening the inborn sense of beauty and rightness that is in every man.

And how, ask the parent and the educationist—how can we provide these opportunities for our children? They were never provided for us, and we have no experience to suggest to us a way of supplying them. That is the great difficulty in all modern and enlightened education. We have to provide for children so much of a rather subtle and difficult nature that was never provided for us; we have to convey to them what we scarcely understand ourselves. This difficulty is a real one, and demands of us strenuous effort and unceasing alertness in seizing the opportunities for fresh experience which life throws in our way. Those who have the care of children are in this respect very fortunate, for such alertness to opportunity means

growth for the adult as well as for the child.

Probably the two most easily and most fruitfully stimulated emotions in children are the love of beauty and the admiration of heroism. Patience, exactitude, endurance, tolerance, fortitude, these are qualities and feelings that come less easily and have less savour for the very young and they should not be forced. It is a general truth that to force an emotion by exhortation or by weight of public opinion leads to simulation and unreality rather than to true development.

Most children have in them an ardent passionate love of beauty, but it does not always lie on the surface. It is often to be found as it were under the skin, just below the threshold of consciousness. A very little stimulus and opportunity will bring it out in a flood of expression. Take a dozen or so completely untrained children of ten or eleven years old. Play a simple melodious fragment of music and ask them to act what your playing suggests to them. Allow a reasonable time for stiffness and awkwardness to wear off, and presently you will find them falling into dramatic grouping and assuming postures of an almost heart-rending beauty. Give the same children poster paints and large ample sheets of paper and big brushes and lure them into painting the pictures that their imagination suggests; or set them to composing musical tunes of their own. The results will probably not be as moving as those obtained by the experiment of posture, because the technical difficulties are more hampering, but they will leave

little doubt as to the child's natural feeling for beauty and zest for its expression.

For too long we have made the mistake of concentrating on technique and accomplishment in the teaching of the arts to children. Technique is for the few, but emotional training through artistic expression should be for all. What does it matter whether a child can struggle through a "pretty piece" on the piano, or produce a neat accomplished-looking little drawing, or a set little instructed dance to gratify and amuse its elders? But that music and pictures and dancing should serve as a channel for the abundant vitality of childhood, should give to children experience of the expanding and ennobling emotion which accompanies artistic expression or appreciation—this is surely of supreme importance.

The emotion of heroism is a natural one in childhood. Gallant deeds, achievement won at the cost of supreme personal sacrifice, make a very strong appeal to children. Not only do they implant seeds of self-sacrifice in the child's own consciousness and inspire him to go and do likewise; but they also serve as a wholesome and stimulating satisfaction for his natural appetite for sensation, an appetite that will feed on unwholesomeness if suitable nourishment is not available. The present age, however, is singularly intolerant of the past, and the airman or the scientist makes more appeal than the knight in armour. We need new books of heroic tales of the present day if we wish to inspire the modern child through an appeal to the ideal of heroism.

The past twenty or thirty years has been a period of revolution in education as in other aspects of life, and like all revolutions it has been a revolt against form and formalism and toward life and freedom. There have been many similar revolutions in the history of education, but this one has been strengthened by the fact that it is synchronized with the "analytical" revolution in psychology. The popularizing of a mass of very ill-digested psychological material has given a somewhat unprecedented impetus to theories of what is called "free" education. Rousseau's Emile is the boy of the moment, and like other topical figures he makes his weekly appearance in *Punch* with considerable regularity. He comes before us as the child to whom no one must ever say "no" or "don't," and according to *Punch* he is a most unpleasant phenomenon. Let us for obvious reasons of space set on one side the question as to how far it is necessary to educate a child so that he will be a source of pleasure to his uncles and aunts, and concentrate on the emotional effect on Emile himself of the "never say don't" system.

Parents and teachers must needs face the fact that education which fails to fit a child for the environment in which circumstances will oblige him to live is a failure. Moreover, one of the most damaging and contracting of emotional habits which a human being can possibly contract is that of resentment and sullen rebellion arising out of incapacity to adapt to circumstances.

The world of actuality is full of "don'ts," some of them wholly impersonal, but many the outcome of other people's tempers and idiosyncrasies. It is part of education to learn to accept these limitations with ready cheerfulness and a feeling of goodwill, even while distinguishing between the rational and irrational restriction.

A child who has been shielded from the actuality of "don't" has been deprived of a valid and important emotional experience. It must be evident that while on the one hand an education based on negation and frustration is as unwholesome as a diet of bread and water, on the other hand to remove entirely and by artificial means all element of frustration from a child's life is to eliminate a wholesome and necessary factor in human existence.

If education of the emotions is to become a practical reality, the immediate necessity is not so much the providing of new and hitherto inaccessible material, as an ever increasing awareness of the emotional potentialities of the material that exists. At present we concern ourselves with the effect of this or that on a child's physical body or on his mind. Let us accustom ourselves to consider habitually and as a separate factor the effect that a method of upbringing or an educational device will have on his emotional nature. Will it serve to enhance and expand his outward-turned emotional life, or will it emphasize in him the competitive and self-regarding attitude? If the latter, then apparent gain in other directions is illusory. It is quite likely that a child may

learn facts more rapidly if he has the emotional incentive of defeating his class-mate in a competitive struggle; but individual progress thus made is as costly to the community as would be a course of lessons in thieving, since the competitive emotion is humanity's greatest menace today. The training of the emotions is at least as important a factor in human progress as the training of the mind, and at the present day the world crisis is largely due to the complete inadequacy of emotional development in all classes of the community. It is a matter of common knowledge that there is sufficient wealth in the world to provide adequately for all, but the united efforts of the best brains of the day fail to find a way out of the economic impasse. Why? Because the way cannot be found by thought alone, and the average level of generous and outward-turned human emotion is too low, its driving power too feeble, to exert a constructive influence on the situation. The human race has been trained by methods which evoke and develop egocentric and acquisitive emotions, and it is the

enormous force of these which really governs the world. Until the other type of feeling is developed to its full capacity in the race, all the thinking of which we are capable will not materially help us, for right thinking divorced from right feeling is impotent.

It is thus our supremely important responsibility to take every possible step to evoke and strengthen right feeling in the coming generations. But we shall be unable to achieve this task if we leave our own emotional development to chance. We who are adult in years, though we may be scarcely yet adolescent in feeling, cannot look helplessly to something outside ourselves to lead us toward emotional maturity. We must make use of our comparatively mature minds and devise for ourselves methods of self-training suited to our individual needs. The necessary material lies all about us in the ordinary stuff of everyday life, and the adventure of learning how to use it is one that nobody need forego for want of time and opportunity. The time and the opportunity are here and now for each one.

THE PROMISE

*These things I promise you:
Firstly: that every experience, every pain, and suffering,
Shall be removed as soon as you have learnt its lesson.
Secondly: no suffering will come to you that is too hard
for you to bear.
So that if you can hold on in faith,
You shall win through to peace.*

Earth, FRANK TOWNSHEND

ADYAR: AN EXPERIMENT IN THEOSOPHICAL LIVING

By BARBARA SELLON

THIS article owes its being to a chance remark, made in far-off Japan by a member of the faculty of a great American University, who, hearing something of the life at Adyar, asked: "How is it that I have never heard of such an important experiment in living? People should know about this; it is unique and, I think, very valuable." What follows is an attempt to tell something of that very happy, beautiful and successful thing, the community life of Adyar.

The first Object of The Theosophical Society is: "To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour." One of the acid tests of brotherhood is the give-and-take of the family life. Community living has been attempted many times before, with more or less—generally less—success. Most of these communities have failed because they were deliberate experiments, rather than natural growths. The community life at Adyar is functional, and is successful because its members have come together, not from any desire to lead the community life as such, but because they are all working for Theosophy and for The Theosophical Society, in one or another of its various aspects, along the line of their own particular inter-

ests. It is the diversity of those interests and the freedom of the individual to pursue them, which is the strength of Adyar. It matters not whether you are a philosopher or a printer, an educator or an electrician, an actor or an agriculturist, an opportunity can be found at Adyar to pursue your individual interests in the interest of humanity.

The community is international; Indians, Europeans and Americans work together in happy accord and, which is perhaps more important, play together and lose, in the give-and-take of games, all consciousness of racial differences.

Each religion has its own small shrine in the grounds, but on all important occasions a joint ceremony is held in the Great Hall, where Buddhists, Jains, Christians, Hindus, Parsis, Mohammedans and Hebrews join in worship of That which is behind the diverse forms of all religions.

The estate of some 300 acres is very beautiful, bordered on one side by the wide Adyar River and on another by a long sandy beach upon which break the great rollers of the Bay of Bengal, so that life in the compound has always an accompaniment of sea-sounds and sea-breezes. There are large fruit gardens, groves of cocoanut palms and of casuarina trees and a nursery

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garden, all of which bring in revenue to pay for the upkeep of the beautiful lawns and flowers which make a lovely setting to the life at Adyar.

Dotted here and there over the estate are the various buildings connected with the work of the Headquarters of The Theosophical Society, and the houses of the residents. Some 100 families make their homes here, in addition to a fluctuating group of visitors who come, for a few weeks or months of study or of bodily and spiritual refreshment, to the two guest-houses, one for those who like European ways of living and one for those who prefer the Indian. Not that there is any segregation, one finds Indians living at Leadbeater Chambers and Europeans at the Bhojanasala. It is a matter of taste, not of nationality.

To serve the needs of these residents the estate has its own dairy, laundry and dry-cleaning establishment, its own power-house to supply light and water, its own engineering department which keeps the roads and buildings in repair and builds new ones as the growth of the community makes these advisable, while the Adyar Stores provide all the necessities of life and some of its luxuries.

The most imposing group of buildings is that of the Headquarters, flanked on either side by two quaint, old, octagon-shaped bungalows, housing the Press and Publicity Offices. The long rose-red building has in it the Great Hall for meetings and lectures, a small Museum, the Public Reading-Room, and the Library which houses a collection of manu-

scripts and books unique in its particular line. The Library is divided into eastern and western sections. In the former can be found a wonderful collection of manuscripts, on palm leaves, on copper plates, etc., as well as block-printed books from Tibet and books in Persian, Arabic, Samskrit, Pali and in many vernaculars. Here three pandits are always at work transcribing and translating, and scholars come from great distances to study these rare and unique works. One may see a Buddhist monk in his yellow robe side by side with an Orientalist from America and a University student studying for his Ph.D.

In the western section are to be found books in twenty-one languages relating to the three Objects of The Society, brotherhood in all its connotations, religion, philosophy, art and science and the unexplained laws of nature and the powers latent in man. Some 35,000 books and pamphlets old and new.

The Society has its own Printing Press, Bookshop and Publishing House, which brings out every year many books and pamphlets on Theosophy as well as translations of Samskrit and Pali works, which are thus made available to western readers. Three journals are also published here. These are sub-edited in the Press Department, which is also responsible for the Adyar News Service, supplying Theosophical news to the Press, and a Press-Cutting Bureau, gathering from the world's Press news of interest to the movement.

Not far off is the Dispensary, where two doctors care, free of charge, for the bodily ills of the

community and of the neighbouring villagers. Here too is to be found the Baby Welcome, where the village mothers bring their babies to be bathed, weighed and medically examined. A certified midwife visits expectant mothers, giving them prenatal care and instruction, delivers the babies in straightforward cases, or takes the mother to hospital if special care is needed, keeping a watchful eye on all children of pre-school age. Here the little people are also given clean clothing and extra nourishment when necessary. It is one of the sights of Adyar to see the small brown babies, sometimes as many as sixty in a morning, enjoying a hot bath at the hands of the ayah under the great tree which shades the Baby Welcome.

The presence of young life at Adyar is one of its delightful aspects. There are two schools attached to the estate. One, the Olcott Free School, was the pioneer of the Harijan movement. It was started, some fifty years before Gandhi brought the condition of the untouchables before the eyes of the world, to give education to the children of the panchamas, to wake in them self-respect, and to fit them to take a better place in the life of India. Here some 500 children of the poorest of the poor are given an opportunity to become good citizens of the Empire. Free food is provided for those who most need it. The funds do not admit of feeding more than thirty-five per cent of the children, and it is left to the boys themselves to decide whose need is greatest. A very beautiful spirit of unselfishness is shown by these

children, who have probably never known what it is to have all the rice they need. They are the Sir Philip Sidneys of daily life.

The second School, the Besant Memorial School, was started in 1934 at the express wish of Dr. Annie Besant as the best possible memorial to one who did so much for the cause of youth and education in India. Beginning in a very small and tentative way with a picked group of pupils, the School is growing rapidly. It has now, besides the community dining-rooms and kitchen, two large buildings as hostels, one for the girls and one for the boys, the latter housing also the library and the chemistry and physics laboratory. The class rooms are charming cottages, of lattice work and thatch in a garden setting, but the classes are, as much as possible, taken out of doors. The education is along vital and progressive lines and is a training in self-government. The only discipline recognized is self-discipline in, of course, a spirit of obedience to law. A Court of Honour, elected by the students from among the members of the higher classes, is responsible for the tone of the School and plans many of its activities. The teachers, all of whom are quite young, are picked men to whom teaching is a vocation rather than a means of livelihood, and their relation to the children resembles to some extent that of guru to disciple, an idea which is the ideal in India, a happy relationship of elder to younger brother, in which all fear is banished by affection and mutual respect. The classes are very small, much attention being given to individual

problems, and art, music, handicrafts and games form an important part of each day's programme. There is no home-work, yet the pupils are well up to government requirements, and a happier, more delightful group of children it would be hard to find. It is hoped that in time an endowment may be collected which will make of the School a permanent memorial to Dr. Besant, that here may be trained those who will be the leaders of the New India, for which she worked so long and so well and which owes to her its inception. It may owe its successful future to her dying wish that this School should be started.

There is yet another school which owes its being to Adyar, a night school in one of the villages which border the compound. The building of this school was an interesting experiment in community effort among the inhabitants of the village. After their long day's work was done, the men, women, and even the little children turned out and worked on the erecting of a school, and all share in the pride of achievement when the big kerosine lamps are lighted and the three classes are in full swing.

Adyar youth has also its Scout activity. The Besant Scout Camping Centre is used by cubs, scouts and rovers, and they have to a great degree developed the camping ground themselves. It is used not only by the Besant School troop and the Olcott School troop, but by eighty-two different Scout organizations throughout the Madras Presidency. Some 1,600 boys have used the camping ground during the past year. The Besant Scout flag, awarded to the best

Scout-troop in the Presidency, was presented by the Young Theosophists of the Vasanta Youth Lodge at Adyar. This group of young people meet informally to study and discuss Theosophy and work together to carry out Theosophy in practical ways. They carry on a campaign for animal welfare, visiting the neighbouring villages, teaching the proper care of animals, and especially the abolition of animal sacrifice. In this line of work they have been particularly successful.

At Adyar the arts, too, find a place. The Adyar Players do some really beautiful dramatic work. It does not, of course, pretend to rival that of the professional stage, but it is a real expression of the community's creative emotion in somewhat the same sense as the early passion plays at Oberammergau. The scenery and costumes are the work of artists living on the spot, helped by anyone who will wield a paintbrush, a hammer or a needle. The dances are arranged by an expert in that form of artistic expression. The actors are mostly young people, employed during the day, who, devoid of all stage training, do fine, simple, sincere work because they love to do it. Concerts and small exhibitions of paintings and of arts and crafts are also arranged from time to time.

The Headquarters Service Committee gives occasionally entertainments of a more impromptu nature. This Committee is responsible for the friendly life of Adyar and is in charge of the Social Hall, where music, books, papers and games are to be found.

Near by is the Sirius Recreation Club, with its picturesque thatched club-house surrounded by wide verandahs. Here after office hours the residents meet to watch the often very excellent tennis and badminton.

Perhaps the most beautiful place in Adyar is the Garden of Remembrance, a quiet spot consecrated to the memory of two great servants of The Theosophical Society, Annie Besant and Charles W. Leadbeater. Here one may sit, surrounded by flowers, the shimmer of lotus pools and the flickering shadows of the casuarina trees, the only sounds the distant booming of the surf and the cries of tropical birds, and try to capture a reflection of the dreams those two great thinkers dreamed of the

future of Adyar, resolving to bring something, however small, of that future into the present.

All these activities are, of course, only the projection, in the outer world, of the real life of Adyar. Of that inner, spiritual life there is no need to speak here, but without its vivifying influence Adyar would lose its *raison d'être*.

The community life of Adyar is happy and successful because it is a growing, changing life, constantly adjusting itself to new people, new needs, new conditions. If it should crystallize it would die, so long as it remains thus fluidic it must live. The community is only a beginning, fine and vital, as far as it goes; what it may become in the future, only those who dream greatly can tell.

(This article is available as a small booklet, with picture-cover, from The Theosophical Publishing House, Adyar. Price 4 annas.)

Adyar has been made sacred by the presence of the Great Founders, the Supreme Teachers, who are among the guardians of mankind. It has been made sacred by countless memories of gratitude to Them, of work to spread the teaching They revived. And so when we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing.

ANNIE BESANT



LOHAN

This treasure of Chinese art is the figure of a Lohan or Arhat, period 7th-10th century A.D., about the time when Buddhism was grafted on to Lamaism in Tibet. In his article on Tsong-kha-pa, the Tibetan reformer, in the October THEOSOPHIST, Mr. Davidge wrote of it as the "figure of a spiritual aristocrat in a silken robe, deep in meditation, such a figure as might well represent Tsong-kha-pa and his distinguished type."

Books of the Month

TIBET, FATHERLAND OF MODERN THEOSOPHY

By A. J. HAMERSTER

H.P. Blavatsky

WHEN the President sent me, for review, Madame Alexandra David-Neel's latest book, *The Lama of the Five-fold Wisdom*, my heart went out to it as soon as I read the name of the authoress on the cover. I still remember vividly how, five years ago, having just returned to Europe from a last prolonged stay in Java, that paradisaical island halfway between India and Australia, I made my first acquaintance with the authoress's older books. They were three at the time. I saw them in the window of a Genevan bookshop. After having acquired them, I read them through, all three, from cover to cover, sitting on a rustic bench in the cool shade of the trees in the *Jardin Anglais*, with the blue waters of the *Lac Léman* in front, receding towards the far horizon. Day after day I returned to the same spot, till the reading was finished, my gaze now and then straying over the mountain tops of the *Jura* on the left, and the *Salève*, with the snow-capped *Mont-Blanc-massif* in the background, on the right, and thereby the more easily imagining myself wandering with the authoress among the heights of the *Himâlayas* and the Tibetan table-land. The outcome of that time of wholly absorbed reading and think-

ing, and desiring and aspiring, was a "review" of the three books for a Dutch Theosophical journal under the title "Tibet, Fatherland of Modern Theosophy."

The title may sound strange, in these later days. After the vigorous propaganda by our late President, Annie Besant, for India's "Ancient Wisdom," the fact has been somewhat lost sight of, or has at least retired to the background of our consciousness, that to the first Founders of The Theosophical Society, Father Tibet even more than Mother India was looked up to as, and was *de facto*, the original springwell from which "The First Principles of Theosophy" were drawn. Theosophy *per se* may be above all distinctions, above all forms, but Theosophy as it shows itself to us down here, cannot but clothe itself in garments of a special cut and pattern. And so the early Theosophy of H.P.B.'s and A.P. Sinnett's time has a distinctly Tibetan appearance and flavour. Was not Tibet the actual home of their revered Masters? And I have only to recall to mind such terms as Devachan, Chohan, Dzian, Bardo, of Tibetan origin, as well as the fact that the "Esoteric Buddhism" taught by both was of Mahâyâna extraction, as distinguished from Colonel Olcott's more Hinayâna-featured *Buddhist Catechism*. Before Annie Besant's

strong appeal to Hinduism, and the appearance of her inimitable translation of the *Bhagavad Gita*, Edwin Arnold's *Light of Asia* and H.P.B.'s own *Voice of the Silence*¹ were the devotional books *par excellence* in Theosophical circles, specially recommended for reading on White Lotus Day. And it is well known that Edwin Arnold's famous poem is based on the *Lalita Vistara*, one of the Mahâyâna canonical scriptures, even as H.P.B.'s mystical poem is wholly Mahâyânic.

As regards spiritual things, not India's plains, but Tibet's highlands occupied the central place in H.P.B.'s mind, shoving the former towards the periphery. On *this* side of the Himâlayas, to her as well as to her Masters living there, meant Tibet; on *that* side indicated India. "Beyond the Great Range," she wrote, "means, in our case, India, as being the *Trans-Himâlayan* region for the *Cis-Himâlayan* region" [that is Tibet].² And this central position of Tibet was not recognized as only a circumstance of later times, but as having been the same already long before India's Aryan history began. The high altitudes, the "abodes of snow" (*Himâlaya*), were not only symbolically but actually also the places where supreme wisdom dwelt and could be attained. Because of the pureness and serenity of the atmosphere, they were the choice retreats of those sages and hidden guides of humanity, whose lives reflected the spotlessness and the peacefulness of the surrounding snow-covered world.

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

"Who is in possession of the true knowledge?" is asked. "The great Teachers of the Snowy Mountain," is the response. These great Teachers have been known to live in the Snowy Range of the Himâlayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Āshramas scattered all over the *Trans-* or the *Cis-Himâlayan* slopes is to make oneself ridiculous in their eyes. When the Buddhist saviour appeared in India [sixth century B.C.], their Āshramas were on the [same] spots they now occupy, and that even before the Brāhmans themselves came from Central Asia to settle on the Indus. And before that [*i.e.* before the Buddha's advent] more than one Aryan Dvija [twice-born] of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools [to which therefore H.P.B. here definitely ascribes pre-Buddhist origins]. Most of these Bhante [then, that is after the Aryan race was well started on its way] were Aryan Brāhmans and ascetics."³

Knowing all this long before she wrote it down, was it strange that H.P.B. tried again and again to break through the jealously guarded seclusion of Tibet, in order that she might in her turn sit and learn "at the feet of the Master"? At least three times she succeeded in her sometimes frantic efforts to reach that goal. Once in 1856; a second time for a longer period, from 1867 till 1870; and the third, probably also the last time, in 1882. The second and third times

she stayed certainly in the āshrama of her Master Morya,⁴ in that narrow mountain-valley, where the Master Koot Hoomi has also his retreat, and a picture of which by the Master Djwal Khul is hanging in the Shrine Room at the Adyar Headquarters. It is a lonely spot, far from the more crowded human habitations, and H.P.B.'s assertion that "it is rarely that these great Men are found in the Lamaseries, unless on a short visit,"⁵ is curiously borne out by Madame Alexandra David-Neel, when she also assures us that "in any case the true Adepts of the straight path are met principally outside the monasteries."⁶

Yet, the Masters just mentioned belong, outwardly at least, just as do the Dalai Lama, the Tashi Lama, and the rest of the official clergy of Tibet, to the Gelug-pa or Yellow-cap sect of Tibetan Lamaism, founded by Tsong-kha-pa in the fourteenth century A.D. Occupying a certain official position amongst the clergy of this sect, they regularly visit various monasteries, taking part also in the elaborate ceremonies of the great religious festivals, smilingly described by the Master K.H. as "glittering bubbles to amuse the babes with."⁷ On such occasions they wear, as C.W. Leadbeater tells us, "yellow robes, and curious high, pointed, helmet-like caps."⁸ It is to these yellow caps that H.P.B. alludes when she wrote to A.P. Sinnett of her Master, that "he never wears now his white puggery [Indian turban], but simply sticks a yellow saucer on the top of his head, like K.H."⁹

On another occasion, when she was not permitted to come to her Master's āshrama, H.P.B. "stayed for some considerable time at a certain monastery in the Himâlayas, the Head of which at that time was a pupil of the Master Morya. The place seems to me," writes C. W. Leadbeater again, "to be in Nepal rather than in Tibet, but it is difficult to be sure of this. There she studied with great assiduity, and also gained considerable psychic development; and it is at this period of her history that she learnt by heart the various treatises of which she makes mention in the Preface" to *The Voice of the Silence*, namely *The Book of the Golden Precepts*,¹⁰ etc.

There is certainly no stronger evidence for H.P.B.'s deep indebtedness to Tibet and Mahâyâna Buddhism than this most precious jewel of Eastern mysticism, *The Voice of the Silence*. It is said that the late Tashi Lama of Tibet, Panchen Lobzang Tubten Chö-gyi Nyima, "endorsed" the book as "being the only true exposition in English of the heart-doctrine (as distinguished from the eye-doctrine) of Mahâyâna Buddhism."¹¹ And there is a Peking edition of *The Voice of the Silence* by Cleather and Crump to which the same high official of Tibetan orthodox Lamaism contributed a few sentences by way of introduction, "written with his own hand specially for this reprint." Another Lama, the late Kazi Dawa-Samdup, translator into English of several Tibetan esoteric works, hereafter to be mentioned, was also of opinion that "despite the adverse

criticisms directed against H.P. Blavatsky's works, there is adequate internal evidence in them of their author's intimate acquaintance with the higher Lamaistic teachings, into which she claimed to have been initiated."¹²

But *The Secret Doctrine* also, based as it is on the Tibetan Books of *Dzyan* and Books of *Kiu-ti*, shows in many ways its Cis-Himalayan origin. H. P. B. knew the just mentioned Tibetan books, partly at least, by heart. "Read the book of *Khiutee*," the Master K.H. advised A.P. Sinnett, and added: H. P. B. "might translate for you some *paras*, as she knows them by rote."¹³ And she did indeed so translate some *paras* from "Book IV of *Kiu-te*, Chapter on the Laws of Upasanas," that is of chelaship, in an article entitled "Chelas and Lay Chelas."¹⁴ And as to what the Books of *Kiu-ti* are, H.P.B. gives us a full answer in the so-called third volume of *The Secret Doctrine*, in a chapter with the heading, "The Secret Books of Lam-Rin and Dzyan." This is what she writes: "The Book of Dzyan—from the Samskrit word 'Dhyān' (mystic meditation)—is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the Library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers. Strictly speaking, those thirty-five

books ought to be termed 'The Popularised Version' of the Secret Doctrine, full of myths, blinds, and errors; the fourteen volumes of *Commentaries* on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the *Book of the Secret Wisdom of the World*—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tjigadje. The Books of Kiu-te are comparatively modern, having been edited within the last millennium, whereas the earliest volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance grossly exaggerated accounts in the Books of Kiu-te—properly so-called—the *Commentaries* have little to do with these. They stand in relation to them as the Chaldaeo-Jewish *Kabalah* stands to the Mosaic Books." (pp. 405-6).

The foregoing may do to prove the important part which Tibetan associations and secret Lamaistic teachings played in preparing the great Messenger of modern Theosophy for her task, and may as such serve for an introduction to Madame Alexandra David-Neel's and Dr. W. Y. Evans-Wentz's latest books on Tibet and Tibetan lore, which I received for review this month.

Alexandra David-Neel

Who is she? An accomplished Parisian lady, who for fifteen years

has travelled extensively through Tibet and the neighbouring provinces of China, Burma and India, living the life of the common people, speaking their tongue, and joining in their religious practices. Mystic and occultist by instinct, daring explorer of the unknown, physical and psychical, by temperament, she learned to know both the land and the people of Tibet not only in its outward life, open to any casual observer, but penetrating also into its inner life, not less deeply religious nor less mysterious than India's—the psychic every now and then peeping through the veil or round the corner of physical everyday life. Buddhist by profession and master of Tibetan in several of its dialects, she won the confidence of the clergy, orthodox and unorthodox, of the yellow-cap, the red-cap and other even more heterodox sects of evil rites. For years she stayed at the famous lamasery of Kum Bum, founded by Tsong-kha-pa in the fourteenth century, visiting other monasteries as well, living also for a longer or shorter time in lonely retreats on deserted mountain-tops, and there undergoing extraordinary physical and psychical disciplines for the development of spiritual insight and supernormal faculties. All the interesting and often uncommon experiences in this respect, recorded in her books, make the reading of these even very exciting at times. I here append a complete list of all her later books on Tibet. They are: *My Journey to Lhasa, With Mystics and Magicians in Tibet, Initiations and Initiates in Tibet, The Superhuman Life of Cesar of*

Ling, Au Pays des Brigands-Gentilshommes du Grand Tibet, Le Lama aux Cinq Sagesses. The last two books, so far as I know, have not yet been translated into English. The last one, being just from the press of the *Librairie Plon* at Paris, is the special subject and incitement to this review. It is written by Madame David-Neel in collaboration with the Lama Yongden, her adoptive son, whose name is even placed on the title-page before his mother's. In the preface, Madame David-Neel ascribes to him the real authorship of the book, and to herself only the secondary merit of having given it its western garb. However this may be, the collaboration of the Lama gives one more guaranty, besides the authoress's own knowledge, for the story of *The Lama of the Five-fold Wisdom* being true to Tibetan life and beliefs.

It is a Tibetan "novel" or "romance," relating the wonderful "love" story of a boy and girl, Mipam and Dolma, differing however from the love-stories of the heroes and heroines of western novels, in that their love is not of a purely romantic nature, but is overshadowed by a spiritual bond, reaching through many lives and over many graves of former incarnations towards the end which is described in this book. Then, when the young man returns to his own by becoming the head of a famous monastery, of which he has been the spiritual head many times before, and the girl, having lost him in this life, dies of her longing for his presence—then their romantic love is at last transmuted to

the spiritual link between master and pupil, or rather between two kindred souls treading together the path of liberation from the vicissitudes of earthly love and desires. The story is shot through with weird flashes of black and white magic, of earthly-minded Lamas and saintly ascetics, of gross superstitions and palpable frauds, contrasted with the display of real occult powers by true magicians. We are shown the workings of karma in the lives of the two principal personages, drawing them together and yet keeping them apart, till finally the evil fruits of a lack of compassion on the part of Mipam, and a longing for revenge on the part of Dolma, have exhausted themselves. Then Dolma, laying aside her present body, reincarnates to become the pupil of her former lover, now again the head of the monastery of Ngarong, and the possessor and teacher of the five-fold wisdom. It has indeed been a long time since I have read a "love" story of such absorbing interest, moving amid such quaint surroundings, and ending happily in such an unexpected way, besides showing all the marks of being a creation by a true artist, a master of words and sentiments. Truly, a good Theosophical novel!

W.Y. Evans-Wentz

Another book on Tibet, just from the press; the author, quite a different character from the Russian and the Frenchwoman; an Oxford M.A., D.Litt., D.Sc.; the type therefore of a highly trained scholar according to western methods; yet sharing with

both daring adventuresses the same deep interest in the esoteric teachings of Tibetan Lamaism, though probably, in his case, of a more theoretical and intellectual than of a practical nature. Is it a coincidence, or purposeful design on the part of the spiritual guides and guardians of humanity, that the Oxford Doctor and the French lady should nearly at the same time,—i.e., about half a century after the foundation of The Theosophical Society—begin to flood the western world with books on Tibet and Tibetan wisdom, written from their own experience and knowledge, and differing from other similar books by such a rare understanding and even rarer sympathy, as is, among western explorers of these regions, only equalled by H.P.B. half a century before? At any rate both, each in his and her own way, by their books, testify to the truth of H.P.B.'s claims as to the Tibetan sources from which she drew for her *Secret Doctrine* and *The Voice of the Silence*, the French lady in a general, implicit and more popular way, the Oxford Doctor in a very direct, definite and scholarly way. We cannot but admire Dr. Evans-Wentz for the daring therein shown. He had a reputation to lose as a scholar of one of the most, if not the most orthodox university in Europe. And yet this did not withhold him, in his first book, *The Tibetan Book of the Dead*,¹⁵ from publicly making known the testimony of his Guru, the Lama Kazi Dawa-Samdup, concerning H.P.B.'s knowledge of Tibetan esotericism, quoted by me some pages earlier. And now,

in his latest book, just released from the Oxford University Press, entitled *Tibetan Yoga and Secret Doctrines*, we are struck even more forcibly by his own personal confession of belief in and the rationality of the existence of that Brotherhood of Adepts, which is at once the background and the motive power of Theosophy and The Theosophical Society. I do not know if the author is a Theosophist, a member of The Theosophical Society. But what does it matter? If he is not, it only enhances the depth of his intuition and spiritual experience, as well as his solitary courage in the face of an incredulous and ignorant world. I need therefore not apologize for the following lengthy quotation, which gives the whole of the last paragraph (xv), entitled "The New Renaissance and the Masters of Wisdom," of the "General Introduction" to the book:

"Almost imperceptibly for about a century, and more especially within the last fifty years, the higher thought of the Occident has been profoundly modified by influences distinctly Oriental. The Christianity of the so-called orthodox tradition itself has felt these fresh spiritual impulses, and as a result of them, no less than of the revolutionizing effects of Science, has now come to the most serious crisis in its history. As the Renaissance of the fourteenth to sixteenth centuries overwhelmed the scholastic philosophy and restored to Europe the great literature and art of ancient Greece and prepared the way for the Reformation and the new age of untrammelled scientific develop-

ment, so today there are deeply influential ideas, likewise born of the East, which give promise of a Reformation far more sweeping and thorough than that which was set in motion by Martin Luther.

"It was the feebly reflected Light from the East transmitted by means of the Platonic and Arab philosophers which initiated the rebirth of the mediaeval Occident. Today it is the strong direct Light of the Orient which is now reshaping the religious life of Europe and of both Americas, and affecting, in some not unimportant manner, even the thought of men of science in all Occidental centres of research.

"At the meeting of the British Association for the Advancement of Science in 1933, consideration was given to the scientific probability of the existence of intelligent beings more highly evolved than man; or, in other words, as we set forth in the Introduction to *Tibet's Great Yogi Milarepa* [the author's second book on Tibet] in 1928, to the theory that man does not necessarily represent the end of organic evolution. In similar vein the thought was thrown out to the assembled scientists that there may be unknown states of being wherein transcendent consciousness exists independently of all physical or bodily organisms. Surmises of this character by men of science in the Occident are, of course, rapidly tending to give scientific sanction to the same theories which underlie the whole of our present treatise. It is more than likely that within a few more generations of scientific advance the British Association will

welcome to its membership the Wise Men of the East.

"Then, in such a glorious New Age of re-established mutual understanding and respect between Orient and Occident, in no small degree will the carefully guarded learning of the master minds of Tibet be found to amplify that of the master minds of India, and help to guide the western world to a clearer understanding of the old, yet new, truths concerning man and man's place in the universal scheme, which have constituted since immemorial time the imperishable Light of the East.

"It was in like spirit of helpfulness and of personally disinterested desire to be of service to the world that the late Lâma Kazi Dawa-Samdub placed his superior learning and marvellous powers of interpretation at the disposal of the editor and thus made possible the bequeathing of these translations to the peoples of the Occident. Thus, in fulfilment of the editor's promise given to the translator, his *guru*, many of the most essential and hitherto secret doctrines appertaining to the Great Path of the *Bodhisattvas* are placed on record in this volume and so made available in English form to all who reverence, as the translator and the editor do, the Great Teachers of the Way to *Nirvâna*.

"It is owing to these Great Ones, who, like the Buddha, have renounced and conquered the world and the worldly personality, that the life of humanity on earth has been lifted up out of the darkness of ignorance into the Light of Reality and Divine Bliss,

and the Path to the Higher Evolution of Man revealed. Indeed, without Them, mankind would be hopelessly imprisoned in the sensuous, and there would be no avenue of escape from the transitoriness of the *Sangsâra*, with its accompanying sorrow." (pp. 54-6.)

I need not add anything more. For Theosophists, I am sure, the above lines are the best introduction to and recommendation of the book. May the author's hopeful expectation of the spiritual drawing together of East and West, and the recognition and acceptance by the western world of the eastern Adepts and their Wisdom be fully realized before long. It would mean the solution of so many problems and evils with which we are now confronted.

NOTES

¹ Not to mention Mabel Collins' *Light on the Path*, of Egyptian descent.

² *The Secret Doctrine*, II, 34.

³ *Ibid.*, III, 406.

⁴ *The Letters of H.P.B.*, p. 38.

⁵ *The Secret Doctrine*, III, 406.

⁶ I quote from *Mystiques et Magiciens du Tibet*, p. 24, not having the English translation at hand.

⁷ *The Mahatma Letters*, p. 116.

⁸ *Talks on the Path of Occultism*, p. 534.

⁹ *The Letters of H.P.B.*, p. 8.

¹⁰ *Talks on the Path of Occultism*, p. 329.

¹¹ W. Kingsland. *The Real H. P. Blavatsky*, p. 173, 119.

¹² See hereafter footnote 15.

¹³ *The Mahatma Letters*, p. 285.

¹⁴ *Supplement to The Theosophist*, July 1883, p. 10.

¹⁵ *Loc. cit.*, p. 7.

TENNYSON, THE MYSTIC

By ALFRED K. JENKINS

Tennyson's special glory as a thinker is that he spiritualized evolution and brought it into poetry. He was not a professed occultist, but he was in possession of a deeper knowledge of life's mysteries than contemporary scientists; and he realized the unity of life and his own integral individuality in exalted states of consciousness. Mr. Jenkins discusses these deeper phases in the light of occultism, also Tennyson's conception of evolution, culminating in the superman and the "crowning race" of the future.

HALLAM Tennyson tells us that his father always steadfastly refused to formulate his philosophic and religious beliefs because he felt sure he would be misunderstood. Undoubtedly he was discreet. If he had declared himself a mystic, he might have called down upon himself the combined ridicule and ill-will of his time, for he lived in a period characterized by a strange mixture of religious intolerance and scientific materialism. Moreover, the meaning of the word *mystic* was probably as little understood then as it is now, and then, as now, an effective way of damning a man unheard was to fasten upon him some derisive or opprobrious epithet. There is no telling what absurd interpretation might have been attached to *mystic* by Tennyson's enemies, for he had enemies. And finally, probably no real mystic will ever claim the title anyway, for he usually thinks of the mystic as one who is well on his way to perfection—the Galahads and King Arthurs of the

race. Ordinary humility would inhibit such pretension, and humility is fundamental in the mystic nature. The mystic is a mystic only because he has caught a glimpse of Reality, and in that glimpse he has learned, among many other astounding things, that no virtue ever inheres in the individual; it is wholly in the One Life—God. Tennyson himself has sung this mystic truth very simply and devoutly.

"We feel we are nothing—for all is
Thou and in Thee ;

We know we are nothing—but Thou
wilt help us to be."

Hence, it is not surprising that the poet never speaks of himself as a mystic.

But if he did not claim the name of mystic, he certainly professed the characteristic beliefs and feelings of one. From his conversations, from his manner of life, and from the testimony of his friends, it is possible to gather declarations,

"The Human Cry."

unequivocal and emphatic, which can be truthfully made only by a thoroughgoing mystic.

HIS LIBERAL MIND

In the first place he was very liberal and open-minded on all questions. This was noticeable in his politics when he entered the House of Lords upon his elevation to the peerage. On that occasion he took a place in the cross benches because he "could not pledge himself to Party, which is made too much of a god in these days."¹

His attitude toward religion was even more liberal than that in politics. Indeed, in some ways he was decidedly heterodox. Although nominally a member of the Church of England, he once declared of the different forms of Christianity "that the whole logical truth is not in the possession of any one party, that it exists in fragments among the several parties, and that much of it is yet to be developed."² Still, his attitude toward Christ and the Church was deeply reverential, almost passionate. It is well summed up by Benjamin Jowett, clergyman, scholar, Master of Balliol College, and a close personal friend of the poet. He says:

"It was in the spirit of an old saint or mystic, and not of a modern rationalist, that Tennyson habitually thought and felt about the nature of the Christ . . . Although he was quite aware that there were many points on which he differed from the so-called Evangel-

ical, or the High Church world, he always strove to keep religion free from the taint of ridicule."³

Moreover, Tennyson was not at all timid about expressing his beliefs. A remark which he once made in a conversation might be significant of the trend of his heterodoxy. He said on that occasion, in words that implied more than they expressed: "I can almost understand some of the Gnostic heresies."⁴

IDEAS ABOUT GOD AND THE COSMOS

Let us now turn to some more specific aspects of his faith and philosophy. First and most important we find the old mystic doctrine of the immanence of God in the Cosmos. This is generally considered to be a fundamental idea of all mysticism. The universe is not merely a complex system of suns and planets but a mighty Cosmic Organism, whose Soul and Life is God himself. This idea seems to have been prominent in the belief of Tennyson.

"Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward, visible Universe, and of the actual Immanence of God in the infinitesimal atom as in the vastest system. If God, he would say, were to withdraw Himself for a single instant from this universe, it would vanish into nothingness."⁵

¹ Tennyson, Hallam, *The Life and Works of Alfred Lord Tennyson*, page li.

² Ibid., page xxxiii.

³ Tennyson, Hallam, *The Life and Works*, page xxxiii.

⁴ Tennyson, Hallam, *Alfred Lord Tennyson: A Memoir*, Vol. I, p. 314.

⁵ Ibid., Vol. I, page 319.

On another occasion he did not hesitate to apply the word *pantheism* to his belief—a word which has been quite generally anathematized by the faithful even when they do not understand its meaning. He was conversing with the Rev. W. Barnes, a cautious clergyman:

"Time is nothing," said Tennyson; "are we not all part of Deity?"

"Pantheism," hinted Barnes, who was not at ease in this sort of speculation.

"Well," says Tennyson, "I think I believe in Pantheism of a sort."¹

He also frequently used the word *shadow* in its mystic sense to convey the idea of the unsubstantial and illusory nature of the phenomenal world as contrasted with the Reality of the spiritual world. "For myself," he said on one occasion, "this world is merely the shadow of God."²

PHILOSOPHICAL STUDIES

These three tenets, a pantheistic universe, a Real spiritual world, and an illusory phenomenal world are basic in the philosophy of some of Tennyson's favourite mystical authors. One of these was Giordano Bruno (1549-1600), the martyred mystic and philosopher of Italy, whose writings Tennyson had studied and admired. He said of Bruno:

"His view of God is in some ways mine. Bruno was a poet, holding his mind ever open to new

¹ Tennyson, Hallam, *Alfred Lord Tennyson: A Memoir*, Vol. II, p. 424.

² Ibid., Vol. I, p. 315.

truths, and believing in an infinite universe as a necessary effect of the infinite divine Power; he was burned as a heretic. His age did not believe in him. I think he was misunderstood, and I should like to show him in what I conceive to be his right colours. He was the author of much of our modern philosophy."³

Another of Tennyson's favourite philosophers was Benedict Spinoza (1632-1677). Spinoza taught that "the universe is identical with God, who is the substance of all things . . . Only by identification with the Eternal Verities—with substance or God, is immortality—and with it peace—to be obtained."⁴

Tennyson once expressed a wish to defend Spinoza against the charge of atheism. "Spinoza," he declared, "has been called an atheist, and yet he is so full of God that he sees Him everywhere."

Among other philosophers whom Tennyson had studied were Kant, Schelling, and Hegel. He was once told, quite to his amusement, that his poetry was a versifying of Hegelianism.⁵ Another mystic whom Tennyson studied with considerable pleasure was Li Urh, better known as Lao-tse (about B.C. 600-500) reputed founder of Taoism. This was about the time that he was writing "The Ancient Sage." Tennyson said that the poem was not an attempt to set forth the philosophy of Lao-tse, but rather what he himself "might have believed about the deeper

³ Ibid., Vol. II, p. 424.

⁴ *The New International Encyclopedia*, Vol. XXI.

⁵ *Alfred Lord Tennyson: A Memoir*, Vol. II, p. 312.

problems of life a thousand summers ere the birth of Christ."

Still, a casual examination of Lao-tse's *Tao-teh-king* will reveal some interesting similarities. For instance, "The Ancient Sage" speaks of the One Life as "the Nameless." Lao-tse says:

"The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. Having no name, it is the Originator of heaven and earth." And again: "I do not know its name, and I give it the designation of the Tao."

Here is another instance. "The Ancient Sage" advises:

"Leave the hot swamp of voluptuousness,
A cloud between the Nameless and thyself."

Lao-tse tells us: "He who has this absolute purity enters gradually into the True Tao." And finally, the title of Tennyson's poem is an almost literal translation of the Chinese phrase applied to Lao-tse, "the venerable philosopher."¹

So much for Tennyson's reading, but no mystic ever becomes one through reading mystical writers. The mystic becomes a mystic only through an experience.²

Previously to discussing Tennyson's reading, we had been considering the Divine Immanence. An inevitable corollary of the Immanence is the divine nature of man and his essential unity with God. Dean Inge says: "The

second proposition is that, since we can only know what is akin to ourselves, man, in order to know God, must be a partaker of the Divine nature."

And later, speaking of the doctrine of Immanence, he says: "According to this theory, we are subsidiary members of an all-embracing organism." Plotinus also has the same thought. Tennyson made use of this idea repeatedly in his conversation and in his writings.

"He held that there is an intimate connection between the human soul and the Divine, and that each individual will has a spiritual and eternal significance with relation to other individual wills as well as to the Supreme and Eternal Will."³

As a result of this divinity of the human soul, the mystic longs for a more complete and continuous realization of God. To him such realization is more precious than any earthly treasure. This longing is the *mumuksha* of the Hindu mystic. It was very strong in Tennyson. This desire and the conviction of the Divine Immanence alone are sufficient to class him among the mystics.

"My most passionate desire," he once said, "is to have a clearer and fuller vision of God. The soul seems to me to be one with God, how, I cannot tell. I can sympathize with God in my poor little way."⁴

This thought is fundamental in some of his greatest poems, for example, "Crossing the Bar." He

was frequently asked who was meant by the "Pilot." He would reply that it was the Divine. Then he would add: "The Pilot has been on board all the time, but in the dark I have not seen Him."¹

EMPHASIS ON THE VIRTUOUS LIFE.

Every mystic, whether philosopher or poet, has insisted on a process of purification before the soul can attain to union with the Divine. The philosopher is likely to be more logical and comprehensive in his requirements, for his ethical teachings are usually based on knowledge, whereas the mystic poet, in his choice of virtues, is usually guided only by his feelings or experience. Plotinus tells us why this purification is necessary.

"Their [the virtues] chief value is to teach us the meaning of order and limitation, which are qualities belonging to the Divine Nature."

"This," says Dean Inge, "is a very valuable thought, for it contradicts that aberration of Mysticism which calls God the Infinite, and thinks of him as the indefinite, dissolving all distinction in the abyss of bare indetermination."²

Dr. Spurgeon, in her discussion of William Law, is a little more explicit in this matter of purification: "Self-denial, or mortification of the flesh, is not a thing imposed upon us by the mere Will of God: considered in themselves they have nothing of goodness or holiness, but they have

their ground and reason in the nature of the thing, and are as absolutely necessary to make way for the new birth as the death of the husk and gross parts of the grain is necessary to make way for its vegetable life."³

Of all the English poets Wordsworth is, perhaps, most like the mystic philosopher in this respect. But, generally speaking, the mystic poet stresses his favorite virtue—the one through which he attained his own illumination. Blake did not think much of inhibitions; he insisted on the positive qualities of love and understanding as discerned through that sympathetic insight which he called "imagination." Browning regarded love as all-important. Tennyson emphasizes humility, love, and faith, but especially faith.

His insistence on humility is more noticeable in his conversations than in his writings. The poet himself was a very modest man. Although he was pained by some of the boisterous ridiculing of his early work, he always welcomed sympathetic criticism like that of Spedding and Hallam, however severe. And flattery was positively painful to him—"makes me sick," he would say. He once wrote to Henry Van Dyke: "I think it wisest for a man to do his work in the world as quietly and as well as he can, without much heeding the praise or dispraise."

Hallam Tennyson tells us that his father "invariably believed that humility is the only true attitude of the human soul." How clearly he discerned the mystic

¹ *The New International Encyclopedia*, Vol. XVIII.

² Spurgeon, C. F. E., *Mysticism in English Literature*, p. 85.

³ *Alfred Lord Tennyson: A Memoir*, Vol. I, p. 319.

⁴ *Ibid.*

¹ Tennyson, Hallam, *The Life and Works of Alfred Lord Tennyson*, Introduction, p. liv.

² Inge, W. R., *Christian Mysticism*, p. 10.

³ Spurgeon, *Mysticism in English Literature*, p. 97.

reason for humility is not stated, but he probably had some comprehension of it, for on one occasion, after urging the necessity for humility, he added:

Dark is the world to thee; thyself is the reason why.

John S. Hoyland, the Quaker mystic and Platonist, however, has told us very explicitly why humility is necessary. He is commenting on "the most famous single expression of the Socratic doctrine of humility" in the following: "I am better off than he is; for he knows nothing, and thinks that he knows; I neither know nor think that I know." Hoyland then goes on to say:

"Socrates is thus a forerunner of all those whose search for God has brought them, the nearer they come to Him who is their Goal, into a more and more definite realization of their own nothingness, of their own complete unworthiness and inability to comprehend the divine mysteries of goodness, beauty, and love . . . Such humility is the truest and deepest of all humility. It is a genuine Christian thing; for it is an essential element in that childlike attitude which Christ inculcated."

Rabindranath Tagore gives us essentially the same reason.¹

Even more than upon humility did Tennyson insist upon faith. Living in a period of extreme scientific materialism, he felt that humanity's only source of safety was faith in the Unseen. "This is a terrible age of unfaith," he would say. "One can easily lose all belief through giving up the

¹ *Sadhana*, p. 31.

continual thought and care for spiritual things."

Although his faith was of the staunchest, it differed from the ordinary faith of the devotee in two respects: first, it accepted most of the great scientific discoveries of the day, and especially evolution; second, it was a mystic faith: that is, a faith dissociated from the usual religious forms. On the first of these two points Prof. Henry Sidgwick writes, comparing Tennyson's attitude toward Nature with that of Wordsworth:

"Wordsworth's attitude toward Nature was one that, so to say, left Science unregarded: the Nature for which Wordsworth stirred our feelings was Nature as known by simple observation, and interpreted by religious and sympathetic intuition. But for your father [Lord Tennyson] the physical world is always the world as known to us through physical science; the scientific view of it dominates his thoughts about it; and his general acceptance of this view is real and sincere, even when he utters the intensest feeling of its inadequacy to satisfy our deepest needs."

Concerning the formlessness of his faith the Bishop of Ripon writes: "He urged men to 'cling to faith beyond the forms of faith'. But while he did this, he also recognized clearly the importance and value of definitions of truth."

"And thus," continues Hallam Tennyson, "he had sympathy with those who feel that faith is larger and nobler than form, and at the same time he had tenderness and appreciation for those who feel their faith helped by form . . . This faith was to him the breath

of life, and never, I feel, really failed him."

ATTITUDE TOWARD PRE-EXISTENCE

There is one doctrine that Christian mystics are likely to say little about, even when they are persuaded of its truth; that is the doctrine of pre-existence. This is one teaching that orthodox Christianity can find no place for. As Dean Inge says: "The doctrine of pre-existence, which appears in the famous Ode [*Intimations of Immortality*] is one which it has hitherto been impossible to admit into the scheme of Christian beliefs, though many Christian thinkers have dallied with it."

Browning makes some use of it¹ in much the same way that Plato does.² Tennyson is a little more outspoken in his poetry. In his conversations, however, he left no doubt as to his attitude toward the idea. If he was not heartily in favour of it, he, at any rate, was not hostile to it. Moreover, he seemed to hold, not merely to pre-existence, but to a succession of existences—reincarnations—in physical bodies as did Plato, Plotinus, Bruno, and others. On one occasion, when speaking of the mystic Unity, "he said earnestly":

"If the absorption into the Divine in the after life be the creed of some, let them, at all events, allow us many existences of individuality before this absorption;

¹ *Paracelsus*, Act I.

² *Phaedo*.

BELIEF IN HUMAN PERFECTIBILITY

This doctrine of pre-existence is a corollary of the greater doctrine of Divine Union. A second corollary, quite as necessary, is that of the perfectibility of the human soul. If man is destined to union with God, it necessarily follows that he must be in some measure like God. This implies a gradual growth in Godlikeness until the necessary degree of perfection is attained. Perhaps this may be something like what Christ meant in the climax of his "Sermon on the Mount": "Be ye therefore perfect even as your Father in heaven is perfect."

However that may be, Tennyson believed firmly in the ultimate perfection of man, and made frequent use of the idea in his poems. Mankind at present, he says, is only "the herald of a higher race," and is destined to become "the Christ that is to be." In his poem "Maud" he asks, "[Man] now is first, but is he the last?"

"The answer he would give to this query was: 'No, mankind is as yet on one of the lower rungs of the ladder, although every man has, and has had from the beginning, his true and perfect being in the Divine consciousness'."

³ *Alfred Lord Tennyson: A Memoir*, Vol. I, p. 319.

(To be concluded)

BLOOD-GROUPINGS AND RACIAL EVOLUTION

By THÉRÈSE BROSSE, M.D. (PARIS)

What new light does blood-testing throw upon the origin, characterization and distribution of races? Dr. Brosse states the results of a new line of biological research, with startling corroborations from The Secret Doctrine.—ED.

ANTHROPOLOGY, although active as a science for over half a century, concerns itself with little more than the morphological and psychological characters of human races. The developments of ethnology, sociology, palaeontology have only added a few more traits to man's outer frame or milieu. But no really deep biological criteria have so far been found to provide a basis for anthropological conclusions.

Since the war, however, and as usual from an unexpected quarter, research undertaken with the sole view of helping soldiers who had suffered considerable loss of blood opened the door to a deeper understanding of man's bio-chemical constitution. The comparison between the bloods used for transfusion in a larger or smaller number of cases has led to a new approach to the characterization of races and thrown a new light on the problem of their distribution over the earth, and consequently of their historical and evolutionary relationship.

Young as this line of research necessarily remains, and incom-

plete as its results must be for some time, its conclusions are positive enough to be of interest to the Theosophist, whose view of racial evolution they definitely corroborate.

Everyone knows that when blood-transfusion has to be effected, one must avoid possible incompatibility between the blood of the giver and that of the receiver; that whilst the blood of some givers can be injected into the veins of any one without danger, the blood of other givers can only be received by a smaller number of people. Where there is agreement between the serums of giver and receiver, the injected blood mixes and flows with the other, replenishing the circulatory system, and no coagulation occurs within the veins. When there is disagreement in the nature of the serums, the giver's blood coagulates the receiver's and death almost certainly results. Research has therefore been undertaken in order to ascertain how many categories of bloods there are, and what relationships exist between them.

1. BLOOD GROUPS

Agglutination has thus been taken as the test of disagreement, non-agglutination as the test of agreement between the bloods of different individuals, and it has been found that from this point of view, all humours fall within four groups, determined by the mutual

action upon each other of two kinds of substances:

1. *Agglutinogens* A and B, fixed on the red corpuscles (in the donor's blood).

2. *Agglutinins* *a* and *b*, dissolved in the serum (in the receiver's blood).

Hence the existence of four groups:

Group A, having agglutinogen A	and Agglutinin <i>b</i> .
" B, "	" B " <i>a</i> .
" AB, "	" A and B and " no agglutinin.
" O, "	" no agglutinogen and agglutinins <i>a</i> and <i>b</i> .

Now as agglutination occurs when an agglutinogen and an agglutinin indicated by the same letter are mixed together, we have in fact the following groupings:

Group O can give to all and only receive from itself (universal donor).

Group AB can receive from all and give to itself alone (universal receiver).

Group A can give to AB and to itself, and receive from itself and O.

Group B can give to AB and to itself, and receive from itself and O.

Different techniques, which are relatively simple, though not yet error-proof, are used to determine these groups. But error can be minimized almost to nothing by meticulous care in the testing.

One further result, not practically useful, but of considerable importance in the domain of comparative biology between man and animals is the following:

A third agglutinogen, C, has been suggested as possible, but this hypothesis has been replaced by that of a likely subdivision of A

into A₁ and A₂, according to the intensity or weakness of its agglutinating power.

2. VARIATION AS TO BLOOD GROUP IN THE SAME INDIVIDUAL

Several authors have stated that under the influence of disease, or of various physical or chemical causes, variation as to blood group might be brought about in a given organism. But a majority of investigators think that the agglutinations obtained, leading to such a statement, have been wrongly interpreted.

Experiments have shown that when red corpuscles of a different group are injected into the blood, the subject's group remains unaffected. After 30 to 100 days, no foreign corpuscles can be found. The experiments have seemed conclusive enough in some countries (Germany for instance) to be accepted as constituting proof in legal cases about disputed fatherhood.

The fixity of red corpuscles as to blood groups is now generally accepted by geneticists, anthropologists, jurists, on the strength of Bernstein's mathematical laws.

3. BLOOD GROUPINGS AND HEREDITY

Specialists accept more and more widely Bernstein's theory as to the incidence of blood grouping on heredity. By the application of mathematical analysis to large numbers, Bernstein has shown that heredity maintains the fixity of the groupings, for properties A and B of the red corpuscles constitute dominant characters subject to Mendel's law. A and B each possess two hereditary factors:

Homozygotes AA and BB,
Heterozygotes AR and BR,

R being a third character, a recessive one, latent in A and B.

Group O has only this R gene and therefore yields only one possibility of combination, *viz.*, RR homozygote.

Group AB has also only one possibility, *viz.*, homozygote AB and is void of any possible latency R.

To sum up, three hereditary factors (genes) A, B, R, correspond to three biochemical races; R being recessive in the Mendelian sense, A and B dominant.

When combined two by two, these genes form 6 genotypes, AB, AA, AR,—BB, BR, RR, which, naturally classed in four groups, give four phenotypes:

RR gives Group O
AA and AR give Group A
BB and BR give Group B
Group AB

4. REPARTITION OF GROUPS IN THE VARIOUS RACES

Systematic research as to blood-groupings was carried on during the war, especially at Salonica,

on hundreds of thousands. It revealed a different proportion of the groups among different peoples, this proportion being found pretty constant in each. Some authors, mostly studying groups A and B, found the following results:

A is dominant in Central and Northern Europe (40% of the four groups), less so in Eastern and Southern Europe.

The Balkans form a transition between Europe and Asia (30 to 40%). The proportion falls below 30% for Hindus and Annam peoples.

B assumes greater importance in Asiatic and African peoples. The English have only 10%, whilst Indian tribes show 60%.

So clearly characteristic of racial constitutions have appeared the A and B factors, that certain authors have called "biochemical index of races" the proportion of A and B, expressed as follows:

A greater than B gives index 1+
A smaller " " 1—

Thus the clear European type would show an index 2+; intermediary types (Russians, Turks, Jews, Spaniards) an index between 2 and 1; the Asiatic-African type a 1—index.

These war-time observations were afterwards found to correspond to real averages, A showing progressive increase towards Western Europe, and B towards Eastern Europe and Asia.

But objections were raised by some on the just ground that no account had been taken of Group O, a variable and sometimes numerous one. Further research in geographically stable locations yielded slightly altered figures.

On the other hand, blood-testing among primitives seems to have discredited the facial index altogether. American Indians of certainly pure race show an absolutely pure O Group. The brown aborigines of Australia only show two groups: O = 46%, A = 34%, so long as they are unmixed with Polynesian tribes. Similarly in populations whose possible crossings have been reduced by isolation (Eskimo, Iceland, Lapland, Malays) group O reaches up to 99%.

Many observations have confirmed these findings: pure individuals show 91.3%. Crossed 64.8% of O. Whilst white Americans only show 45% of O, Yucatan Indians rise to 97.7%.

Group O reaches 35 to 45% in Europe and Africa, and decreases among Hungarians and Gypsies, who are emigrants from Asia, and among Hindus (30%).

As to the AB Group, very low in the majority of peoples (2 to 6%), it only rises exceptionally (Hungarians 12%, Crimeans 10%, Koreans 12%, Japanese 11%, Egyptians 14%, Brazilians 10%). Specialists do not seem to consider this group as having much importance.

These statistics make it clear that in all peoples there is a mixture of the A, B and O factors. In Europe, where no pure races are known, percentages vary, but all three factors are present. These statistics involve more than 400,000 observations and over 400 peoples.

5. THE PROBLEM OF RACE ORIGIN

These mixtures and dovetailings allow of some speculation as to

the origin of the world's present populations. In fact the constancy of group proportions remains absolute in the case of isolated nuclei, showing no tendency to inter-marriage with surrounding peoples, as Germans in Hungary, or the Dutch in Africa; these preserve their European characteristics. When crossings occur, the proportion of groupings is dependent on the degree of crossing.

We have already seen, when mentioning Bernstein's law, that three bloods give various combinations. But statistics enable us to go further.

The O group is never absent whatever the people tested, but A and B may be absent or reduced to a minimum in unmixed tribes.

O, then, would seem to be the fundamental, primitive blood, whilst A and B would be mutational adjuncts, their present dominants possibly diverged by mutation in the course of human history. Besides, the O factor being a Mendelian recessive, even if marriage selection were insured, we should never know whether it has been eliminated altogether, whilst A and B are Mendelian dominants. It can then exist in the latent state and remain so through many generations of A or B peoples.

Moreover, O remains outwardly the more important grouping of mankind, being found in 40% of men. And if we account for its latent state in A and B groups, O would represent 60 to 70% as against 15 to 20% of A, and as many of B.

A classification, if it is to be a *natural* one and of some use, should then take O in certain

account. The majority of authors, in fact, consider O as the oldest, and A and B as later groups formed by mutation, although they evince some embarrassment when they find A and B factors identical with our own in anthropoid apes.

What relation can be found between these blood-groupings and the somatic characters of the human races? Group A more specially represents the mesocephalous and brachycephalous men, with nose and narrow face, of Nordic type; Group B the brachycephalous with broader nose and broader face, of Laplander type; Group O the dolicocephalous and mesocephalous, with nose and very narrow face, of Mediterranean type. And it may be that correlations of this kind might also provide a method for the study of the race origins.

6. COMPARISON OF GROUPINGS IN MAN AND MAMMALS

The four now classical groups are to be found in the anthropoids, four species being tested, namely, chimpanzee, gorilla, orang, gibbon. Groups A and B are particularly apparent. Specialists are therefore satisfied that there is shown between the anthropoids and man an evident blood relationship, confirming the narrow relationship already known to exist from the morphological and organic point of view between mammals and man.

But among the lower apes (Catarrhini of the old continent and Platyrrhini of the new world) the tests have shown widely different results. They do not present the same facts of agglutination, either among themselves,

or with the corresponding human groups. Whilst blood relationship between these monkeys and men is not squarely denied, as Voronoff says, the iso-agglutinins of these lower apes, "similar as they are to those found in man, are not identical."

The same results obtain when all the other mammals are tested (carnivorous, rodents, ungulates, marsupials). There is no agglutination between the serums and blood elements of different species and classes. No relationship is thus shown between the blood of those mammals and that of man. Massive agglutination always occurs when the A and B agglutinogens are mixed with the blood of those species.

Yet another exception must be made with regard to domesticated animals. Among these in fact, in the first place human agglutinogens have been found; in the second place the iso-agglutinations have made it possible to detect several groups within the same species. Among wild mammals, however, agglutination within one species (iso-agglutination) had been found to be less frequent than in man.

There seems to be more homogeneity in the blood of less evolved than in that of more evolved species. It appears that the more extensive crossings and variations which have resulted in our domesticated races are responsible for developing agglutinating factors (agglutinogens and agglutinins) which did not exist in primitive species living in the natural state.

The following figures concerning domesticated animals may be found interesting:

The horse, like man, shows four groups:

A, 32%—B, 16%—AB, 39%—O, 13%.

Moreover, four new types of corpuscles: C, D, E, F, and their opposites in serums c, d, e, f, bring further differentiation. Yet in spite of similarities, the phenomena of agglutination are less intense in the horse than they are in man, and the same animal may change groups after a few weeks.

In the dog, the cat, the donkey, the goat, results are still uncertain. Only three groups can be identified in sheep, pig and ox.

Blood research in animals must therefore be considered as incipient, but there is firm hope that in the course of time, the study of blood groupings may provide useful data on the problem of relationship between man and the animal kingdom, and the delicate and controverted question of the nature of the species and the trend of evolution.

* *

If, now, we confront these experimental data with the indications given in *The Secret Doctrine*, we find both corroborations and discrepancies. The corroborations are startling. According to H.P.B. there remain on our globe practically no pure Third Race population. Our present negroes are hybrids of Lemurians (seventh sub-race) and Atlanteans of the first sub-races. Now according to blood-group research, only one pure blood would be found to exist, and that belongs to the Fourth Race: Eskimos, American Indians. In those the O factor

reigns absolute. In all other races, the three differential factors are mixed in varying proportions.

Wherever a strong admixture of Atlantean blood is known to exist, as in several branches of the Malay group, and in Chileans, factor O is also predominant, with secondary excess of B over A.

In Negroids, factor O still prevails, but the A and B factors are more balanced in the secondary group, B tending to dominate A where Lemurian descent is strongly marked.

Finally, as we come nearer to white races of pure type, factor B is seen to recede, and A and O balance each other, with visible tendency in the fifth sub-race (Anglo-Saxon) to raise A above O. We note that in that Slav group of Central Europe, which is known to have been mixed with Asiatic blood, factor B is accordingly increased. Among Hungarians, Tartars, Siberian Russians, the AB group is particularly numerous, with its maximum in Persia. And all this coincides most satisfactorily with *Secret Doctrine* data. And we may surmise, if the Fourth Race is, as H.P.B. puts it: "the first truly human race," that its blood (O) possesses the basal serum, which can be received by all men without danger.

The results obtained in India, namely a blood formula with B dominant, meaning strong mixture of Lemurian blood, are more disturbing. But one suspects that many of the people tested belong to Dravidians and not to pure Indians, to southern not northern populations. Not without surprise, also, do we see in the Burmese a

pure BO formula, without any A or AB. But some ancient traditions still to be found in Burma might throw light on this fact.

And we can wonder, if the B factor does represent the Third Race, as blood grouping tests seem to indicate, why that factor is so strong in the Baltic Slavs.

Finally, the results obtained with animals are no less striking, and the corroboration they give to that boldest of statements made by H.P.B. concerning the origin of anthropoid apes can be hailed with enthusiasm by Theosophists. According to *The Secret Doctrine* anthropoids are the result of a cross between Third Race men and certain of the higher mammals. Blood tests have shown that of all the sub-human creatures, the anthropoids alone possess the human groupings with any constancy.

We will only mention the deep significance that would also be shown to attach to the fact that three are the hereditary factors in man's blood, and six their combinations. More than number,

symbolism is here involved if one thinks of what blood actually represents in the occultist's conception of the physical body.

The value of research along the lines sketched in this article will escape no scientific mind. Coupled with other techniques—physical, biological and psychological—it can throw the light of science on the problems of sub-human and of human evolution. It is only embryonic so far. The statistics we have used, promising as they are, need to be systematically extended, therefore, checked and *précised*. The Theosophical Society should, it seems, consider it one of its many duties to organize analytical studies within its great synthesis. Blood-testing should, however, remain in the hands of physicians until some scientific organization exists.¹

¹ Dr. Brosse appends the following note: Willingly would we centralize the results of such research, if medical F.T.S. all over the world would undertake it. Please write to the Science Research Group, Société Théosophique de France, 4 Square Rapp, Paris, VII.

Professor Kanga, Editor of the Science section of THE THEOSOPHIST, arranged during December for a group of scientists at Adyar Headquarters and the University of Madras to collaborate with Dr. Brosse on her arrival at Adyar. A note on her qualifications appears on page 393 of this issue.

SPIRITUAL EVOLUTION

BY PROF. J. E. MARCAULT

A Public Lecture delivered at The European Congress, Amsterdam, July 26th, 1935.

THE present crisis is more than a complex of economic and therefore political difficulties. Deep fundamental changes are happening, have happened ever since the last quarter of the last century, within the minds and the institutions of the human race. Visibly this is a time of transition, when civilization is passing from one era into another. In Theosophical terminology, that is, in terms of spiritual evolution, we should say that the consciousness of the race is passing, in a growing number of its members, from the Higher Mind level, from a level at which it knows itself as a Spiritual Ego, and its relationship with other Egos as a democracy, to a level at which it knows itself as the light and life of the mind, as intelligence proper, over and above and within these social relationships. In other words, we are passing from a social into a spiritually individualistic era. It is easy to show this if we examine the various lines of human expression and progress.

In *politics*, where the recognition of individual rights has already gone a long way, and democracy, including women and men, has almost everywhere established itself on the ruins of monarchies, we recognize these rights even beyond the bounds of the nation; we have proclaimed the rights of oppressed

minorities to the nationality of their choice. The reprobation which attends imperialistic intentions is no longer that of envy, jealousy, or thwarted interests; it is that of awakened political conscience.

In *economics*, capital is no longer the axis of the economic world; nor is labour, its corollary. The satisfaction of the needs of life no longer depends on the activity of capital to be generously supplied if the capital has a large income, and scantily provided if the income of capital is small. The rights of individual life are now absolute. Whether capital and labour are active or unemployed, national economy must adapt itself to individual needs; individual rights surpass the rights of economic institutions.

In *religion*, we can safely affirm that the rights of the individual conscience are recognized over and above those of religious institutions, churches and creeds. Who would nowadays accept condemnation to any kind of punishment for dogmatic reasons?

In *art*, are not the rights of the individual artist affirmed as above the rights of objective reality and of aesthetic rules? Impressionism, that is, the right to personal vision as the criterion of art, has blossomed into unrestrained individualism.

In *education*, the collective or mass methods of teaching are everywhere being gradually replaced by individual methods. The culture of the past as an institution loses its absoluteness, the rights of the individual child to the education of its own uniqueness are proclaimed over and against the rights of culture.

But it is in *science*, and especially in the science of man, which must stand as the fundamental basis for all the other changes, that the transition age is easiest to describe. Psychology has discovered, within the faculties that are common to all men, the intelligence which uses those faculties and is individually different in each, in fact is the individual himself. It has devised methods to measure those differences, and expresses them in terms of evolution, as differences in mental age. The psychoanalytical school studies the relationships between this individual, dynamic intelligence, and its still unconscious faculties. It is on this scientific recognition of difference among intellectual levels that the new methods in education are based. All schools of psychology have passed from the sociological to an individualistic outlook. And what can we call this intelligence, which we see ascending from birth to adult age, the ladder of its faculties, unless we call it spiritual? For obviously it is not the faculties it masters and uses, any more than the angel ascending Jacob's ladder can be identified with the ladder.

We can even pass from the science of man to the natural sciences. Just as our time discovers the conscious individual energy

within the faculties of man, so it discovers the physical energy within the atoms of substance. And as it discovers life, it discovers its history, and calls it evolution, an evolution now conceived of as vitalistic, no longer as formal.

It seems clear, then, that the whole of civilization is now reflecting a new level of consciousness, and it is also clear that the crisis from which we are suffering is due to the conflict between the new era and the old era, between variation and heredity; in economics and politics, between realism, *i.e.*, adaptation to new and irrevocable conditions which evolution has brought, and conservatism, *i.e.*, an attempt to return to the old order.

But if civilization is organizing itself on individual rights rather than on the rights of institutions, what individual rights must we have in mind? Material rights, *i.e.*, the right to food and games alone, or shall we, with psychology, understand them as spiritual rights, *i.e.*, the rights of every man and child of man to the fullest possible development of all the spiritual powers present in him? It means, then, that the democracy based on the recognition of mere rights shall be a spiritual, not only a political or an economic democracy, and that the Governments presiding over such democracies shall be composed of spiritual, not only of political or of economic experts. For if political democracy means the recognition of political rights, and economic democracy that of economic rights, the recognition of spiritual rights must needs be called spiritual democracy.

Such is the régime towards which we are evolving. But if the spiritual life of man (or intelligence) is subject to evolution, then the problem of spiritual evolution must come to the foreground of our preoccupation. Let us then turn to a closer consideration of this problem, and first of all let us see what modern psychology has to say concerning it: Modern psychology does not propose any solution for this problem, but it sees it and puts it very clearly. For it is clear that the ascension of the individual consciousness on the ladder of its faculties, determining the mental age of each, is a fact of evolution and not of growth alone. In the sub-human Kingdoms we find the same evolution and the same ladders, but each rung of the ladder is a species of plants or an animal species, and evolution proceeds from one species to another species: that is why all the animals within the same species grow to the specific type, and having reached it stop, and do not evolve. Let new characters of life, not manifest in the earlier species, pass on into objective manifestation, and there is a new species, a new rung of the ladder, whose totality represents the whole Kingdom, and each rung, as already said, a species.

In man, however, we have the whole ladder in each individual. And we find the ascension from rung to rung, which is evolution below man, taking place in each individual; each ascending at his own rate, each stopping when his powers of ascension stop, determining his mental age, and his spiritual stature. Evolution is there

fore individual in man, and the differences of mental age, which psychology measures, are differences in spiritual evolution. Whence and why those differences from child to child and from man to man, psychology does not tell us; for these differences appear from birth, exist at birth already, and to explain them would mean passing beyond birth into prenatal causes.

Now we can pass beyond birth into prenatal causes in two directions. Physical heredity cannot be denied; but physical heredity comes from the plant kingdom and, annexed by the animal psyche and preserved in the human frame as a basis for the manifestation of animal and human characters, remains at the plant or biological level in us. Physical generation has remained unchanged from the plant to man and still belongs to the plant in man. We cannot therefore trace spiritual heredity to that. Nor can we trace the heredity of our spiritual powers to the animal in us. Psychic heredity we also have, that of ideas and feelings; they are transmitted to us from our social environment as we grow in the family and in our social group, and have to do with the levels of faculty which the spiritual self ascends. Through these we commune with our fellows as the sharers of the same instincts and react similarly to the same situations.

But the ascending power and its rate of ascent cannot be referred to social heredity any more than to physical heredity, and that intelligence which masters its level of faculty is the evolving individual, the spiritual self. Spiritual heredity must therefore be individual,

as is shown by its appearing from birth different in power and in rate of growth in each child. That individual self must therefore have itself acquired what powers it possesses, and must depend on itself alone for spiritual variation. Where that acquisition has taken place before birth, where it still takes place after death, psychology cannot scientifically say. But this much it does say: that within the contribution of physical (*i.e.*, vegetable and psychic) or social (*i.e.*, animal) heredity (the family and the nation), the spiritual self of each man evolves individually, and is its own heir for the spiritual powers it possesses, or is in process of acquiring for future progress.

This problem of spiritual evolution, however, is no new problem, except in our Christian civilization, and even there it is no alien; for ancient religions and primitive Christianity did put it clearly, and propose a solution for it. In hellenized Palestine where Christianity began and developed, the conception of man which modern psychology brings forward as a result of its experimental investigations as conscious intelligence, was also indicated as the true one: "the whole man in you," says St. Paul, "body, soul and spirit." And that spiritual self which is the true man, Christ in us, evolves: "it is first a child and the milk of spiritual instruction is given to it. Then it is an adult, and the meat of spiritual teaching is given to it; finally it reaches the full Nature of Christ," the first-born, and the prototype, of all the human brethren. And the same hellenistic Theosophical view of man, together

with Theosophical thought the world over added as an explanation of the spiritual evolution, thus affirmed that the spiritual self, having evolved in other bodies and in other races earlier, came for each new life to that family and that race which could bring to it, as body and as culture, the heredities corresponding to its spiritual past; and thus the same immortal Ego passed from race to race and from level to level in the same race, until it reached the full Nature of Christ, the perfect man, and could enter, with all the human Christs, the superhuman Kingdom. Metempsychosis or reincarnation is the method of spiritual evolution.

But as the primitive Church in hellenistic lands had accepted the Theosophy of Greece, so did the Church of Rome accept the non-theosophical psychology and philosophy of Rome. Man's trinity—body, soul and spirit, was replaced by the duality—body and soul, and having imposed it, from Nicaea onwards, upon the whole Christian world, Christianity henceforth lost the notion of evolution for the spiritual self of man. Creation replaced evolution, creation for atoms, for plants, for animals, for the souls of men. Atonement replaced individual progress, and Christian philosophy embarked on a tempestuous sea, tossed hither and thither between the experience of the spiritual life which the mystics could not help making, and the dogmas of the Church denying the distinction of soul and spirit: "What I am going to say will seem no doubt an extravagance," says St. Theresa, "and yet it is true. Although the soul

evidently, is one, yet some experiences make it plain that soul and spirit are two."

And confronted with the differences in spiritual evolution which the social scale reveals, from the primitive and the criminal up to the genius, the sage, the saint, Christian philosophers find it difficult indeed to reconcile the identical spirituality of created souls as they leave the bosom of God with the different conditions to which they are submitted down here, and a sadly disordered Creation they make of it, where the divine attributes of Power, Wisdom and Love are singularly at variance in their action.

Yet science, in contradiction with Christian tradition, does discover order in the natural world, and that order is evolution. Plant and animal species are not separately created by distinct acts of God's will; they evolve the one from the other, and life ascends the ladder rung by rung, unfolding by orderly degrees the characters it contains from the first. Even the atoms of substance are the products of the evolution of physical energy. And the very Church which in 1871 condemned evolution in a notorious Encyclic Letter, today authorizes the publication of books in which the world in evolution is extolled as far worthier of God's Wisdom and Power and Love than a world of detailed Creation.

Christian Churches, however, still deny the duality of soul and spirit in man and the orderly process of evolution for the spiritual self of man.

But science, as we have shown, pursues its dispassionate study into

the realm of man's consciousness. It rediscovers the spiritual, evolving self as distinct from the psychic functions it has received from the animal and used for its own progress. It measures the individual differences of spiritual stature between men; it must ascribe them to evolution, to individual evolution.

Is it, then, absurd to suppose that religion and philosophy will now be led to accept the Theosophical solution of this problem as a hypothesis that explains the facts of structure and evolution which psychology is making evident today in the spiritual life of man? Nay, such a hypothesis is a necessity; no other theory than reincarnation will cover the facts of individual differences due to evolution and appearing from birth; no other theory can satisfactorily explain the rights of the individual citizen to spiritual autonomy and education. The problem of spiritual evolution is the most essential problem of the democracy of spiritual rights which must fulfil the mission of Christianity towards man and follow the democracy of rights political and economic.

But psychology tells us more—that there is individual evolution of the spiritual man—its individualism includes, does not exclude, the social. Psychology shows us that the law according to which all individual evolution progresses is social, is the law of Brotherhood. No man can rise to a higher level in consciousness except under the inspiration and within the experience of another man, living normally at that higher level. Because

he, the elder brother, lives there, he stirs to activity the same level in us; we feel that activity, it inspires us where we are, we aspire to it, make efforts towards it, and finally live there also naturally. The social ladder is a ladder of spiritual degrees, and a ladder of active, of unconscious or conscious Brotherhood. We cannot help it; if under the inspiration of a nobler one we become nobler ourselves, those depending on us for their inspiration tend to greater nobility also. The geniuses and the saints are the inspirers of the whole social group. And at the beginning of all the new Eras, there are Elder Brothers of the whole human race, Supermen or Masters, as we call Them, through whose inspiration and within whose experience, the whole of mankind will reach the successive levels of human evolution. They are in human history the promise and the guarantee that we shall one day know all, love all, serve all.

It is according to that law of Brotherhood that we must have at the head of our social life the governments we deserve: political experts and economic experts, if the main reality of our social life is political and economic. But if we know the main reality of human life to be spiritual, then we must have Governments of spiritual ex-

perts, and the main function of Government becomes the organization of social conditions for the general satisfaction of rights not merely political and economic, but spiritual. The essential function of Government is the help given by wisdom to growth, and that is understood in the broadest sense of the word *Education*.

Peace that is only political or economic peace is an illusion. Nations and individuals will know true Peace only when they see the human world as a field for the evolution of the spiritual life, for the education of that which is universal in every one of us. Races and nations are thus viewed as classes in a school, where all men spend some time learning special lessons, to pass on to other nations for learning other lessons, under the visible or invisible guidance of the Masters of the whole school, the Educators of the human race who found and inspire human civilizations. Under the compelling force of Evolution, and in spite of efforts to return to the lower ease of past levels, we are coming to such a view. So there is hope of true Peace. For only when the whole man is being educated in all men can the disorders of mankind cease, and the ordered Brotherhood of Humanity begin.

THE CALL OF THE NEW AGE

From Dr. Arundale's book *Freedom and Friendship*,
one of his Diamond Jubilee trilogy.

What is the great Call of Theosophy and The Theosophical Society to the individual and to the world?

It is fundamentally a Call to Self-Realization.

It is a Call to achieve the Sunrise and to move onwards to the Fruition of Light out of Darkness and from the Dawn.

It is a Call, in the splendid words of Walt Whitman, "to each and everyone to send forth from himself the Sunrise, so that he may 'ascend dazzling and tremendous as the Sun'."

It is thus a Call to the Sun in each individual life to shine more and more unto His perfect shining through body, through feelings and emotions, through the mind, and through all other forms of consciousness. Still do the world and the individual see as through a glass darkly. Theosophy and The Theosophical Society call them to see face to face.

It is a Call to break loose from the slavery of Ignorance and to enter the Freedom of Truth: ceaselessly to disturb the inertia of Ignorance in the power of the shattering rays of Wisdom's divine Restlessness.

It is a Call to fulfil Hope, Belief, Authority, through the Experience of Truth.

It is a Call to know, declaring that no knowledge can ever be ultimately out of reach, for Man is God.

It is a Call to dare, declaring that the noblest fruits of achievement are to the daring alone.

It is a Call to Friendship and to Freedom, to Truth and to Understanding.

It is a Call to Happiness, to Peace, to Wonder, to Reverence, to Thanksgiving, to Search : to play on the sea-shore of Truth, in the imagery of Isaac Newton, seeking and finding pebbles of increasing beauty, shells of increasing grace, whilst the great Ocean of Truth, lying undiscovered, is before us, calling for discovery.

It is a Call to the knowledge that in the seed lies the origin of all Life : in the unfolding bud is revealed the way of all Life : in the flower, the flower that never dies but ever grows in majesty and fragrance, is portrayed the destiny of all Life.

It is a Call to know that Love and Justice are in fact triumphant everywhere and in all, though to Ignorance Life often seems desolate for lack of them.

It is a Call to know that Death is a fulfilment of Life, and that through death after death and life after life individuality ascends to an ever-increasing adjustment of the less to the more, of form to Life's Divinity.

It is a Call to be for ever sure that even in the darkest adversity dwells the unconquerable light of strong Deliverance.

It is a Call to perceive the many in the One and the One in the many : to know that the luxuriant Rainbow of the world's profusion of diversities is but the shining of the Universal Sun through the waters of His manifestation. An infinite Diversity lives and moves and has its being within an all-enfolding Unity.

It is a Call to Creativeness, to a Joie de Vivre, to an Elan Vital, to a spirit of Adventure, of Great Purposes, of Leadership, and, if occasion demands, of Loneliness, for Causes the world may still despise, reject and persecute.

It is a Call to Beautiful Living, to Reverent Living, to Compassionate Living, to Generous Living, to Harmless Living, to Courageous and, on due occasion, to Dangerous Living.

It is a Call to kindly Laughter, to Poise, to Light-heartedness, to Refinement, to Loyalty, to Simplicity.

It is a Call to Individual Uniqueness, to deep and purposeful Self-Understanding, to Self-Fulfilment on the Pathway of Evolution through Self-Discovery, through Self-Expression, through Self-Sacrifice, through Self-Surrender, to Self-Realization : deterred neither by obstacles, nor by Death, nor by Crucifixions, nor by Time.

It is a Call to the Peace that passeth Understanding, to the Power that cherisheth all things, to the Wisdom that maketh all ways straight, to the Freedom that ever leadeth to the Light, to the Friendship that ever summoneth out of Loneliness.

It is a Call to the few to tread the Straight but Narrow and Dangerous Way which leads to the direct and conscious service of the Company of Just Men made Perfect, the Company of the Elder Brethren of our World, its Inner Government.

WATCH-PHRASES FOR 1936

Think Theosophically Ahead

Win the World to Theosophy

TODAY AND TOMORROW

SCRIABINE AND DELVILLE

THE Paragraph in "Entre Nous" in the September number of THE THEOSOPHIST "Setting Theosophy to Music" brought back to my mind an occasion in 1925 when Mrs. Cousins and I visited the home of Jean Delville, the great Belgian painter, in the suburbs of Brussels, and heard a lecture in Theosophical and art history which I think I can recall with almost complete accuracy, writes Dr. James H. Cousins.

When Scriabine was a very young man, already noted as a composer and pianist, he went to Brussels, and there, among the younger group of artists in various mediums, he met Jean Delville. The two were attracted to one another. Scriabine noticed something in Delville that he himself lacked. Delville had certainty in his atmosphere: Scriabine was groping towards some kind of comprehension of life. He asked Delville, in the same room where we heard the story, what was behind his attitude to life, and now he, the questioner, could reach a similar attitude. Delville produced two large volumes and put them before Scriabine. "Read these—and then set them to music," he said. Scriabine read the books—*The Secret Doctrine*. He went on fire with their revelation. The result was his immortal masterpiece, "Prometheus." In 1932 I heard this marvellous musical expression of spiritual realization and joy played by the Chicago Symphony Orchestra, and had the delight of watching the vast audience reading long and sympathetically written notes telling of Scriabine's interest in Theosophy and expounding its main teachings as a clue to the Symphony. While Scriabine composed the Symphony, he came excitedly at intervals into Delville's drawing-room and played for the painter the musical ideas that were crowding in on him. At the same time Delville painted his wonderful picture of Prometheus falling from the sky with the gift of fire for the earth. He

showed us the great canvas in his studio. It almost came to India.

No art, in my opinion, can come near expressing perfectly the idea or impulse that inspires the expression. But any art-expression of verity fills the atmosphere of its expressional medium with "whispers and shadows," overtones and undertones of reality, that expand and intensify the significance of the immediate expression. Some can only hear what is played or see what is painted or read what is written. The Young American girl referred to in the note on "Setting Theosophy to Music" was able to catch the murmurs of what AE has called "the oracles from the psyche." This is the mystical element in all the arts. Certain of the poets are rich in it. A study of world poetry from this point of view would produce remarkable results.

A SHEPHERD'S VISION

Mme. Eugenia Vasilescu, General Secretary for Rumania, writes from Bucharest:

The whole country is commenting on the vision of a shepherd from Maglav (Rumania) and the results of this vision on his environment. The news was first received very critically both by the Church and the Press, but after closer inquiry the Church rallied to him and for nearly a month the whole Press has been writing pages about this event. People from all over the country come to hear and see the man.

The shepherd, whose name is Petre Lupu, is a very religious man and is well known in the village for his good heart, honesty and his love for animals, but also for his inability to express himself, which made him an object of ridicule.

On a Friday, a day when he always abstains from food, going to join his flock on the hill, he says he had a vision near the forest. A shining creature appeared and asked him to go and tell the people in his village to change their ways, to attend the church service and drop bad

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habits such as lying and stealing. As he knew he would be laughed at and nobody would trust his words, he could not decide to fulfil the order. The following Friday he saw the vision once more and still could not take upon himself to speak. On the third Friday the vision went with him up to his flock, continuing to speak to him, and he was heard speaking by the other shepherds. Petre Lupu went at last to the priest of the parish and told him all about the vision and the message. The priest, who knew that he had never lied and that he was above the suspicion of fraud, imparted the message to his parishioners.

Crowds began to gather at Maglav to hear the "man who spoke with God." Petre Lupu does not say it was God, he simply describes the vision as a "shining old man" with blue eyes, white hair and a beard which covered all his body so that only the feet were visible. On the back he had two protuberances which Lupu cannot explain. The figure did not touch earth but planed three feet above it. The vision was accompanied by a strong scent which Lupu could not define because he "never met a flower with such an exquisite smell." Then the parish priest brought him a piece of myrrh and he recognized the smell. It is remarkable that now he can address the large crowds that gather to hear him. On the 28th of July the crowd was estimated at 60,000 men; they came in carriages, in cars or on horseback and formed an immense camp.

Petre Lupu is expressing himself in very plain words, relating how he saw the vision and enjoining people to pledge themselves to go to church and never steal, lie or abuse animals any more. Although he does not speak loud, everybody can hear him, even those at the far end of the camp. A priest, who spoke directly after him and who is a skilled preacher with a powerful voice, accustomed to addressing large audiences, was scarcely heard. In spite of large crowds gathering there, no accidents are recorded; all lost objects, even large sums of money, have been found and restored to their owners.

Lupu seems to have also the power of clairvoyance: a woman lost her child in the crowd and came crying to him. He

recollected and then told her the child was in a certain place in the forest sitting on the ground. She went and found her child exactly as he told her.

The whole appearance of Lupu is very modest. He declares he is not a saint, as he is often called, but a man like any other. As an old crippled woman was brought to him to be cured, he said he had no such power, but that her prayers could cure her, and asked those present to join in her prayers and the woman was cured. Many other illnesses have been cured on the spot where the vision appeared and Maglav is on the way to becoming a second Lourdes.

It is characteristic that at first the Press covered the whole event with ridicule, but, sending reporters to the spot, suddenly changed its attitude. All reporters say that it is impossible to consider Petre Lupu as a cheat: he is the personification of ingenuousness and purity. At the suggestion that he must be insane, he was submitted to a medical examination which proved that he is perfectly sane. The most impressive feature, perhaps, is the tremendous change in the whole district: life-long enemies have made peace, bad words are no more to be heard, people do not quarrel any more, even hopeless rascals have turned good.

PHYSICIANS AND SPIRITUAL HEALING

We learn that a great forward step in the use of spiritual healing has taken place in England. On an estate in Dorset a home for spiritual healing is about to be established, and physicians are greatly interested in the experiment. The event is announced by the Bishop of Salisbury, Dr. St. Clair Donaldson, who says the experiment may prove to be a "treasure beyond price to the spiritual riches of the church."

The latest up-to-date methods of medical healing are to be united with all that is known of spiritual healing.

Mr. George Bernard Shaw commented: "I think this shows a very welcome advance on the part of the medical world. They have far too long treated the body as if it were a block of wood."

ANALYTICAL PSYCHOLOGY: WHITHER?

By L. J. BENDIT

I—"WHITE" AND "BLACK" ANALYSIS

I WISH that one could get away from any name connected with or suggesting the term "psycho-analysis," or "analytical psychology." For the former, in particular, and the latter, by reflection, have become associated in the minds of many people with outrageous and unpleasant ideas, suggesting a mixture of scabrous and pornographic thought, demoralization, charlatanry and more or less shady magic; as also an aesthetic recoil from a thing which makes everything we have been used to consider beautiful and lovely into something ugly and morbid at heart.

It is true that there are some who use the name for their practice, of whom these things may be said: from being passable, if disgruntled people, they have, seemingly, become free, but quite devoid of decency and morality. Yet the great movement which has grown on the foundations laid by Freud has many ramifications, some of which, certainly, are unhealthy, but some of which, also, lead from the treatment of the diseased mind straight to the realm which is covered by yoga, mysticism, and all other forms of self-realization and self-perfection. The bridge between Freud and religion is being

rapidly built, among others, by Carl Jung, of Zürich: whatever one may think of his method from the viewpoint of therapy, his philosophy is one which must appeal to the practical mystic, and especially to the Theosophist of today. He says, in *Modern Man in Search of a Soul*: "Analytical psychology is no longer bound to the consulting-room of the doctor; its chains have been severed. We might say that it transcends itself, and now advances to fill that void which hitherto has marked the psychic insufficiency of western culture as compared with that of the East. We Occidentals had learnt to tame and subject the psyche, but we knew nothing of its methodical development and functions. . . . When we reach a higher cultural level, we must forego compulsion and turn to self-development."

Here we have "orthodoxy" speaking in the figure of the founder of one of the greatest of the schools of modern psychology. We may also point to Miss Geraldine Coster's book *Yoga and Western Psychology* as showing the great similarity between the two systems. And further, one may claim that Mr. Krishnamurti's philosophy is no less than a transcendental

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apothecosis and climax of the movement, in which science is still groping, to find Truth within the individual by a method of questioning, doubting, and analyzing his experiences, beliefs and feelings.

Thus while analytical psychology is still, in one aspect, a therapeutic method for the sick, if we follow it up, we must see it as far more than this—as a world-force of a mystical and, in the etymological sense of the word, religious nature. Modern man is, indeed, in search of a soul, and is beginning to find it within himself.

If one wishes to understand the analytical movement in self-knowledge, one must consider first the world into which it was born. It came at the end of an age in which the science of objective observation had been developed in the western world, and had almost taken the place of religion. Rationalism, materialism, and the belief that the only truth was what could be weighed, measured, and seen, had largely ousted the old, irrational creeds—and man was not satisfied: he had not found truth in the objective world; material science either ignored or denied the very existence of the subjective world, of spiritual forces, of the intimate things which, despite the weight of cut-and-dried formulae, nevertheless refused to die, and kept up an undertone of yearning, of desire for beauty and finer understanding than mere extraverted and objective observation could give.

It was only natural, then, that the pendulum should swing in the other direction; that, from the objective, the attention of people

should become directed towards the subjective; that, using the scientific method, they should begin to study themselves, as it were, from within; and that, when Freud first made clear a doctrine of the mind which postulated that behind the flow of images on the screen of consciousness there lay a vast and elaborate mechanism for causing and projecting those images, thinkers should at once have seized upon his ideas, and elaborated them.

In studying the processes of the mind as discovered in analyzing patients, Theosophy offers a very useful interpretation of many points; and a comparison between the two makes a fascinating study. All the more so, as the Theosophical scheme of planes, bodies, and the like, seems hitherto to have been concerned mostly with the *anatomy* of these; while analysis shows us how the mechanism actually *works*: its *physiology*, or *function*, as far as the lower "personal" levels of it are concerned. And the analysand, if he grasps the anatomical scheme, as he goes through his analysis, can actually experience something of the inter-workings of life at the various levels in himself.

Thus, psycho-analysis benefits from a Theosophical study of it; while the individual Theosophist gains much from an understanding of analytical philosophy (even without having to go deeply into self-analysis), as the analytical attitude towards himself and his problems can be of great value to him in his work, as well as in his relations to others.

The question presents itself as to why so many people are afraid of

the very word "psycho-analysis"; and why is it so much misunderstood? One reason is because they know that psycho-analysis shows people to themselves *as they are*, and not as they think themselves: a most rude shock to many—although they may later come to realize that, at the bottom, they are really much better and more intelligent people than they thought.

Another and perhaps more important reason is that they have seen disasters occur, unhappy, though decently behaved people, turned into libertines and sensualists without moral sense.

There is a reason for this: just as in yoga we have "white" yoga and "black," so we have a form of psycho-analysis which can lead man on to greater spirituality, and another which is quite definitely retrograde and anti-evolutionary. And, just as it takes great discrimination to tell *black* from *white* yoga, so is it with analysis.

To make this clear, let us pause for a moment and consider what man is, and what is the direction of his evolution.

As life passes from mineral to plant, animal, man and Master, each kingdom may be taken to represent the chief development of a certain stage of consciousness, to be achieved before the next kingdom is reached. Mineral and plant perfect form. Animal *dharma* is the development of instinct—that is, astral faculties. Man should develop mind (first lower, then higher *manas*) and Spirit before he passes beyond humanity.

"Individualization" *begins* at the junction between the animal and human kingdoms; but it is

only *completed* at the fifth Initiation. Between these two points each man can roam backwards or forwards—the latter, as far as he has developed the power so to do. It is a truism to point out how much even civilized man has still in him of animal-man, ready to spring into activity, given the chance, and acting as a constant brake against his attempts to fly into Union and Liberation: all religion, yoga, and aspiration are methods of satisfying the urge to control, master, and rule the animal in him—not by crushing it, but by "breaking it in," like a horse, so that its powers are at his command at all levels.

In the animal kingdom, the freer and fuller the instinctive life, the better the animal. In the human kingdom, the powers acquired by the animal should, theoretically, be available for use by the higher aspects which differentiate man from the animal. Unfortunately, man has a mind as yet imperfectly developed, and he seems to have lost sight of the proper place of instinct. He often uses his mind to try and crush his instinctual life, or else to distort and rationalize it in an attempt to adapt it to his little knowledge. The result is chaos, disharmony, dis-ease, lack of integration, both in himself as individual and in the society which is his world.

Analysis arises—it says: "You have instincts; these instincts are being misused. They must be set free."

"Black" analysis goes so far, and sets to work, with dire results if carried far, yet with good results if it only touches the surface: many

symptoms are cured, as a rule, by a measure of release, and long before dangerous levels are touched upon. So that even by its results one cannot always be certain whether the analyst is working on right or wrong lines.

"White" analysis adds to the above: "True. But as you are no longer animal, the freedom of these instincts must be such as harmonizes with that Spirit in yourself which makes you different from the animal. But the first step to doing this is to undo the distortion which you have placed upon instinct, so that you have it free and straight for your use." Whence the apparent and superficial similarity between the "black" and the "white."

To put the matter briefly, "black" analysis emphasizes the animal and takes the patient back on the evolutionary path, while "white" analysis helps to set his energies free to progress towards his inevitable destiny and goal, whether we call that goal Liberation, Masterhood, or Nirvana.

It is especially in the sphere of sex that the two kinds can be distinguished. For certain analysts affirm that no man or woman can live a free and full life without physical sex experience: else must he or she be more or less neurotic. Whence they urge their patients to find sex life at all costs and regardless of circumstances: they encourage lust and fail to appreciate

the difference between lust and love. The "white" analyst, however, recognizes, paraphrasing Dr. J. A. Hadfield's "lust without love is sin," that love can exist and be fulfilled without sexual expression. Sex is recognized to be like the other instincts, and to need to be consciously accepted by the individual; but, like the other instincts, it, too, must subserve the higher spiritual urges in man.

One is reminded of a saying of Lao Tze, or one of his disciples: "Do whatever you want to do; but learn to want the things which are right." "Black" analysis quotes the first clause only. "White" analysis adds the second to the first.

One must further consider where analysis fails. As with yoga, one reason is that a flawed vessel cannot stand the strain involved in the re-making; it may crack and add one more wreck to those which strew the Path. But, more often, it is a matter of a patient, aware of certain symptoms which disable him more or less from leading a normal life, and who does not wish to go further than is necessary to give him some measure of relief: he remains half-baked, relieved of his fears, but perhaps still retaining many undesirable characteristics, and is classed by those who do not know enough of the case as a failure of the method; whereas the failure, if any, really lies with the individual himself.

(To be continued)

WHERE THEOSOPHY AND SCIENCE MEET

ARYAN ORIGINS

By V. WALLACE SLATER¹

THE publicity given to the theory, advanced by some archaeologists, that Europe was the home of the Aryans has raised the question as to how this can be reconciled with the Theosophical idea that the Aryan root-race migrated from Manoa in Central Asia, Manoa being located at the east end of the Tarim Basin in the vicinity of Lob Nor.

In the first place it should be noted that the date of the migrations from Central Asia of the 4th and 5th sub-races, Keltic and Jordic, given by occultists is B.C. 3,000.² The scientific theories on the other hand do not in general go any further back than B.C. 3,000 for the source of the Aryans. This means that between B.C. 20,000 and B.C. 3,000 there was ample time for the original lines to have been considerably tangled by race-mingling, so that ideas, *e.g.*, languages, which originally moved from East to West, may later have reflected back and appear to have moved from West to East. By similar process we find Americanisms in use in England at the

¹ In association with the Physical Science Research Group of the Theosophical Research Centre, (London).

² *The Earth and Its Cycles*, E. W. Aston, p. 113.

present time. The radio and the cinema have speeded up this process, but for the early Aryans there is a period of 17,000 years. This does not answer the question, but it emphasizes the fact that occult investigations have been concerned with much earlier migrations than those dealt with in ordinary scientific work.

It may be well to summarize the various theories of the source of the Aryans to see how confused and uncertain science still is on the subject. The place of origin has been variously placed by eminent authorities in Siberia, at the North Pole, in Central Europe round the Danube, Scandinavia, Lithuania, South Russia, Pamirs, Iran, Central Asia, Babylonia, and the North-West Himalayas (Kashmir).

It was not until 1851 that the Asiatic origin was first disputed and a European theory put forward by Latham. Each authority now claims to base his theory on archaeological discoveries, on geology and on comparative philology, and each is reasonably convinced that his is the true theory.

The Siberian and North Pole theories are based on certain references in the Vedas to snow and phenomena such as long nights

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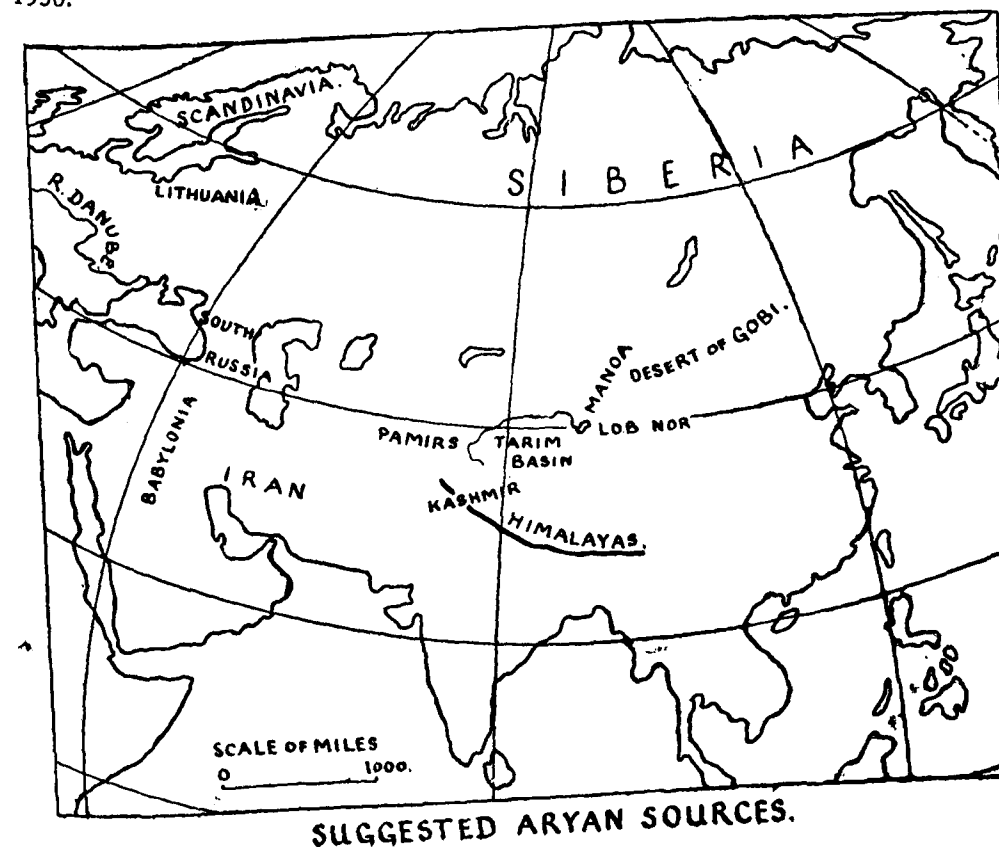
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and the aurora borealis, which the authors interpret as referring to Arctic phenomena. Other investigators point out that the Himalayas will provide all the experience without going to the Pole.

Giles, in advancing the Central European theory,¹ points out that all the objects known by similar words in Aryan languages are to be found in this region, *e.g.*, sea (Sanskrit *mira*, Polish *morze*, Lat. *mare*, Fr. *mer*, Ger. *Meer*, Eng. *mere*) and certain animals and trees. The words for beech are philologically related in the European languages and the beech tree is not found in the Himalayas.

¹ *Cambridge History of India*, i, pp. 68-70, and *The Encyclopaedia Britannica*, 1930.

Giles fails to notice that there is a word in Sanskrit for a famous Indian tree which has nuts for its fruit and which has a similar name, *bak* or *bakala*. Dhar points out that it is just as reasonable to suppose that *bak* was a general word for tree or wood and that the Aryans applied this to a new tree, the beech, which they found on their entry into Europe. Then again Giles says that there is no common word for the lion. This, however, proves nothing, since, living in a country where there are no lions, an immigrant race would naturally lose the word. Giles's main argument assumes that the Aryans were a simple peasant people, but they could not have been; this, or they would not have



been capable of sending Aryan languages over Europe and Asia.¹ The Aryans were not nomads nor mere agriculturists, but a heroic people who have stood for progress everywhere, for science, for art, for philosophy and religion.²

Scandinavia is put forward by V. G. Childe.³ Dealing with unearthed skeletons in Northern Europe and in Asia, and especially with the cephalic index, he finds that there is ethnic continuity in Europe between ancient and modern inhabitants, whereas the Asiatic Aryans now differ from the ancient Asiatic remains. He explains this by inferring that the Aryans migrated from Europe to Asia. On their arrival in Asia they were anatomically identical with the European Aryans. Then the Asiatic climate and geographical conditions gradually altered the characteristics. He affirms that if the Aryans originated in Asia they would not have been altered by continuing to live in the land of their birth. This is a strong argument, but it has been disputed by Dhar,⁴ who claims that in Northern India there is ethnic continuity in the tall and fair races there. It is only as one moves south into India that changes appear. Childe also gives arguments based on pottery, language and custom.

Lithuania is proposed mainly on philological grounds, it being claimed that its Slavonic language

is the most archaic of the Aryan languages. Dhar considers that the Avestan language of Iran is more archaic, and the Vedic older still.

The South Russian theory (European Russia) was based on the fact that European languages are guttural (Centum) and Asiatic languages are sibilant (Satem) and South Russia is the central region. The discovery of the extinct Tocharian language on manuscripts unearthed in the buried cities of the Tarim basin in central Asia annuls such a theory because this Tocharian language is a Centum language.⁵

As regards the Pamirs, this is a barren and inhospitable home for the Aryans to have had for a cradle.

Iran has a very central position and an archaic language, the Avestan. A central position, however, is not essential—Spain is not central as regards its offshoot race in South America. Then again the Vedic is more archaic than the Avestan language. This can be demonstrated by arguments such as the following: Hittite excavations revealed the Mitanni document which has been given a date of B.C. 1,400. In this document we find the word *satta* for seven. The Samskrit for seven is *sapta*. The philologist has discovered laws governing, with almost mathematical precision, changes in language. Applying such laws to *satta* and *sapta*, it is admitted that with two such related words "p" could be deleted but not added, so that *satta* is derived from *sapta*. This makes Samskrit the older language.

⁵ *Corroborations of Occult Archaeology*, by G. N. Drinkwater, 1935, p. 39.

¹ *The Aryans—a Study of Indo-European Origins*, V. G. Childe.

² *The Home of the Aryas*, Lachhmi Dhar, 1930.

³ *The Aryans*, 1926.

⁴ *The Home of the Aryas*, p. 25.

Dhar¹ gives other similar examples to prove this.

Central Asia (the Tarim Basin) has in its favour the evidence of language and archaeology that the pre-Aryans used the horse for riding, knew of the birch, willow and fir trees, could crush corn, knew of milk and wool, but had no knowledge of salt. The discovery of traces of a lake in the Gobi Desert adds further evidence in favour of Central Asia.²

The Babylonian hypothesis is largely based on the fact that the Aryans have a "deluge" tradition which, it is claimed, was borrowed from the Semites contacted in Babylonia. Dhar points out, however, that this does not prove that the Aryans came from a Semitic land. One might just as easily argue that Semites came from an Aryan land. He also shows that the Aryan deluge of the Vedas is one of snow and excessive winter while the Semitic deluge is one of heavy rains.

The Kashmir theory is well put forward by Lachhmi Dhar in *The Home of the Aryas*, 1930. Among other arguments he gives the following:

(1) We cannot find in other languages of the Aryan group so old a literature as the Vedas—it is unlikely that if the Aryans came from Europe they would have built up the Vedic literature later and yet lost all the earlier work.

(2) The Vedic language has the greatest number of words and the greatest variety of grammatical forms compared with the different

¹ *The Home of the Aryas*, p. 84.

² *Corroborations*, Drinkwater, p. 29, et seq.

Aryan languages and literatures that flourished outside India all over the world. The homeland naturally retains *all* the language, while at the same time the language continues to grow. For example in English we still retain many pre-Shakespearean words which America has lost. Emigrants lose many words by the restricted contact with their own race.

(3) Of the Aryan languages the Vedic is the most archaic; then follow in order the Avestan, Slavonic, Greek and Latin.

(4) There is no trace of any foreign journey behind the Vedic literature, nor is there any tradition of an invasion of India, e.g., from Europe. Vedic Samskrit has no words to remind us of Europe. On the other hand various Aryan languages have many words to remind us of the Himalayas.

(5) Philological arguments should never take single instances such as the beech and the lion mentioned above under the Central European theory. There will always be odd words which can be made to prove anything. *All* the common vocables should be taken and fitted together to build up a picture of the pre-Aryan lands. Dhar has done this and we quote him *in extenso*:³

"The home of the Aryas must be sufficiently extensive to include the whole collection of those objects for which common names occur in the various Aryan languages. Thus the home of the Aryas must include hills, whose tops are covered with snow, it must be the home of the birch and various other trees, and give shelter to the honey bees which supplied the Aryas with

³ *Ibid.*, p. 73.

honey, it must contain watery places with withy growing on the banks, and lakes to attract swans and to include fish and turtles, it must contain forests where trees grow in abundance and where the cuckoo coos. It must contain hilly regions to give protection to the calf and open fields to give a foal room to run and pasture grounds for the sheep to graze which supplied the Aryas with wool. It must furnish the Aryas with land for ploughing and ores for yielding metals for their tools and weapons. Such an extensive area of plains and hills, including the collection of things enumerated above, can by a process of elimination be singled out as the mountainous regions of the north-western Himalayas with their footlands; the Himalayan mountains and their valleys, where the snow falls, the birch grows, the honey bees swarm, the swans flutter, the trees such as the pine and fir and other varieties grow, the cuckoo coos, the lakes (Aryan *mira*) with their fish, turtles and swans are situated, where the swift horse, the prolific cows and the woolly sheep are in abundance, and where there are *karewas* for cultivation of rice and barley, and meadows for pasturing cattle, and mountain ores for such metals as iron or *ayas*—the bear, wolf, weasel, deer, rabbit, mouse, ox, goat, pig, dog, eagle, hawk, owl, snake, tortoise, crab, ant, fish are all found in the Himalayas."

We give one example here to show how the above has been developed. The common vocable for horse is the Aryan *as'va* from Sanskrit *as'u* meaning swift. Thus the Aryan horse was a swift horse, the horse which came from Asia,

and not the slow heavy European horse.

(6) Archaeological research reveals that various cultural marks of civilization *scattered* among *different* peoples in outer Asia *meet together* in India. Unless India is near the origin, it is unlikely that this could be so. Thus we have in India the use of the spirals and concentric circles of the iron age, European vases, the swastika, cremation (as in Italy and Greece), the perforated battle axe, the coloration of the skeleton with red ochre (as in South Russia), monolithic pillars and stone circles.

(7) Indian tradition points to the Himalayas. Manu does not speak of the Saraswati as the original home but of Sapta-Sindhu, north of Saraswati.

(8) There is evidence of a deluge, in fact of deluges, in Kashmir (Kashyapa-mira=Kashyapa lake) which would account for the dispersal of the Aryans from their original home.

The arguments put forward by Dhar have a strong appeal, quite apart from the fact that they bring the origin very near to that given in Theosophical literature.¹ Dhar places the date of the Kashmiri deluge at not earlier than B.C. 3,000 and the western Gobi district (Tarim Basin) would fit in very naturally as a pre-Kashmir habitation.

It is but fair to add that Dhar argues for Kashmir and does not

¹ *Earth and Its Cycles*, E.W. Preston; *Corroborations of Occult Archaeology*, G. N. Drinkwater; *Man: Whence, How and Whither*, Annie Besant and C. W. Leadbeater; *The Secret Doctrine*, H. P. Blavatsky.

himself favour central Asia, *i.e.*, the Tarim Basin, because he finds no evidence of Mongolian contact in the Aryan languages. But what is the history of the Mongolians in Central Asia? Did the Aryans depart before the influx of the Mongolians? Then again, the Tarim Basin is certainly well isolated from the East by mountains, as can be seen on any contour map.

It must be left to the reader to take his choice of home. It is evident that there are not sufficient data nor any incontrovertible arguments in science to place the home of the Aryans dogmatically in any

particular spot of either Europe or Asia. The archaeology of the East has been revolutionized so many times in recent years that some are beginning to realize that dogmatic theories are out of place. This being the case, we see no reason to query the statements of occultists that the Aryans migrated from Atlantis to the shores of the Gobi sea (lake) and, after many thousands of years there, drifted South and West into India, Iran and Europe, the direction being under the guidance of what Theosophy denominates the Inner Government of the world.

WHAT IS THE POWER BEHIND FIRE-WALKING?

BY PROF. D. D. KANGA

The demonstration of fire-walking given by Kuda Bux referred to on page 264 in the December THEOSOPHIST has set the whole scientific world a-thinking. The scientists in whose presence the experiment was made were satisfied that there was no fraud in it. The explanation given by Prof. Darling¹ that it was only a gymnastic feat seems to be too hastily given, and I am sure he would be the first to withdraw that statement if his attention were drawn to a host of other phenomena of a similar kind demonstrated from times immemorial in many lands,²⁻⁹ by many races,^{7,9} by various individuals, quite a number of them as genuine as that demonstrated by Kuda Bux, and witnessed and certified by men and women of highest integrity and honour. These phenomena may be summarized as follows:

(1) Walking over the fire a number of times, slowly and deliberately, with well-planted, firm and fearless feet.⁴

(2) Jumping in the middle of the fire and remaining there for quite a long time; dancing in the fire; standing in the fire

and raking and fanning it; handling the burning coals; feet sinking in the fire, etc.^{2,6,9}

(3) Not only the priests and votaries walk over the fire but also others, men, women, boys, girls, old, young, little children led by their parents; "the children were quite merry and pranced about as children will." Two Europeans, a man and a woman, pass through the fire. The woman does not hasten but loiters about, unhurt, and her dress is unsinged. The man goes through twice comfortably.⁹

(4) Pouring boiling water over the body without causing any injury to the skin or causing any blister.

(5) This walking through fire is done without clothes burning, or any injury to the feet, or without a hair of the head or the beard or a part of the skin being singed.^{2,9}

It may be as well to cite here other phenomena in which the agency of fire was involved in order to get a comprehensive

view of the whole question; they are the following:

A. (In Mr. K. V. Moodeliar's family at Arakonam, S. India.)¹⁰

- (1) The burning of the bridal dress to ashes in the drawer without the drawer being affected in the least.
- (2) The burning of clothes to ashes in a box, the box remaining quite unburnt.
- (3) The burning of the dress of the children when they are playing and their remaining physically unhurt.
- (4) The burning always of the second cloth while actually on the person, the one nearest the skin remaining unaffected.

B. (Madura District, South India.)¹⁰

- (1) The burning of clothes in locked boxes, the box being also consumed sometimes but not always.
- (2) The burning of one particular cloth in the box, the others in contact with it remaining unscorched.
- (3) The burning of a cloth on the wearer's body, the skin remaining unhurt.

C. (Village of Bishenpore in Bengal.)¹⁰

A wonderful tree is discovered in a jungle. "Through a cleft in the hollow of the trunk can be clearly seen the bright blaze of a furious fire burning constantly within; but the tree is said to be in a state of full growth, and its green leaves and hollow trunk are in no way injured by the fire and smoke."

D. (An account given by a French savant, a scientist.)

The burning of nothing but the mediumistic messages and direct writings in the first book and stopping in the second book at the last line of the writing on the fourth page.¹¹ This appears as if there was intelligent

combustion, a discriminating fire which burnt only the portion written upon without even singeing the sheets of clean paper in contact with them.

I suppose these few typical instances will be sufficient data for our discussion. These are problems of high scientific interest. Could these phenomena be accounted for by the known laws of combustion, or by any known laws of physical science?

The following points demand an explanation:

- (1) Why is there no injury to the feet when walking through fire or remaining in fire for a long time?
- (2) How is it that the dresses of the persons walking through the fire remain unscorched?
- (3) What confers immunity to outsiders who volunteer or venture to walk through the fire under the direction of the priest?
- (4) What brings about the combustion of dresses, books, etc., in the locked drawers?
- (5) What brings about the burning of clothes on one's person without the skin of the body being injured?
- (6) What is the cause of discriminate combustion, burning of certain clothes or papers, while leaving the other things in immediate contact with them intact?
- (7) How is the ignition point reached in (4), (5) and (6) above?

The point of ignition is a temperature at which a chemical union takes place between a combustible substance and the atoms of oxygen, consequent on their attaining a certain intensity of molecular activity. The other causes of combustion are (a) acid; (b) friction; (c) development of heat by the compression of woolly or oily waste in heaps; (d) development of heat in large beds of finely divided coal which are not properly ventilated; (e) an atmospheric change bringing about an abnormal degree of heat or rise in temperature. Considered from the chemical point of view, if the causes mentioned from (a) to (e) above be proved to be absent, and

they were absent in the cases cited above, what is it, then, that is the power which sets up the degree of molecular activity, which is roughly indicated by the phrase "the point of ignition"?

It is possible that one may deny these statements to be true; that would be the easiest way out of the scientific difficulty; but a true scientist who prizes truth above everything else will face these difficult problems boldly and impersonally, with an unbiassed mind, and plan researches to find out their solutions, as did Sir William Crookes so early as 1876, the results of which he published in his book *Researches in Spiritual Phenomena*.

The explanations of the phenomena described above and given in Theosophical literature and Hindu Philosophy are worth examining. They presuppose "states of matter not yet discovered in science, and potentialities of consciousness other than our own." It behoves men of science to investigate into these states of matter beyond the physical and these other states of consciousness. The explanation given is that there is a sub-race of a great family group of the denizens of the astral world; they are called elementals. They are of different kinds—fire, air, water and earth—with different and varying capacities. For the most part, they are, as it were, "mere elemental potentialities capable of employment for good or bad purposes, and as regards man, harmless if left alone . . ."

"Each elemental has his own speciality among phenomena and does no other." "One deals with fire, burning things or protecting things and persons from burning."

"By the practice of certain rites for a specified time, a man may invoke and gain mastery over one of these children of fire-mist."

"An ascetic who controls one of them will sit amid live coals and handle in-

candescent substances with absolute impunity."¹²

The explanations given by Madame Blavatsky in *Isis Unveiled*, Vol. i, p. 446, by Bishop Leadbeater, pp. 727-730, in *The Other Side of Death*, and Colonel Olcott in his articles on *Fire Elementals* in *THE THEOSOPHIST*, Vol. xii, p. 259, and Vol. xviii, p. 299—all presuppose the existence of entities in the invisible worlds, working under the command of a person living in the physical world. Furthermore, the Elemental Kingdoms have been explored and their denizens fully described by Annie Besant¹³ and C. W. Leadbeater.¹⁴

It would be instructive to the scientist to find out for himself who these elementals are, how they are constituted, what they live upon, what their functions are, what part they play in the scheme of evolution, and whether they are subject to the laws of the physical plane or of another plane beyond the physical, the matter whereof, and the rate of vibration of which are of a kind altogether different from those of physical matter that we know of. These are legitimate questions which the present-day scientist should delve into if he wishes to go one step nearer to truth. And who knows, he may come across a mine containing most precious treasures beyond his imagination.

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- ³ *Ibid.*, vol. xvii, p. 281.
- ⁴ *Ibid.*, vol. xix, p. 765.
- ⁵ *Ibid.*, vol. xx, (suppl.) xvii, vol. xx, p. 701.
- ⁶ *Ibid.*, vol. xxii, p. 507.
- ⁷ *Ibid.*, vol. xxiv, p. 59.
- ⁸ *Ibid.*, vol. xxvi, p. 508.
- ⁹ *Ibid.*, vol. xxix, p. 247.
- ¹⁰ *Ibid.*, vol. xii, p. 259.
- ¹¹ *Ibid.*, vol. xviii, p. 289.
- ¹² *A Study in Consciousness*, pp. 70, et seq.
- ¹³ *The Inner Life*, Vol. ii.

STRONGHOLDS OF OUR SOCIETY

I—THE UNITED STATES OF AMERICA

By ROBERT R. LOGAN

TO speak of a country as one of our strongholds when but one out of every 27,000 inhabitants is a member of The Theosophical Society is perhaps stretching a point. But all things are relative, and The Society, which was founded in the United States, is numerically stronger here than in any other country, notwithstanding that the economic depression of the last five years, together with other temporary factors, has cut its membership from over eight thousand in 1927 to a little over four thousand in 1935.

Although Rhode Island, the smallest of the American States, is more densely populated than Great Britain, the country as a whole, and especially throughout the western States, is sparsely settled in comparison with India or Western Europe. At the last census in 1930 the population of the continental United States, excluding the Philippines and other island possessions, and also excluding Alaska, was 122,775,046, which with an area of 3,026,789 square miles gives a density of population of about 40 to the square mile, ranging all the way from Rhode Island, at 650 to the square mile, with about the area of Lorraine and approximately the same population, to Texas at 22 to the square mile, with a population a little more than that of Portugal and an area greater than

Portugal and Spain combined. New York has a population of over twelve millions, while Nevada, more than twice as large, has less than a hundred thousand inhabitants, or less than one to each square mile.

Naturally in a territory extending 3,000 miles from ocean to ocean and 1,700 miles from the northern boundary of Maine to the southern tip of Florida, there is a great variety of climatic and geographical conditions; Colorado has forty mountains higher than the Jungfrau; Florida is as flat as Holland; the five fresh-water lakes which lie along the Canadian border are together as large as the Adriatic; the desert, now rapidly shrinking through irrigation, covers parts of ten States; and the Mississippi, which waters ten more, is one of the five longest rivers in the world.

Forty-eight States, expanded by discovery and conquest from those original thirteen along the Atlantic seaboard, which in 1776 proclaimed their independence of Great Britain, now comprise the Union, and these are populated by the emigrants and descendants of emigrants from every European country, together with 12,000,000 Negroes, the descendants of slaves imported in the seventeenth and eighteenth centuries, and some 300,000 of the aborigines, the so-called American Indians. Unlike the Europeans,



however, with their many languages and innumerable dialects, the people of the United States all speak the same tongue, and although the intonation and inflection vary from the honeyed mumblings of the Virginian to the nasal twangings of the Yankee, the various sections of the country have no difficulty in understanding one another and in no case is the difference in English as great as it is between the different parts of England, Scotland and Wales.

This makes for a general unity among the people—in spite of some economic and traditional rivalries—greater than has ever obtained before in so large a nation, a unity still further fostered by the rapid increase in the means of travel and transportation, which has resulted in a standardization of life and uniformity of expression with the accompanying disadvantage of making all American villages look alike with their "Main" street of gasoline stations, neon signs, 5 and 10 cent stores and "movie" theatres against a background of chimney stacks and railroad yards. A few New England villages, it is true, and a few southern cities have retained an individuality of their own in which beauty and charm are not wholly sacrificed to salesmanship and "progress," but they stand out as exceptions to the general rule.

Each of these 48 States has its own executive and its own legislative chambers, whose powers are limited only by the Federal Constitution—by this certain specified sovereign rights were relinquished by the States to the Government of the United States, such as the right to declare war, the right to

be represented abroad, the right to impose tariffs against one another, the right to regulate interstate commerce, the right to coin money and to carry the mails. The Federal Government consists of an executive; the President, elected by universal suffrage for a term of four years; a Congress divided into an upper house, called the Senate, consisting of two members from each state elected for a term of six years, and a lower house, called the House of Representatives, consisting of members elected for a term of two years to a number proportionate to the population of each State (present membership 435); and of a Supreme Court of the United States, which has in addition to the usual judicial functions the right to nullify acts of the Congress by declaring them unconstitutional. This unusual power weakens the legislative branch, while the executive head, by reason of the President being Commander-in-chief of the Army and Navy and not subordinate to the Cabinet which is merely his council, is stronger than most constitutional monarchs. His acts, however, as well as those of the Congress, are subject to the pronouncements of the Supreme Court, which is composed of nine judges appointed by the President with the approval of the Senate, and holding office during "good behaviour," which practically means for life.

The Government of each State is modelled upon the Federal Government and is administered through a State capitol and a large number of county divisions in which incorporated cities and unincorporated villages function more or

less autonomously. Suffrage is universal for all citizens over twenty-one years of age, including women, and the latter are also eligible to office and to serve on juries. This system would provide a very representative and flexible form of government if political life were looked upon as a high duty and honour, but owing to the almost unlimited opportunities for individual expression and aggrandizement through manufacture and trade, business has taken first place in the minds of the people, and politics has come to be regarded merely as a particular form of business with emoluments proportionate to the cunning and venality of the politician, so that, roughly speaking, the American aristocrat whose ancestors graced the Federal, State and City offices during the earlier years of the Republic would regard the average mayor or Congressman of today as socially and ethically undesirable.

From the day that gold was discovered in California and unlimited forests, fertile plains, oil fields and mineral ores were made available by the westerly expansion of railroads, the entire energy of the nation was turned to the development of these vast resources—capital piling upon capital, competition breeding monopoly, and monopoly new enterprises, until the exports of the United States now surpass even those of Great Britain. Individual opportunity has begotten ruthlessness, and ruthlessness the growth of ever larger and larger corporations squeezing out the smaller companies and the individual, until the

free and independent citizen, proud of his rugged individualism, has become little more than a mere cog in the vast machinery of trade, an employee instead of an employer, the serf of machinery and capital instead of the overthrower of kings.

Yet underneath this grim battle of competition and mutual elimination, where success is measured only in terms of money as the symbol of power, there has developed simultaneously an enormous technique of co-operation and an idealization of brotherhood resulting in the formation of the most extraordinary number of Masonic and mutual aid societies, with every sort of fantastic name, costume, and ritual, in addition to the trade unions, the Rotary Clubs, the Y.M.C.A.s and the business conventions which make back-slapping and song-singing their standard of fellowship. Thus the ideal of a nation of friendly and co-operative brothers, eager for truth and free from the domination of religious and political tyranny, has been maintained in the midst of the ever-increasing enslavement of the individual by the economic tyranny of gigantic monopolies, and the domination of his mentality by mass thought created by a press and radio controlled by the pressure of the great advertisers.

It was into a nation with these resources, tendencies and possibilities that H. P. Blavatsky and H. S. Olcott injected the elixir of Theosophy by founding The Theosophical Society in New York City on November 17th, 1875.

(To be concluded)

THEOSOPHY AND PSYCHOANALYSIS

BY DR. A. G. VREEDE

(Concluded from p. 231)

OTHER schools since then start from the unconscious and say: there is an ocean of psychic energy, urge, libido, whatever it may be called, which at first has no part in man's consciousness, and is therefore styled the unconscious, which, however, has a fluidity and a vague craving of its own—a blind urge. The child appropriates some of this psychic energy, and converts it into part of its consciousness while keeping back all that part of the ocean of the unconscious. For some of this energy is, as it were, stored up, while part of it is transmuted into pursuits of a more idealistic nature. This process, dependent on the situations in the family circle, determines its character, but on the other hand congenital causes such as heredity are recognized as factors in the child's make-up.

This then, in general terms, is the fundamental position of psychoanalysis. The main difference from the Theosophical conception of the constitution of man lies in the fact that psychoanalysis starts from below and Theosophy from above. The psychoanalysts take the baby's body, either at birth or even in the embryonic state as their point of departure, while Theosophy teaches that man is a divine spark, reflecting itself on the higher mental plane as the immortal soul. This Ego, in the Theosophical sense of

the term, reaches down into the seas of astral and mental elemental essence, enlivening anew the physical permanent atom within the baby to be born.

Now we must not say that therefore psychoanalysis is all wrong. No. Most of the findings of psychoanalysis are true and real, and of the greatest importance. Great secrets, mysteries of sex, of soul-building, of neurotic formations, of the building up of a personality, have been discovered by these scientists. Some of their further hypotheses may be wrong, their findings incomplete, but they work on a basis of experiment, they follow the scientific method. Theosophy is, as we all know, based on the teachings from the Masters, elaborated by clairvoyant investigation, and comparative study of religion and philosophy, and so is evolving a system which on general lines is far in advance of ordinary science. The scientists stand on firm ground, although they well could, as Dr. Besant pointed out in 1904¹ make use of our teachings as working hypotheses.

First of all, however, the psychoanalysts do not take into account the existence of the Higher Self, the young Lord of the house, who in the beginning of the career of

¹ Dr. Annie Besant, *Theosophy and the New Psychology*, T. P. S., London and Benares, 1904.

his many lives is young and weak, but who gradually takes command in the living room of the psychic house. More and more does this influence of the Higher Self become a deciding factor in important moments of choice. It cannot be ignored; it gradually grows into a constant guiding and inspiring element of the man's psyche. William James, in his classic *The Varieties of Religious Experience*,¹ gives many incontestable instances of the intervention of the Higher Self in the life of the persons concerned.

Furthermore, the psycho-analysts are not aware that this Lord of the house does not dwell only on the ground floor, but that his house has many stories, and that the history of the living rooms, the ante-chambers and the outside of the house, repeats itself at least twice. They call anything which is not in the living room or the ante-room, the unconscious. Unconscious indeed from the viewpoint of the waking consciousness. But in the astral man of a highly developed person, as well as in his mental body, the whole process probably repeats itself. There again will be found a conscious part and a repressed unconscious. Then the "karmic mould," heredity not from our parents but from our own past lives, is unknown to the psychologists. In this etheric model, shaped by the Lipika, the Lords of Karma, a most important determinant is overlooked.

All scientists concerned acknowledge that this unconscious has

¹ New York, London, Bombay, Calcutta and Madras, 1902.

many tendencies such as groping, urging, feeling its way, and so our second problem is to investigate in the light of Theosophy what this "unconscious" really can be. What do the psychologists say about this "unconscious"? S. Herbert, in his book *The Unconscious Mind*,² has an interesting chapter about "Theories of the Unconscious". He says: "The unconscious discovered by Freud as an integral part of the mind, is now an established fact of science and accepted as such by most competent authorities . . . According to Freud it has certain characteristics that distinguish it from the conscious: it is infantile, primitive, is subject only to the pleasure-pain principle and expresses itself in an archaic symbolic manner. It contains all those modes of thoughts and feelings that have become repressed on account of their painful content. These complexes were originally charged with pleasurable feeling, but became painful on account of their incompatibility with the moral and social conscience of the individual." This in fact is Freud's theory of the unconscious. He always keeps in view the fact that his knowledge concerning the unconscious is based on his study of the conscious human mind.

Ernest Jones³ goes a little further, he says: "The processes of the unconscious proper possess a number of characteristics that quite mark them off from conscious ones, and some of these are in striking contradistinction to those of conscious processes . . .

² London 1923, p. 141.

³ *Op. cit.*, "Psychoanalysis," p. 25.

their close relation to the instincts and to infantile life, their wish nature, and the prominent part displayed in these processes by sexuality . . . the total absence of ideas of time and of negation, the unconscious is quite timeless, and the word 'no' has no significance for it. The ideas present in the unconscious are non-verbal representations of objects or acts, words being confined to conscious and preconscious processes. The energy belonging to the unconscious ideas or rather to the impulses they represent, is very mobile and can be shifted from one to the other in a way quite foreign to conscious mental life."

Have we anything in our Theosophical system that answers to this description? I think so: we have the seas of elemental essence, the great downward sweep of the Great Outpouring. It is creative force on its downward arc, involution instead of evolution, the power of the first and second elemental kingdoms on the mental and astral planes. These mental and astral elemental essences are, Lieut. Col. Powell says,¹ "very intimately connected with man, entering largely into the composition of his vehicles." Prana or vitality also belongs to this concept. The unconscious in this connection therefore is what we call the etheric, astral and mental material whereof our temporary bodies are built, as well as the prana which vitalizes them.

Jung, again, has gone further. He and his followers distinguish a personal unconscious and an im-

¹ *The Causal Body*, T. P. H., London, 1928.

personal or collective unconscious. The personal unconscious contains the psychic images (thoughts and feelings) of the individual's past so far as they have either been forgotten or repressed, whilst the collective or absolute unconscious goes deeper and includes the primordial images, the most ancient and universal thought feelings that are the common inheritance of all mankind. We Theosophists feel at once that here an altogether different conception has been brought under the heading of the unconscious. We feel that here we have to do with Akasha, the mysterious power of storing up images and reproducing them when in some special way evoked out of their latent state.

Then again when Jung says,² "the unconscious perceives, has purposes and intuitions, feels and thinks as does the conscious mind," we may assume that he speaks of the man's higher consciousness. And our assumption comes near certainty when we read a page or so further: "It is a fact that the unconscious contains subliminal perceptions whose scope is nothing less than astounding. A high regard for the unconscious psyche as a source of knowledge is by no means such a delusion as our western rationalism likes to suppose. We are inclined to assume that in the last resort, all knowledge comes from without. Yet today we know for certain that the unconscious contains contents which would mean an immeasurable increase of knowledge if they could only be made conscious."

² *Modern Man in Search of a Soul*, London, 1934, p. 214 et seq.

I add to this a quotation from another well known writer, Dr. Groddeck.¹ The book is called *The Unknown Self*, and the chapter, "Life's unknown Ruler, the It." Although the terms vary, we are now entering into our own sphere of ideas. Groddeck says: "The use of the word 'I' shuts off essential territories of life. In order to make them accessible one must at times put aside the word and the idea of an 'I' and try to proceed without it. It would be well if in its place we could put 'The Universe' or 'Nature' or, simplest of all 'God.' But that is not possible since we can only think as men . . . Instead of using the sentence 'I live,' I have trained myself to think 'I am lived by the It.' Yet all the time I have known that the one is no more true than the other." Then he says, using the term "Ego" for what we call the personality: "Of the Ego I hardly need to speak, it is a mask used by the It to hide itself from the curiosity of mankind."

Here we notice the important moment in which analytical psychology enters the domain of occult psychology. The Higher Self is discovered, though from a slightly different viewpoint, which makes the discovery the more important.

So far, however, analytical psychologists have by no means a complete idea of what this It, this unconscious, can be. This is best shown by a few more quotations from the book of Jung, the most intrepid pioneer in those unknown regions. Jung puts too many of

¹ *The Unknown Self*, London, 1929, p. 30.

his findings under the one heading of the unconscious, which makes him, at times, difficult to follow, for instance, where he says: "Man's unconscious contains all the patterns of life and behaviour inherited from his ancestors, so that every human child prior to consciousness, is possessed of a potential system of adapted psychic functioning." Most amazing of all is the following description of the unconscious: "If it were permissible to personify the unconscious, we might call it a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at his command a human experience of one or two million years, almost immortal. If such a being existed . . . he would have lived countless times over the life of the individual, of the family, tribe and people, and he would possess the living sense of the rhythm of growth, flowering and decay . . . The collective unconscious . . . seems not to be a person but something like an unceasing stream, or perhaps an ocean of images and figures which drift into consciousness in our dreams or in abnormal states of mind."

Here, we see, appear entirely new mysteries on the horizon of western psychological science. Even in Theosophy these mysteries have been more stated than unravelled. I should like to comment on one of these. Our astral and mental bodies, built out of the elemental essence, are not only our individual vehicles, but at the same time probably the bodies of far greater beings, huge Kama-Devas and Manasa-Devas. "Kama in the

Rig-Veda," so says H. P. Blavatsky,¹ "is the personification of that feeling which leads and propels to creation." Psychology would call it now Eros or Libido or Elan Vital, or Creative Urge. Our astral bodies are permeated by this Kama, as the fabric of our mental bodies is pervaded by Mahat, the fount and creative force of ideas. This is also true at a still higher level. H.P. Blavatsky speaks of the Manasa-Devas who have endowed man with the consciousness of his immortal soul.² Elsewhere she says: "The Elohim or Dhyanis are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the surviving entity in us is partly the direct emanation from and partly those celestial Entities themselves."³ Our immortal I, all which constitutes our higher consciousness, is part of higher beings, cosmic entities.

Freud himself from time to time enters knowingly the domain of occultism. He calls the origin of sexual polarity, a darkness wherein no light has yet shone, and then propounds a hypothesis which he calls more a myth than a scientific explanation. "The sexual desire," he says, "is an urge to reinstate a former situation."⁴ And then he quotes from Plato's *Symposium* concerning the androgyne, where,

¹ *The Secret Doctrine*, Vol. II, p. 185.

² *Ibid.*, Vol. II, p. 552.

³ *Ibid.*, Vol. I, p. 251.

⁴ Sigm. Freud, *Jenseits des Lustprinzips*, Leipzig, Wien, Zürich, 1923, p. 85. In a footnote Freud points out the same idea in the *Brihad Aranyaka Upanishad*, I, 4, 3.

as we know, the great Greek philosopher alludes to a previous state of the race when both sexes were present in each human being. The separation of the sexes in the later Lemurian race, as taught by Theosophy, would here give Freud the clue he wanted.

Before concluding, let me point out a deeply hidden mystery which analytical psychology is now constantly mentioning. When psychologists speak of the collective memory of mankind or of an ocean of images and figures connected with former races, they touch upon one of the most abstruse subjects in Theosophical, Gnostic and Kabbalistic literature: the Akasa, the Anima Mundi and Astral Light. I cannot go into that very far, but I should like to quote parts of a footnote in *Isis Unveiled*:⁵ "The Astral Light or Anima Mundi is dual or bi-sexual," while Jung speaks of the unconscious as combining the characteristics of both sexes. "The Akasa," says H.P. Blavatsky, "designates the imponderable and intangible life-principle—the astral and celestial lights combined together and which form the Anima Mundi and constitute the soul and spirit of man, the celestial light forming his 'nous', 'pneuma' or divine spirit, and the other, his soul or astral spirit."⁶ *The Secret Doctrine* says: "The various cosmogonies show that the Universal Soul was considered by every archaic nation as the Mind of the Demiurgic Creator."⁷ The Universal Soul of Plato, the Akasa

⁵ *Isis Unveiled*, Vol. I, p. 301, footnote.

⁶ *Ibid.*, Vol. I, p. 139, footnote.

⁷ *The Secret Doctrine*, Vol. I, p. 377.

of the Hindus, and in its power aspect the Astral Light, are there used as kindred conceptions. "The Universal Soul or Anima Mundi, the material reflection of the Immaterial Idea is the Source of Life of all beings."¹

This, I think, makes it clear to us that Jung and others touch constantly on the hidden mysteries of man's inmost being; and that this latest school of psychology is

¹ Ibid., Vol. II, p. 593.

approaching with great speed the portals of Occult Science.

This is emphasized in a most interesting way in the following quotation from Jung, wherewith I conclude: "Whereas in its development up to the present, psychology has dealt chiefly with psychic processes in the light of physical causation, the future task of psychology will be the investigation of their spiritual determinants."²

² *Op. cit.*, p. 225.

A FOOL is standing along the wayside where a military troupe is passing with lances and muskets.

"Where do these people come from?" he asks the people.

"Out of peace."

"And where are they going?"

"Into war."

"What do they do in war?"

"They kill the enemy and burn his cities."

"Why do they do that?"

"In order to have peace."

"I don't understand that. They come from peace and go to war in order to have peace. Why don't they remain in peace in the first place? But I suppose I'll never understand that, being but a fool."—*Satire from a middle high German collection.*

BOY SCOUTS:

THE GROWTH OF THE MOVEMENT

SINCE the starting of the Boy Scout Movement, the outcome of an experimental camp, in 1907, on Brownsea Island, a little island off the Dorset coast, Scouting has become more and more popular and today the world census figures reveal that there are 2,472,014 Boy Scouts in 47 countries.

The first Boy Scout world census took place in 1922, two years after the formation of the Boy Scouts International Bureau, when the total was 1,019,205 Boy Scouts in 32 countries. The subsequent world census totals are as follow:

1924		1,344,360
1926		1,662,707
1928		1,772,112
1929		1,871,316
1931		2,039,349
1933		2,251,726
1935		2,472,014

The countries in which recognized Scouts existed in 1922 were:

Albania, America (U.S.A.), Argentine, Austria, Belgium, Brazil, Chile, Czechoslovakia, Denmark, Ecuador, Esthonia, Finland, France, British Empire, Greece, Holland, Hungary, Italy, Japan, Latvia, Liberia, Luxemburg, Norway, Peru, Poland, Portugal, Roumania, Siam, Spain, Sweden, Switzerland, Yugoslavia.

Since 1922 the following additional Scout Associations have been recognized:

Afghanistan (1932), Armenian Scouts (1929), Bulgaria (1924), Colombia (1933), Cuba (1927), Dominica (1930), Egypt (1922), Guatemala (1930), Haiti (1932), Iceland (1924), Iraq (1922), Liechtenstein (1933), Lithuania (1923), Mexico (1926), Panama (1924), Iran, Persia (1928), Russian Emigré Scouts (1928), Syria (1924).

Owing to the establishment of the Fascist regime, Boy Scouts do not now exist in Albania or Italy.

No German Boy Scouts Association has ever been recognized by the International Bureau, so the suppression of all German Youth Movements, except the Hitler Jugend, had no effect.

The Boy Scout Movement is a great force for goodwill and understanding among the nations of the world, not unlike a younger Theosophical Society. Dr. Arundale encourages it whole-heartedly in India (where he holds high Scout office), and wherever he travels abroad, as did Dr. Besant before him. What she thought of Scouting is told in her own words: "If I had a dozen sons—I have only one—I would send them all into the Scout Movement."

"A DAY OF ADJUSTMENT"

DIAMOND JUBILEE COMMEMORATION ADDRESS

By GEORGE S. ARUNDALE

Delivered by the President at The Theosophical Society's 60th birthday celebration, Adyar, November 17th. The Address was the Prelude to the Diamond Jubilee Convention which commences on Christmas Day.

THIS gathering represents in miniature the deep rejoicings that are taking place in every country throughout the world without exception. Everywhere members of The Theosophical Society are rejoicing. Everywhere they are looking forward with eagerness, with happiness, with tremendous confidence to the future, because they belong to a Movement which has its origins, not upon earth, but in the inner regions where dwell the Elder Brethren of the world. They belong to a Movement which stands, not for any science which is a groping from below, but for an Eternal Science, some fragments of which were revealed from above in 1875.

Theosophy and The Theosophical Society belong to eternity. They do not merely belong to or function in some specific time. They are not as are many philosophies, as are many movements which, having had their day, then cease to be. You and I are not only the fortunate, the privileged repositories of the splendid science of Life reflected in religion after religion, in philosophy after philosophy, in science after science, but

we are custodians and trustees of Truth which the world needed in the nineteenth century, is needing in the twentieth; we are custodians of truth which the world will need in the centuries to come. And so will Theosophy grow from more to more, from the lesser reflection of the nineteenth century to the increasingly splendid reflections of the centuries of the future.

So will its embodiment, its vehicle, The Theosophical Society, grow from more to more. It is not persons who matter in this Movement, nor is it interpretations or channels of our science. Persons may come and persons may go, but these two great gifts of the Masters must continue forever, for they represent the very heart of life itself. Channels necessarily must come and must go. We have had a Blavatsky channel, we have had a Besant channel and a Leadbeater channel—only different aspects, only different facets of the one great diamond of truth. Other great channels will appear, and the world and our Society will be the richer and the stronger and the more brilliant because of them. But even then, however many

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channels may come to us, and however much the veil may be increasingly lifted as the centuries pass, still there remains Theosophy, of which even the most splendid revelation, the most splendid interpretation can be but a fragment, the present channel but a stream. So you and I, realizing that we are not dependent either upon persons or upon interpretations or upon channels, realizing that we have in our charge truth which the world needs, light to dispel in every department of life the darkness still enfolding it, we can go on our way rejoicing, happy, living ardently in the present, looking back with joy and gratitude upon the past and looking forward with intense confidence to the future, knowing that those who come after us shall have for their custodianship a Theosophy greater even than the great Theosophy we have known, and shall be members of a Society greater even than The Society which we know today.

All that is less is gradually changing into a splendid and beautiful more. And especially on a day like this, this Birthday of our Theosophical Society, celebrated everywhere throughout the day with happiness and gladness and rejoicing, especially on this day we who have the privilege to dwell awhile at Adyar, the Masters' home, the great heart of The Society, the great reflection of the Inner Centre of the world, we are immensely privileged, immensely fortunate, and we ought to renew on such a day as this our devotion to our Elder Brethren, our devotion to Their gifts, and our loyalty to the

charge which They have committed to our care.

This is a day of adjustment. Inevitably each one of us swings between his weaknesses and his powers. Inevitably each of us has his own unevennesses. There is not one of us living this side of the Himalayas who has that perfect poise which the Masters alone know. But this is a day on which we remember our strength, our power, our divinity, on which we know with added assurance that we are gods in the becoming and that from within us our eternal divinity is unfolding. We rejoice, we remember, and we go forward with renewed confidence. On such a day as this there can be no depression anywhere throughout the world where Theosophists are. Despair, of course, none of us can feel, once the light of Theosophy has entered into us; not even doubt. Today is a day for remembering the certainty of our own destiny, the certainty of the happiness that must come to us all, for remembering that every dark cloud, even the darkest cloud, has a beautiful silver lining. Theosophists are those who shrug their shoulders at the darkness and look with immense confidence to that silver lining which is the brightness of those events that are to come.

Brethren, we are very happy today, we are very fortunate today, you and I who live here. We are not only fortunate that we live here, we are fortunate because round about us are gathered those who have come to join with us in celebrating this great day in this great place. Do you suppose for a moment that H. P. Blavatsky

would be absent on an occasion like this? Do you suppose for a moment that our beloved Colonel Olcott would be absent from such a meeting as this? Do you suppose that our President-Mother is not giving to us here and now her love, her encouragement, her fire, exhorting us to carry on? Do you suppose that our beloved Bishop Leadbeater has not accompanied his great friend through the ages, and does not echo those words "Carry on!" which were his last words before he passed away? Do you not suppose that every worker for Theosophy and The Theosophical Society could be otherwise than present here, swelling this gathering into enormous proportions to testify to the beautiful worth of Theosophy, to testify to the noble purposes of The Theosophical Society, and through the Masters' blessings to help us to shoulder a burden so nobly and splendidly borne by our President-Mother during her presidency?

Greatly are we encouraged, for we are indeed a great company of the seen and of the unseen. Let us go forward under this splendid inspiration, first, to our Diamond Jubilee International Convention,

which will be the occasion for a still greater release of peace and happiness for a world which needs both peace and happiness so ardently. And thus onwards, upwards, to the great celebration of the one-hundredth anniversary of The Society. You and I, in incarnation or out of it, we shall be present, we shall be in this hall itself; there will be plenty of room for all of us, and for all of those who will follow after us, for all those who have gone before us. Indeed shall there be a great cloud of witnesses testifying to their reverence, to their gratitude, and to their one-pointedness in the Masters' service.

So, brethren, I ask each one of you to feel a reconsecration to the Masters, to Theosophy, to The Theosophical Society, to the service of the world which the Masters serve so uninterruptedly, and for the needs of which their great gifts, Theosophy and The Theosophical Society, were given sixty years ago. Let us rejoice and be exceeding glad, without any thought of the burden—moving onwards light-heartedly, confident that our Elder Brethren will stand by our side and illumine our way.

[A descriptive report of the Festival at Adyar on November 17th will be found in The Adyar News dated December 10th.—EDS.]

A THEOSOPHICAL FORUM

IS BUDDHISM PESSIMISTIC?

QUESTION 26. *In Colonel Olcott's Buddhist Catechism, section 327, I read the following:*

Do Buddhists accept the theory that everything has been formed out of nothing by a Creator?

(A). *The Buddha taught that two things are causeless, namely, Akasha and Nirvana. Everything has come out of Akasha in obedience to a law of motion inherent in it, and after a certain existence passes away. Nothing ever came out of nothing. We do not believe in miracles; hence we deny creation and cannot conceive of a creation of something out of nothing. Nothing organic is eternal. Everything is in a state of constant flux and undergoing change and reformation, keeping up the continuity according to the law of evolution.*

The inference that I am entitled to draw from the above is that the Lord Buddha denies the existence of God the Creator, the supernal factor in evolution. It seems further to indicate that the law of Evolution is carried on as a sort of mindless automatic energy. "Nothing organic is eternal," it says further, which seems to include all humanity, and if this is so why bother to live further if the final result is total extinction? Eternal Life is perhaps the main incentive for existence, and if we are deprived of that, what incentive is there to prolong it when one's passions, desires and emotions have died down. How can there, if I may ask, be a mind in energy, if it does not come from some supernal source, namely that of God the Creator.

I submit these questions for some clearer elucidation, seeing that the passages quoted above sound a somewhat pessimistic note to the inquirer for a sound basis of the reason for living.

ANSWER. The inferences drawn from the Colonel's text by the questioner are only justified, I

think, in a restricted sense of his words not meant by the President-Founder. When the questioner writes, for example, "that the Lord Buddha denies the existence of GOD THE CREATOR," this is true only when he has in mind "a creation out of nothing," that is to say a miraculous creation in the sense of the Colonel's text. This is clearly implied in Olcott's words: "Nothing ever came out of nothing; we do not believe in miracles." But he does not say that he does not believe in creation in the sense of reformation, transformation, etc. On the contrary, he uses the word re-formation himself. In this latter sense, creation is, for example, what Michael Angelo achieved when he drew his Moses forth out of the formless block of marble. He created form where no form was. In this sense it might also be called a creation out of nothing, and in so far the Colonel's words are liable to objection.

Neither, in my opinion, does the text indicate "that the law of evolution is carried on as a sort of mindless automatic energy," as the questioner thinks. The Colonel's words: "Nothing organic is eternal," bear relation only to physical (and other subtler) material, living *bodies* or vehicles, but in no way to soul or spirit *per se*, neither to matter *per se*. There is no question of "total extinction" for these two ultimates, however much the temporary forms may come and go and pass away. As expressly stated

by the President-Founder, both *Akasha* and *Nirvana* are "causeless," or (as he had it in the older editions) "eternal," whatever one may think of their somewhat "dualistic"-sounding juxtaposition. Compare also the description of *Nirvana*, man's ultimate realization of his true being, in the answers to Questions 130 and 131: "A condition of perfect rest, a state of absolute peace, perfect bliss." Or read the description of the Buddha's attainment in the answer to Questions 64 and 65: "His mind was entirely opened, like the full-blown lotus flower; the light of supreme knowledge poured in upon him. He had become the Enlightened, the All-knowing." This does not sound at all like "total extinction".

Finally, my spiritual ears do not detect in the passage quoted "a somewhat pessimistic note." Listen to the answer to the last Question of the Catechism: "He who is pure and compassionate in heart and of a courageous mind need fear nothing: no man, god, demon or deva can injure him." Does this or anything of the foregoing really sound like pessimism? To me it only speaks of joy and gladness, because of the ultimate absence of fear and ignorance.

A. J. H.

WHAT IS "LIFE"?

Q. 27. It is typically Theosophical to say that life is everywhere, in stones as well as in man. Is this strictly true? Scientists would still dispute such a contention.

A. We must be quite frank and admit that there are many terms

to which special Theosophical meanings have been given. The Theosophical Society is by no means unique in this respect. Magnetism, for example, when applied to church ornaments (magnetized jewels, etc.) is quite different from the magnetism of physics. Dr. Arundale in the July (1935) Watch-Tower proposes to publish an Anthology of words "which have special and possibly different meaning among Theosophists as compared with their ordinary usage." *Life* is such a word. We ought either to introduce a new word or make it clear that we are using it with a special meaning.

Life, as used in scientific literature, has a very different meaning from the same word used in Theosophical literature. The scientific definition implies growth, reproduction and death. Science looks at vegetable and animal and sees how they differ from mineral: this difference it calls life. Thus by definition life is excluded from the mineral kingdom; and, scientifically speaking, it would be absurd to say that there is life in the mineral, since to do so would be tantamount to saying: that which is not in the mineral *is* in the mineral. It is a special life of which Theosophical literature speaks as investing mineral and biological kingdoms.

Theosophists do not wish to prove that life, in the scientific sense of growth and reproduction, exists in the mineral. Theosophy goes behind the inertness of the mineral, and the growth and reproduction of animals to that something which uses a succession of mineral, vegetable and animal

forms for its own education. When Theosophy says that there is life everywhere it means that behind the series of forms which evolution presents to us, there is continuity of process and endurance of some essence behind the forms. In a more remote way, and yet at the same time more intimate, it means that the Power of the Logos permeates His system.

Theosophical literature seems to have two kinds of life: (1) the life of the Logos, without which everything would collapse, and (2) the differentiated life which It induces in the manifested universe, and it is this life which is evolving through the kingdoms of nature, including the mineral. It might be called spirit, force, vitality, creative urge, underlying essence, but to each of these expressions there is just as serious an objection as to the word *life* in the sense of having a restricted meaning in science.

On this understanding we affirm that it is strictly true to say that there is life (in the Theosophical sense) in the mineral as well as in plant and animal. With regard to science disputing such a statement H. T. S. Britton, D.Sc., F.I.C., writes, "All the potentialities of life are therefore non-living. Although it is not possible to define 'life', it is a fact that the continuance of life in the protoplasmic system is accompanied by the utilization of energy derived from the interaction of oxygen with combustible organic substances, from certain organic substances alone, and from sunlight. Life and energy are inseparable, but the actual secret of life still remains unknown." (*Chemistry, Life and*

Civilization, 1931, p. 67.) Does not this suggest that, with a broader meaning to the word *life*, science may come to the idea that there is life in the mineral?—T. R. C. (England).

EASTERN METHODS OF YOGA

Q. 28. What are the eastern methods of yoga?

A. The principaleastern schools of yoga are: the yoga of Will as taught by Patanjali, the yoga of Love as taught by Krishna, the yoga of Wisdom as taught by Shri Shankaracharya—these three being the greatest and being often classed together under the general term of Raja Yoga—the yoga of sound (mantra), the yoga of fire (laya), and the yoga of breathing (hatha).

Hatha Yoga teaches a series of bodily purifications and practices, and complicated methods of breathing whereby the yogi can aid the mastery of the higher self over the lower self. If there is a perfect correspondence between the inner self and the body, certain conditions of the body may awaken the mind just as the mind can influence the body.

Laya Yoga includes the control of kundalini, the use of fire in the body. By certain methods the fire can be stirred into increasing intensity and then directed in a tour of the six chakras, which seem to awaken powers of yoga.

Mantra Yoga has for its chief feature the repetition of certain word-forms, often with a definite intonation and always with meaning and intention. It uses ceremonial, pictures, symbols, signs and

gestures, and sometimes dances. It also works through the influence of beauty in material things.

The most famous school of Hindu yoga is that of Patanjali; it is the Raja Yoga *par excellence*, as in it the aspirant uses his will at every stage in self-control. Patanjali defines yoga as "the hindering of the modifications of the thinking principle" or "the suspension of the action of the mind". There are two stages in his system: the preliminary and the advanced. In the preliminary stage the yogi weakens the five afflictions: ignorance, egoism, desire, aversion and clinging to bodily life. The world can never hurt us save through these five faults. To weaken these, three practices are given—effort, study and devotion to God in everything. The first trains the right use of will; the second right thought; the third right emotion. After this preliminary stage come the eight steps of the advanced stage—two moral, three external and three internal. The two moral consist each of five rules to be practised daily: thou shalt not injure, lie, steal, be incontinent or be greedy; thou shalt be clean, content, self-controlled, studious and devoted. The three external are right posture, right breathing and right control of senses, paying no attention to sensations coming from without. The three internal are concentration, meditation and contemplation.

In Shri Krishna's school of yoga love is the driving force along the path. Duty must be performed without personal motives and with an eye to the welfare of the world. But mere work is not yoga. It must

be energized by love for mankind before it becomes yoga. His system includes devotion to God of two kinds. There are those who admire the Teacher because He was a great Lover of mankind, they love man first and God afterwards. This is called Karma Yoga. There are those devotees who fall down in devotion before the greatness and goodness of the Teacher and then learn from Him and spread some of that love to their fellow-men afterwards. This is Bhakti Yoga.

In the school of philosophy, the Jnana Yoga, of Shri Shankara the first postulate is that everything is God. Unless all things were at last one united whole, thinking and understanding would be impossible. To realize that one thing, and look at everything in the light of it, is to achieve enlightenment and attain liberation. First, a man must overcome the delusion that he is the body and realize that he is a consciousness using the body; then he must realize that he is not consciousness but simply uses consciousness. He will then be his true self—ananda, happiness; but he is one with consciousness and external being.

The Lord Buddha taught a path of yoga by Dharma or the Law. The *Voice of the Silence* describes the way of the Tibetan Buddhist.

In the schools of both Shankara and Patanjali are descriptions of two methods of yoga, or union with the Self: the seeking of the Self by the Self (the method of the philosopher and metaphysician), and the seeking of the Self by the Not-Self (the way of the scientist). The first knows the Self is within and tries to strip away vesture after

vesture and reach the glory of the unveiled Self. He must give up concrete thinking and dwell amidst abstractions. He must shut his sense against the outside world, which must not be able to touch him. All that is NOT the Self is obstacle. It is necessary for him to have faith—the profound intense conviction, that nothing can shake, of the reality of the Self within. This imperial faith is, to the yogi on this path, what experience and knowledge are to the yogi on the other.

The seeking of the Self through the Not-Self is the way of the scientist who has to find the real in the unreal, the eternal in the changing, the Self amidst diversity of forms. By a close and rigorous study of the changing form in which the Self has veiled himself, by analyzing and studying his own nature and nature around him, he learns to reject one form of matter after another, finding not in these the Self he seeks. He studies the ever-changing forms on the astral plane and finds no changeless Self. He does the same at the mental level. In the buddhic he finds the Self beginning to show radiance and beauty in manifested union. By studying diversity he reaches a conception of unity. He separates the Not-Self from the Self by knowledge and experience, where the other does it by thinking and faith.

The various schools are not antagonistic, but try to reach the same goal by different methods and, indeed, each school contains something of all the others. In the school of Patanjali the will of man is the driving force, but there is also meditation, regulation of the breath and the practice of posture; in Krishna's school, while love is the great power to be used, mental meditation and physical control are also practised.—L.B. (T.R.C.)

THEOSOPHY FOR PRISONERS

Q. 29. What Theosophical teaching is most useful to prisoners?

A. First, the Law of Cause and Effect, (Karma) and Reincarnation, for obvious reasons. Second, a knowledge of the constitution of man: That he is a spirit, using certain bodies, (as a diver uses an appropriate costume), the understanding and control of which is necessary for his safe progress through life; that the lack of such knowledge and control has brought him where he is, without in any way damaging the indestructible being which is his real self, other than retarding him upon his journey. I feel that an inferiority complex must, in many cases, be a very real handicap, which could be combated by this point of view, especially during the effort at social reinstatement after release.—R. W. H.

OUR NEW PUBLICITY DEAL FOR 1936

By THE PRESIDENT

EIGHTEEN months of office in The Theosophical Society have convinced me that the interests of our work demand the publication of two journals—one dedicated to the spread of Theosophy throughout the world, and to a comparison between the Science of Theosophy and the most recent advancements in religious, philosophic, scientific and other thought; and the other to the business and general affairs of The Society, its constituent Sections, Lodges and individual members. The former will contain a "Watch-Tower" dealing with current matters of general interest, articles on Theosophy and on modern thought in relation to Theosophy, reviews of current literature—long or short according to Theosophic interest—on science, philosophy, religion, art, economics, politics, education, psychology, etc., correspondence of general interest, and other appropriate features. The latter will contain "From the President," dealing with matters of special and exclusive interest to members of The Theosophical Society, correspondence on controversial matters, news of individual members, Lodges, Sections, the world over, and in particular news of Adyar as the International Headquarters of The Society, and possibly also a little light matter from time to time if I find my

fellow-members can stand the strain.

THE THEOSOPHIST will fill the first rôle, and I propose to enlarge *The Adyar News* into *The Theosophical World* to fulfil the second rôle. THE THEOSOPHIST will remain more or less its usual size, and will be published at the usual times. *The Theosophical World* will be slightly larger than *The Adyar News*, and will be our family journal, full, I hope, of the life of The Society in all its various aspects. It will be published on the 17th of each month, beginning with the issue of January, 1936.

The Theosophical Publishing House will continue its interesting Supplement in *The Theosophical World*, and all reports of Sections will appear in the latter and not in THE THEOSOPHIST. A substantial concession is being made to subscribers to both journals. (See subscription blank in this issue.)

This new arrangement will be an experiment for the year 1936, and is possible because of a generous donation from an American member which will cover any deficit that may result, though I am of the opinion that the contrary will be the case, especially as THE THEOSOPHIST has shown a profit for 1935. If I find at the end of

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OUR NEW PUBLICITY DEAL FOR 1936

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the year that the experiment is not successful I shall, of course, revert to the old arrangement.

The price of THE THEOSOPHIST will be as heretofore: America, \$ 4.50; India, Burma and Ceylon, Rs. 9; British Isles 18s.; other countries, Rs. 12. The subscription to *The Theosophical World* will be respectively \$ 1.50, Rs. 3, 6s., Rs. 4. Members and other friends desiring to subscribe to both journals will receive a special concession equivalent to 3s., so that the joint subscription for both journals will be \$ 5.50, Rs. 11, 21s., Rs. 14. Both journals will as usual be sent free to all General Secretaries of Sections, and to other members of the General Council.

I am specially anxious that funds may be forthcoming to present free copies of THE THEOSOPHIST to reading rooms and libraries throughout the world. It will now have a special value in this respect, and be a powerful instrument for bringing the truths of Theosophy into contact with the general reading public.

All this is a step in the direction of increasing our publicity work, upon which I lay the very greatest stress. But there is yet another step we are taking, thanks to the generosity of a friend who believes as strongly as myself in the importance of publicity. We are inaugurating an ADYAR NEWS SERVICE, to be run on the lines so successful in the case of The Advance Australia News Service, which sent out Theosophy in suitable form for publication in hundreds of newspapers. This Service will take the form of a fortnightly news-sheet

on matters of current interest dealt with from a Theosophical point of view, and suitable in the forms in which they are sent out for publication in the Press. I shall be very glad to hear of newspapers which may be willing to receive and make use of the Service, of course entirely free, and of friends who are willing to translate suitable portions of the fortnightly news-sheet into the various national languages for use by local journals. We shall try as far as possible to publish matter which will be of interest even after the inevitable delay of transit. This Adyar News Service will continue throughout 1936, and its further existence will depend upon our experience of its real usefulness and upon the availability of funds.

The whole of this new deal, or new drive, will be effected at no extra cost to The Society's funds, as it is backed by private donations specially given. But it is made possible on account of the great accession of strength to Headquarters which has taken place.

Furthermore, the Publicity Department, encouraged by the success of the Straight Theosophy Campaign and by the sale of about 100,000 copies of the pamphlet series, apart from the sale of their translations, is about to venture forth in new fields, to give what I hope will be a new impetus to our Theosophical work for 1936. Straight Theosophy will remain the slogan of the Publicity Department, for Straight Theosophy must come first and foremost at all times and everywhere. The Department is hoping to bring out a new series

of pamphlets and to suggest a further development of Theosophical publicity. Of this we shall hear more in due course.

And then there will be an intensification of Theosophical activity among the young, sponsored by our Young Theosophists. I regard this as of the highest importance, and I shall do all I can when we go on tour in April next to bring Theosophy near to those who are to follow after us.

Is not the Theosophical barometer at "Set Fair"? Are we not indeed fortunate to participate in all the work now opening out before us? Let us rejoice and be exceeding glad, putting aside all those things which hinder the work, putting aside all destructive differ-

ences of opinion, emphasizing and utilizing all constructive differences, moving forward TOGETHER and DIFFERENTLY.

Our First Object calls us to a Solidarity of Hearts amidst a Diversity of Minds.

Our Second Object calls us to a perception of the Unity of Life amidst a Diversity of Forms.

Our Third Object calls us to a Comradeship of Purpose amidst our adventurings into the Unknown.

Theosophy and The Theosophical Society call us to seek, to find, and to share the Light of Life.

Let us seek the Light, find the Light, and share the Light, that in the Light may be born the Peace and Happiness which know neither darkness nor shadow of turning.

THE NATION BUILDERS

*We are but the hands of the Builder, who toileth and frameth afar;
System, and order, and sequence; sun, and planet, and star—
Faint sparks of a Mighty Genius, a breath of the Over-Soul,
Who shapes the thought of the workers wherever His worlds may roll.
On! tho' we grope and blunder, the trend of our aim is true;
On! there is death in dalliance whilst yet there is work to do,
Till the land that lies like a giant asleep shall wake to the victory won,
And the eyes of the Master Worker shall see that the work is done.*

GEORGE ESSEX EVANS,
(Australian).

WHO'S WHO IN THIS ISSUE

Dr. BESANT was President of The Theosophical Society and Editor of this journal from 1907 to 1933. Being herself in touch with the Elder Brethren who form the subject of her article, she did much to spread the idea of the world's Inner Government. She was one of the world's greatest orators and intellectuals, and wielded a world-wide spiritual dominion.

SIR FRANCIS YOUNGHUSBAND is a much-travelled author and explorer, has held press and political commissions in India, Africa and Tibet, and has been President of the Royal Geographical Society. He writes in this issue as President of the World Fellowship of Faiths, which will hold an International Congress in London in July next.

Dr. J. I. WEDGWOOD holds high rank among the bishops of the Liberal Catholic Church and was its founder and first Presiding Bishop. He is an authority on Theosophy and Christian doctrine. Music is one of his accomplishments, and he gained his degree of Doctor of Science from the Sorbonne, Paris, for a treatise on "The Harmonics of Organ Construction."

MISS GERALDINE COSTER is a recognized authority on education and psychology. She is the author of a recent book entitled *Yoga and Western Psychology*. Canadian by birth, she was formerly headmistress of a Girls' School at Oxford.

BARBARA SELLON is the very versatile head of the Publicity Department at Adyar—artist, writer, speaker and most efficient executive. At one time she taught art in a New York College.

Mr. A. J. HAMERSTER is not only the deputy for the Treasurer of The Theosophical Society, having trained for administrative office in the Colonial service of the Dutch Government in Java, but he is a student of literature and Occultism in the widest and deepest sense, and courageous and virile in his literary work.

Mr. ALFRED K. JENKINS is an American member of the Literary Research Group of the projected Theosophical World University. He has graduated Master of Arts.

Dr. THÉRÈSE BROSE, author of "Blood-Groupings and Racial evolution," visited Adyar in December with a commission from the French Government to attend the Diamond Jubilee Convention of The Theosophical Society and to study Indian systems of Yoga. This is perhaps the first time that a delegate has officially represented a foreign Ministry. Dr. Brosse is on the teaching staff of the Paris Hospital, and the professor to whom she is assistant is probably the greatest cardiologist in France.

PROFESSOR J. E. MARCAULT is a brilliant international lecturer, and was one of the principal speakers at the Diamond Jubilee Convention. Not only does he hold office as General Secretary of the French Section, but he is a gifted educationist and has held professorships at the Universities of Claremont, Grenoble and Pisa.

Dr. L. J. BENDIT is a Wimpole Street Surgeon, holding eminent degrees. His study in Analytical Psychology urges that by properly applying the analytical viewpoint the Theosophist has a valuable corrective against falling into ruts mentally or acquiring "bees in his bonnet."

PROFESSOR D. D. KANGA, who is in charge of the science section of this journal, was formerly on the staff of the Bombay University. Mr. V. Wallace Slater, who is associated with him in the science columns, is one of the original members of the Physical Science Group of the Theosophical Research Centre, London.

Mr. ROBERT R. LOGAN is a prominent Theosophical worker in the American Section and has been head of the Theosophical Order of Service in his country. Trained as a lawyer, he combines a deep interest in philosophy with the wide interests of the man of affairs.

Dr. A. G. VREEDE is not only Regional Bishop of the Liberal Catholic Church in Holland, but a stalwart also of The Theosophical Society, and has given splendid service during two decades of colonial experience in Java and more recently in the Netherlands.

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THE THEOSOPHIST

FEATURES FOR FEBRUARY

LEADING ARTICLE BY DR. GEORGE S. ARUNDALE, President of The Theosophical Society.

SPECIAL ARTICLES BY DR. ANNIE BESANT AND BISHOP LEADBEATER.

WHAT IS THE PSYCHE? A THEOSOPHIC VIEW. By Hirendra Nath Datta, Vice-President of The Theosophical Society.

TENDENCIES IN MODERN SCIENCE. By Sidney Ransom.

OCCULT RESEARCH IN NEW YORK. By Fritz Kunz.

KARMA AND CAUSATION: THEIR IDENTITY. By D. Jeffrey Williams.

THE THEOSOPHICAL WORLD

A FAMILY JOURNAL FOR THE THEOSOPHICAL FAMILY

First Issue, January 17th, 1936

FEATURES: "How to Live at Adyar," by the President; Editorial, Inter-Section News, Correspondence, Topical Articles.

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Order through the Theosophical Publishing House, Adyar, or through your Section Headquarters or Lodge Bookshop.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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