

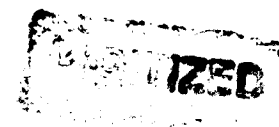
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

February 1936

Vol. LVII, No. 5



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THE THEOSOPHICAL ATTITUDE

It has more than once been stated that the Theosophical attitude towards life is of greater importance than Theosophical knowledge; and students frequently ask how this attitude is to be obtained. It is in truth the very first thing which the student needs, yet it is usually the last which he gains; for it is not to be acquired by reading about it, not to be learnt like a lesson; it is something into which a man slowly grows as a result of his study, and still more of his efforts to put that study into practice.

It is our custom to say that Theosophy is not a religion, but rather the philosophy which underlies all religions. This is quite true; yet it is surely also true that our Theosophy supplies to us a great deal of the stimulus which the devotees of religion are supposed to obtain from it. It is in reality a philosophy, a religion and a science; a philosophy, because it gives us an intelligible and satisfactory theory of the constitution and reason of the universe; a religion, because it speaks to us of God, of His relation to man, and of His will with regard to our progress; a science, because it propounds its teachings not as mere abstract theories, but as deductions drawn from facts which have been repeatedly observed.

C. W. LEADBEATER, *The Theosophist*, March 1914.

Vol. LVII

No. 5

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

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

Editor: GEORGE S. ARUNDALE

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

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STATUE BUST OF BISHOP LEADBEATER facing 395

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, INDIA

THE ROYAL SECRET JL

BY ANNIE BESANT QM m2, m28

N36-52-5

From a Talk by Dr. Besant on the 41st Anniversary of
The Theosophical Society

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Come back with me down the long road of one and forty years ;
come across land and ocean to the city of New York, where a small band
of people were gathered together, and there, in 1875, founded The
Theosophical Society. The Society at that time, with its Life-President,
Henry Steel Olcott, with its great occult teacher, Helena Petrovna
Blavatsky, represented the uprising of a great spiritual force against the
dominant materialism of the day. The leading intellects of the day had
shaken off belief in Religion. They proclaimed themselves agnostic,
without knowledge, and against that mighty power this small group of
people in New York ranged themselves, proclaiming the *knowledge* of
God—a little group of unknown people against the embattled intellect of
Europe ; but on the side of these unknown people was the deathless
intuition in the human heart ; on their side, the force which has built
civilization, and which has shown in the history of the world that
materialism is only a passing phenomenon of knowledge. "What is
knowledge?" What I can teach you, what you can teach me, what
the loftiest Deva can teach to man—all that is the lower knowledge.
What then remains? The knowledge that none can give, but that
every one of you has hidden in his own heart ; the place where shall
be found reality. Here no teacher is wanted, here no guide is neces-
sary. Look for the Light within you, and when that Light is found,
which is the essence of your nature, then you obtain the knowledge
by which all else is known. It is Realization and not knowledge—that
is the real gnosis—the Royal Secret of the East.

That true religion, Self-realization, expresses itself in the unity
of Humanity, and in the love of men for men.

Let us draw our bonds together. Let us approach each other
and not repel each other, for only thus will the Will of God be done
and the Brotherhood of Humanity be realized in our world.

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STATUE BUST OF BISHOP LEADBEATER

This statue bust of Bishop Leadbeater, so vividly like him, has been placed opposite that of Dr. Besant in the Great Hall of the International Headquarters, Adyar. Colleagues for forty years, they are still together in sculptured form, as they are in greater work beyond. Both busts are by Mr. D. P. Roy Chowdhury, head of the Madras School of Arts.



ON THE WATCH-TOWER

By THE EDITOR

A King-Emperor Passes

A GREAT King has passed onwards. A great Prince will succeed him. In Queen Victoria, in King Edward VII, and in King George V, the spirit of Kingship, and of all for which Kingship exists in the great evolutionary Plan, has been exalted. Each has worthily represented the Inner Ruler of the world. Each has nobly displayed that royal spirit which in greater or lesser degree is the heritage of us all. We know that he who now is about to follow after them will still further exalt the kingly line, and will be no less royal than those who have set him so splendid an example.

From time to time, inevitably, the priesthood of Kingship has been degraded no less than all other priesthoods, and the ignorant have therefore sought to destroy all priesthoods. "Down with Kingship" because many kings have been bad. "Down with priesthood" because many priests have been unworthy of their sacred calling. Are we therefore to say "Down with humanity" because so many

human beings have not yet learned to be humane? The world needs kingship and other forms of dedication to eternal truths and to high purposes. The world needs priests; though kings and priests have degraded and still degrade the sacredness of their consecrations. Indeed, each one of us is moving towards his Kingship, and should be a priest sacrificing at the altar of his Divinity. Let us hold in honour the realities both of Kingship and of other Priesthoods, even though the sad exigencies of the tyrannies of kings and priests may have compelled us to rise against their impieties.

A Father of his Peoples

In the late King-Emperor of a veritable League of Nations the world has seen an example of one who has known how to be all things to all his children-subjects. Few parts of his Empire has he left unvisited, and at all times has he richly given to his peoples of many races and of many faiths the royal gift of understanding and sympathy. He was above all a father

to those over whom he ruled, and in their needs lay his constant pre-occupation. He alone can know how much he owes to the noble lady who was his Queen. But the whole world knows that she was ever by his side to give that precious fragrance and inclination to his life and work which only a woman could give. Together they constantly cared for the poorest of their subjects, visiting them in their homes and setting an example of practical interest in their needs.

* * *

Adyar's Tribute

At Adyar all departments were closed as soon as the news reached us on January 21st, and The Society's flag remained at half-mast throughout the day. At 5.15 p.m., about noon Greenwich time, all residents gathered in the Great Hall. First of all the prayers of the great religions were offered, and then the Recording Secretary spoke of kingship as conceived in ancient India, pointing out how nobly the late King-Emperor lived the great ideals of kingship. Then I addressed the gathering on the passing of a kingly King and on the homage we all offered to our new sovereign, King Edward VIII. Flowers were then offered to the portrait of the late King-Emperor which had been placed on the dais, and the meeting ended with the singing of the National Anthem. It was a deeply impressive occasion.

The next morning the Rev. A. J. Hamerster celebrated a Requiem Mass, during the course of which I gave a short sermon on Kingship, while in the afternoon at 6 p.m. prayers were offered at

the Hindu Temple by various Hindu members of The Society.

* * *

Homage to the New King

Interviewed by the local press and by Reuter's I gave the following statement:

"Members of The Theosophical Society throughout the world, irrespective of all differences of race, of nation, and of faith, will have learned with profound regret of the passing of King George, Emperor of India. Enthroned amidst immense responsibilities, he bore them royally, and his reign was year by year a constant blessing to his peoples. We mourn the passing of a noble ruler, of one who embodied finely the true spirit of Kingship, and who was a veritable father to his children of many races and of many faiths.

"We offer our deep sympathy to the great lady who has unceasingly strengthened him in all his duties. Assuredly will she feel herself surrounded at such a time as this by the grateful and affectionate thoughts of millions throughout the world.

"To His Majesty King Edward the Eighth will go forth the homage of his Empire and the heartfelt goodwill of the whole world."

I also sent on behalf of The Theosophical Society the following cable to the Private Secretary to His Majesty:

"THE THEOSOPHICAL SOCIETY
RESPECTFULLY OFFERS HEART-
FELT CONDOLENCES TO HIS

MAJESTY, HER MAJESTY THE
QUEEN AND ROYAL FAMILY,
AND PRAYS FOR HIS MAJESTY'S
LONG AND HAPPY REIGN."

No doubt there will be many other opportunities, as time passes, of rendering homage to the King-Emperor who has passed and no less to the King-Emperor who succeeds him.

* * *

The World Congress

The Diamond Jubilee International Convention of The Theosophical Society has come and gone. It was a great success, both as regards power and attendance—the latter being the highest since the Golden Jubilee Convention in 1925.

In the strength of the power released, and in the encouragement of a record attendance, we now move onwards to a new year's work, looking first towards the International Congress of The Society which will take place in Geneva, Switzerland, from July 29th to August 5th—a Congress which I have every reason to believe will be memorable both for its international value and for a highly representative international gathering. I expect that a number of delegates will come from the United States, from all parts of Europe, and from India, and I am in particular hoping that the Vice-President of The Society will be able to undertake the journey, though his health is by no means what we should like it to be.

* * *

I am asking those responsible for the arrangements to make the theme of the proceedings an

unveiling of the vital contribution Theosophy makes towards an understanding of the real nature of Justice as applied to the various departments of human life. THEOSOPHY DEMANDS JUSTICE is, as it were, my slogan for the Geneva Congress, and I am hoping that the organizing committee may be able to assemble a panel of lecturers to address us on the essential nature of Justice in the light of Theosophy as applied to the needs of the Individual, of the various Faiths, of the Nations, of Races, of World Brotherhood. I am hoping that we shall be specially able to deal with the problem of the application of the Theosophical conception of Justice to Distress in all departments of life—spiritual, mental, emotional, physical; of Justice to Beauty, to Youth, to Motherhood. Addresses of this nature will show to the world that both Theosophy and The Theosophical Society have a highly practical relationship to world affairs and to world needs. There are many experts in all parts of the world competent to organize most effective machinery for service, but I venture to think that Theosophists are in special touch with that Life which alone can purify the world of its ills.

* * *

The Word of Justice

Everywhere life is crying out for Justice, for injustice stalks abroad triumphant, feigning to the world's unrest and danger of falling back once more into an age of darkness. I feel most strongly that Theosophy must speak the Word of Justice, and that through

the World Congress at Geneva this Word must be heard, at least as a number of students of Theosophy are hearing it. In the two departments with which I have been mainly concerned, those of politics and of education, I am very clear that this Word can be most effectively and illuminatingly spoken, and I shall try to speak it as best I can. I am sure that the Word can be no less effectively and illuminatingly spoken in every other department of human activity, but very specially as to Distress, as to Youth, as to Beauty.

I hope that members of The Society from all parts of the world will make an effort to attend this World Congress, to return charged with Light to illumine the dark places in their homelands. There are many to whom the pilgrimage to Adyar for the Diamond Jubilee Convention has been impossible. May they be able to seize the opportunity to attend this World Congress at Geneva, and to help to influence world thought away from fear and suspicion, away from injustice and wrong, towards goodwill, understanding and righteousness. Theosophy is indeed the Science of Practical Righteousness, and therefore of Happiness and Prosperity, as we shall hope to make clear in the course of our World Congress addresses at Geneva.

An Unfolding Plan

Underlying the whole of this thought for the World Congress at Geneva is the fact that the Science of Theosophy discloses in a unique way the existence of an evolutionary

Plan in accordance with which all life is conforming, and to the fulfilment of which all world growth is tending. Life is ever Plan-fulfilling, but it is by no means yet Plan-conscious. Hence the world disorders as we perceive them around us everywhere—a world groping for Truth, but often held fast and submerged in a sea of ignorance. THERE IS A PLAN, and the more we are able to become conscious of it the sooner do we become able to achieve the Happiness, the Peace, the Prosperity, which it confers upon all who fully co-operate with it.

In its universal and essential principles Theosophy discloses this Plan, while in religions and in science and philosophies it often finds partial reflections, especially as regards details.

I am hoping to follow up the Straight Theosophy Campaign, so successful in 1935, with a Course of Study to draw attention to the fact that all Life is indeed unfolding according to Plan, even though the negation of the Plan sometimes seems so hopelessly final in its devastating effects.

Theosophy Sheds Light

Inevitably, we often see only the dark and destructive side of this apparent, but never real, Plan-negation, and not its frictional constructiveness. From the standpoint of Theosophy, as I see it, the prevalence of darkness is but to make clear to us that we have not yet found the Light, and to encourage us to seek the Light with ever intensifying persistence. Darkness is for our understanding,

for our realization of its limitations. We must needs know darkness ere we can know and glory in Light. But even more are darkness, and Light itself, that we may learn to move away from the present towards the future, from the Light which, being less, is relative darkness, towards the Light which, being more, is at any rate relative Light, though remaining darkness itself compared with the Light to be and to know and to become.

Theosophy as we have it disclosed in our classic literature is this Light, both as it illumines our immediate way, and no less as it shines from afar to lead us from the less Real to the more Real. For in such a book as *The Secret Doctrine* there is both the Light for which we are immediately looking and the Light as yet beyond the power of our eyes to see. As here and there a city on the surface is put the city visible, while city after city lies buried one beneath another, and all beneath the city visible, so in *The Secret Doctrine*, as there is the Light visible and immediate, so is there Light after Light as yet invisible, dawning only to those who know how to conquer Light after Light, ever seeking more Light, and finding their Peace and Power in the very seeking itself.

Right Individuality Fundamental

One of the most important duties of members of The Theosophical Society is to learn to make their Theosophy active in helping to solve the many problems of life in every field. I know well that

Right Politics is to be found in Theosophy alone. I know well that Right Education is to be found in Theosophy alone. I am convinced that Right Living in all spheres is to be found in Theosophy alone. Hence, when a member of The Society tells me that in such and such a scheme or panacea he has found the final solution for a particular ill, as many members tell me they have found in the Douglas Credit Scheme, I ask them if they have carefully applied Theosophy to such scheme or panacea, if they have examined it in the light which Theosophy sheds upon all such schemes or panaceas. Unfortunately, we are often too superficial in our understanding of Theosophy, knowing the scheme or panacea far better than we know Theosophy—with the result that we ignore the deeper implications of Theosophy, and see in the scheme or panacea but the reflections of those superficial principles with which alone we are acquainted. If in the political and educational fields Theosophy so certainly reshapes vitally and drastically even the best of the existing systems, there is little doubt that our science renders no less signal service in every other field of life. And it is for the deep student of Theosophy to contribute in each of these fields the Light he himself has received.

A phrase I have been using during the Diamond Jubilee Convention as complementary to THERE IS A PLAN IS WINNING THE WORLD TO THEOSOPHY. Such must be our work in the immediate future,

for the more we win the world to Theosophy the more surely do we hasten it on its way to peace, prosperity and happiness. No patchwork at the surface can ever be an adequate substitute for Truth at the roots themselves. If the world is to be right, the individual must be right. His outlook must be right. His mode of living must be right. His relationships must be right. Only out of Right Individuality can emerge Right Nationality and a Right World. Theosophy builds right individuals, and therefore strikes at the very roots of wrong industry, of wrong economics, of wrong nationality, and indeed of man-distorted faith. Theosophy declares Freedom and Friendship to be the two great Pillars of human life and in minutest detail sets forth the nature of their true and therefore scientific expression. Well might there be written two books, one "The Theosophy of Freedom," and the other "The Theosophy of Friendship"—each revealing the glories of true Freedom and of true Friendship, for Theosophy is the Science of the Freedom which really frees, and of the Friendship that really unites. The world needs both, for in the distortion of Freedom it has found war, and in the absence of Friendship, hatred.

An Epoch of Creative Art

The third period of The Theosophical Society's incarnation is to be marked first by the exaltation of Theosophy both among its members and throughout the whole world, second by an active application of Theosophy to world

conditions and world problems, third by the development of what may be called the beauty or art aspect of Theosophy. The will aspect has already incarnated in many ways, so has the wisdom aspect. And Theosophy has been most effectively applied to politics, national and international, to education, to religion, philosophy and science. But so far, save theoretically in a book here and there, Theosophy as art and as beauty has practically been neglected. Creative artists have been conspicuous by their absence, and The Theosophical Society has by no means contributed substantially towards the fight against the growing inroads of ugliness.

The Diamond Jubilee International Convention was remarkable for a new departure in this latter respect. Already the Adyar Players, particularly encouraged by Dr. Besant, have for some years produced both at Adyar and in Madras some beautiful plays and tableaux, much appreciated by the public. At the recent Convention Shrimati Rukmini Devi gave an Indian Dance Recital, herself the solo dancer, but accompanied, of course, by Indian musicians. This Recital, the outcome of many years of hard study and constant practice under the guidance of renowned exponents of Indian dancing, deeply impressed the audience, and in particular drew forth the unstinted enthusiasm of such an artist as Dr. James Cousins as well as of many orthodox Hindus who were happy to see the great religious science of dancing given its reverent due after long centuries of comparative degradation.

Under the inspiration of this event it was decided to establish an International Academy of the Arts with headquarters at Adyar, with the twofold object of emphasizing the essential Unity of all true Art, and of working for the recognition of the Arts as inherent in effective individual, national and religious growth. Thus has The Theosophical Society once again mothered the beginnings of the release of a great world force, as it mothered the beginnings of the release of the significant teaching we associate with Mr. Krishnamurti. As Mr. Krishnamurti has gone into the outer world, so will this new expression of the eternal Theosophy go into the outer world, leaving the mother movement to continue on her way—ever standing for Truth and Brotherhood in their all-inclusive warmth, as teaching after teaching and activity after activity stress specific aspects necessary to the world's growth. The Golden Jubilee Convention is said to have been remarkable for Krishnamurti. Dr. Cousins told us that the Diamond Jubilee Convention may some day be regarded as remarkable for Rukmini. True indeed is it that principles bring forth persons, even though it is not infrequently the case that principles become subordinate to persons. Let us be duly grateful to those who beautifully incarnate principles, ever remembering, however, that our truest gratitude lies in seeking to understand the principles and to embody our understanding in our lives. Persons may matter much, but it is an inexorable fact that principles and duty matter more.

An International Academy

The International Academy of the Arts will, of course, begin in a very small and humble way under Rukmini's direction, growing slowly but steadily as it wins appreciation for what it is able to do. She hopes, during our coming tour in Europe, to have opportunities both to speak about its work and to interest in its objects leading artists in every country. I shall be very much obliged if those responsible for our visit to various countries will see that she has such opportunities, so that the Academy may become truly international and representative of real art in all its aspects. Rukmini hopes some time, if the necessary financial backing be forthcoming, to visit many lands giving Indian Dance Recitals, with Indian musical accompaniment. In ancient India dancing was at once a religion, a philosophy and a science. It was a wonderful interpreter of the fundamental truths of life in rhythmic gestures, movement and song. Still do these great traditions persist, and Rukmini seeks to embody them with reverence and inspiration. That she did so on the occasion of her Recital at Adyar is the unanimous testimony of all who were present. She seems to have a world-mission in this respect, and The Theosophical Society is once more happy to have cradled her work in its young beginnings.

Interestingly enough, there is just a possibility of the great Adyar centre mothering yet another activity of immense importance, for I am informed that if the necessary

funds be forthcoming—about a couple of lakhs of rupees, or £16,000—there are one or two highly qualified medical men and women willing to give themselves to the running of a hospital for women and children, so urgent is such a work. How I wish some financial fairy with her irresistible wand could be induced to wave it so as to send me the necessary cheque. I would then pass it on to these doctors, and Adyar would not only be honoured, but also rendered the more potent as a spiritual centre. How wonderful it would be if near Adyar there were such a hospital, especially, of course, for poor women and children. It would from one point of view be local as to its value, but from another point of view it would move Adyar a very definite step forward on her way to become a great spiritual, self-contained, international, community—with its Library, with its World-University and schools, with its International Academy of the Arts, with its Hospital, with its international fellowships, with innumerable other channels for the light of Theosophy. May some of them come into existence even during my own term of office!

The Far East * *

I am very glad to be able to announce that steps are beginning

to be taken to stimulate the spread of Theosophy in the Far East, and particularly in China and Japan. Mr. John Russell is no longer able to continue as my Presidential Agent, and I was wondering what I could do when Mr. A. F. Knudsen, a very faithful worker for Theosophy and for The Theosophical Society during many years, offered his services. It gave me great satisfaction to appoint him as Presidential Agent under the following warrant:

I hereby appoint Mr. A. F. Knudsen as Presidential Agent (pro tem.) for the Far East, including China and Japan and such adjacent territories as may not form a part of any existing Section of The Theosophical Society.

I request him to do all in his power both to strengthen existing Lodges and to establish new Lodges where they are likely to flourish and to work for the formation of an Eastern Section of The Theosophical Society.

I specially wish him to encourage the members to study Theosophy and to apply their study in the wise service of their surroundings.

Elsewhere will be found his plan of campaign, and I ask for him all co-operation and support. I sincerely trust that ere long we may have the very great happiness to add both a Japanese and a Chinese Section to our rolls.

THE PASSING OF KING GEORGE V

DR. ARUNDALE'S REQUIEM ADDRESS

A Requiem Mass was celebrated at Adyar on January 21st for the late King George V, at which Dr. G. S. Arundale by request delivered an oration. The service was according to the rite of the Liberal Catholic Church, and the Rev. A. J. Hamerster officiated at the altar. The President said:

CONSIDER it a privilege to be present here in our Liberal Catholic Church after a long time and especially to have been given the opportunity of saying a few words on this great occasion of our Requiem Mass. I think it probably is unnecessary to say anything about the Mass itself. You know its purpose is to release such power as shall aid the individual who is passing through the valley of the shadow of death to pass more happily, more quickly, less open to be assailed by those forces which under the law are permitted to assail the individual who is thus passing. There is no doubt about that such a mass as this, celebrated, as it will be, all over the world in hundreds and thousands of churches, will release tremendous power for our late King-Emperor.

Kingship Our Destiny

I would rather, however, invite your attention to the fact that a king is one who is endowed by every reason of his being a king with two special and distinct faculties or qualities coming, of course, from Him who is the great KING of the whole world. The first

quality is the example that a king by his very existence must to a certain extent set, and should in very ample measure set—the fact that kingship is the heritage of the future of each one of us. The whole idea of kingship is to remind us that we are kings-to-be; in other words, that we are those who some day will be able to accomplish all things, because being kings, as the very word itself implies, we *can*, that is to say, we are able to triumph over all obstacles. There are no difficulties which we cannot *as kings* overcome. The first duty of a king is, therefore, to give courage, to show forth in his own person what kingship really means, and how the kingship that he wields today and may be wielding for many incarnations to come is a kingship which, though in different ways, perhaps, we ourselves must sooner or later wield. Each one of us is destined to be a king, not necessarily to be a king over a nation, over a people in the outer world, but a king of power, a king who helps those in ignorance to be released into wisdom and into truth. Any king who lives a righteous life, who lives on the whole a kingly

THEOSOPHY IS A KEY TO LIFE

life does so set that great example, and I think we may say that the late King-Emperor did so set the example of true kingship. He was a king, not, of course, as are some Kings whom we know in the inner worlds, but he was a king, one who rose above his smaller self and truly dedicated himself to the needs of those committed to his care, became personal in the personalities of those over whom he ruled. Each one of us has that work before him: less to receive, far more to give. And if only we could realize that the receiving will take care of itself if we occupy ourselves with giving, we should make more rapid progress on this great way of kingship. But as a king is to his people, so must we learn to be to our surroundings. If we happen to be, as many of us probably are in this congregation, members of The Theosophical Society, we have in Theosophy power available to increase our own kingship beyond the kingship of the ordinary individual. Each one of us who is a member of The Theosophical Society, who is a member of The Liberal Catholic Church, should be nearer to kingship than the average individual because he should be wiser, and, of course in wisdom lies true kingship. I want you to feel, when this idea of kingship comes so close to us as it does today when we think of the passing of the King-Emperor, that you have your own kingship to attain, your own power to exercise, your own duties to perform, your own sacrifices to make, those sacrifices which consist in making all things holy which you touch with your kingly hands. So one

aspect of kingship is the example which a true king shows to us of that kingship which is, as I say, the common heritage of us all.

Then the second aspect of such kingship is that it shows us the way. A king is a king over his people. He does not live for himself. He lives for the benefit of his kingdom, however small or however large that kingdom may be. He lives for others and not for himself, and he finds his happiness, his joy, his peace, and his own increasing power in that service of others which, of course, is his own supreme duty, to which in the course of the great ceremony of the coronation he consecrates himself for the rest of his mortal life, and probably if he belongs to the line of kings, to which he consecrates himself forever anew.

Kingship Fundamental

Each one of us has his kingdom. Each one of us is a ruler, is one who is set in authority over his surroundings, not in an authority of tyranny, but in an authority of wisdom, of compassion, of love, of brotherhood. And if you all will think of the King-Emperor ruling over innumerable peoples and realize that you also are intended so to rule over those who are in your own immediate surroundings, be they small in number or many in number, and if you try to perceive what is his work, you will perceive what is yours, and anyone who is in any position of authority realizes from the very outset that his main duty is less to ask people to follow him, still less to ask people to obey him, but more to

inspire others to follow their own respective ways. Often, when we are in the earlier stages of our kingship, we expect other people to follow our own line, so congenial to us as it is, so true to us as that line is, so straight as that line is, reaching out towards the goal. But the real king is all things to all people in the widest and most beautiful, most helpful sense of the phrase. He perceives where others are, helps them where they are, without any thought of where he may happen to be, or of the relation between their place in life and his place in life, and we should move much faster to our own kingship if we could be all things to all people, if we could take everybody where he is and help him not on to some other way but further along his own way, along his own line, knowing that sooner or later all lines, however divergent they may appear in this outer world to our own comparative ignorance, converge upon one universal and all-embracing goal. We, living so very much in the shadow of kingship, brought home to us as kingship is so wonderfully in this great passing and in the great event of the accession of a new king to the Imperial Throne, must try to profit from the near drawing to us of this great and wonderful conception of kingship. It is a fundamental conception. Without Kings, no worlds. Without a King, no growing life. Without a King, no movement towards perfection, towards the end. It is because of the existence of the great KING of our own world that we are able to live and have our being and move in comparative happiness and

peace and certainty. The whole spirit of kingship is fundamental to evolution.

We have seen a great king passing. We know why he is great: because he was able to display the qualities of kingship—the quality of service, the quality of fatherhood, the quality of understanding, all those qualities which make up the royal person whether he lives humbly in a hut or dwells magnificently in a palace. And I ask each one of you, as you assist at this great service of help to His Majesty the King-Emperor, to help him still further by drawing from him inspiration to tread more rapidly the Royal Way, the Way of Kingship, the Way which sets you in a certain aspect apart from others, but only that you may be the more helpful to them.

There have been kings who have not exhibited royal qualities. There have been priests who have not been true to the great vows of their ordination. But the spirit of kingship, the spirit of priesthood—they are vital to the growth of the world. They embody mighty and sacred principles. Each one of us is a king; each one of us is a priest called upon to sacrifice at the altar of his divinity; each one of us a royalty in the becoming. And when we think of a good and a great King and wish him well as he passes through this wondrous valley, and when we think of the King to take his place, how best in fact can we help the King who is passing and the King who is coming but by our own more determined efforts ourselves to be kingly, ourselves to be royal, ourselves to seek to give and to be

indifferent to receiving, ourselves to prefer to guard and to protect rather than to seek asylum, ourselves to prefer to go forth into the battle rather than to remain behind in safety. Let this great spirit of kingship gain strength in us as one great king is passing and as another great king-to-be is entering upon his heritage.

BOOK SERVICE FROM ADYAR

THEOSOPHICAL Study Groups and Centres in all parts of the world, having no library, may receive a box of twelve books, free of charge on application to: The Publicity Department, The Theosophical Society, Adyar, Madras, India.

The books will remain the property of The Theosophical Society, but at the end of a year, if a new Lodge has been formed, they will be donated to the new Lodge to be the nucleus of its library. If such a Lodge has not been formed, they may be returned to the Publicity Department or retained on payment of one third the catalogue price of the books. Care should be taken to return them in good condition so that other groups may benefit by this service. Postage must be paid both ways by the applicants.

It is hoped in this way to facilitate the study of Theosophy and to give an added strength to small groups who may have

difficulty in obtaining books to help them in their work.

The funds for this work being limited, the books will be sent to the first twenty-five applicants after March 15th.

A Study Group should consist of not less than three persons whose signatures should accompany the application.

BOOKS AVAILABLE FOR LOAN:

First Principles of Theosophy, C. Jinarajadasa. *The Key to Theosophy*, H. P. Blavatsky. *First Steps on the Path*, Geoffrey Hodson. *The Outer Court*, Annie Besant. *The Path of Discipleship*, Annie Besant. *The Masters and the Path*, C. W. Leadbeater. *Gods in Exile*, J. J. van der Leeuw. *You*, G. S. Arundale. *The Science of the Emotions*, Bhagavan Das. *Talks on the Path of Occultism*, by Annie Besant and C. W. Leadbeater: vol. I, *At the Feet of the Master*; vol. II, *The Voice of the Silence*; vol. III, *Light on the Path*.

THE COUNT DE SAINT GERMAIN

1. IN THE NINETEENTH CENTURY

By A. J. HAMERSTER

Mr. Hamerster resumes the fascinating story of the "Magyar philosopher" or "Hungarian Mahatma" who used the pen of H. P. Blavatsky in the transmission of The Secret Doctrine to the western peoples. Here he takes it up from the point in our October number, page 50, where the Adept is shown giving Colonel Olcott a demonstration in "occult dynamics."

Paracelsus and H.P.B.

AFTER having first considered the "living men"—the Hungarian and other Adepts—who took possession now and then of H. P. Blavatsky's body to write portions of *Isis Unveiled*, Colonel Olcott then passes on to the "discarnate entities," who might have done the same. Of these, however, only one case is known to him, as he informs us, namely that of Henry More, the Cambridge Platonist who died in 1687, "unless Paracelsus may be called one, about which in common with the Alsatians, I have great doubts," the Colonel ruminates.¹ It is not clear if the President-Founder is of opinion that Paracelsus is still living in the same body that was his vehicle in the sixteenth century, or that he had in the meantime reincarnated again. There are some who think that H. P. Blavatsky was Paracelsus in a former life,² but I think they are wrong. For immediately after the above-quoted

sentence about Paracelsus the Colonel goes on to say: "I remember that one evening, at about twilight, while we [H.S.O. and H.P.B.] lived in West Thirty-fourth Street [New York], we had been talking about the greatness of Paracelsus and the ignominious treatment he had had to endure during his life and after his apparent death. H.P.B. and I were standing in the passage between the front and back rooms, when her manner and voice suddenly changed, she took my hands as if to express friendship, and asked "Will you have Theophrastus for a friend, Henry?" I murmured a reply, when the strange mood passed away, H.P.B. was herself again, and we applied ourselves to our work. That evening I wrote the paragraphs about him that now stand on p. 500 of vol. II of *Isis*."³ If anything, this makes it certain, in my opinion, that H. P. Blavatsky and Paracelsus were two different individualities or egos.

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

As to the President-Founder's doubt whether Paracelsus at that time was a "discarnate" or a *still* "incarnate" entity, he probably was inclined to believe the latter, however incredible it may sound. Paracelsus, having been born c. 1490, would, if his reputed death in 1541 was a fake and he was still living at the time of the Colonel's writing, have been 400 years old. Here is what Colonel Olcott actually wrote about it in *Isis Unveiled*: "So firm was the popular belief in the supernatural powers of Paracelsus, that to this day the tradition survives among the simple-minded Alsations that he is not dead, but 'sleepeth in his grave' at Strassburg. And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of the cruel wrongs he suffered at the hands of his cruel slanderers for the sake of the great truth!" And this is what he wrote in the *Old Diary Leaves*, seventeen years later: "As for his being dead, the odds are always against any given Adept's having actually died when to ordinary men he seemed to. With his knowledge of *mâyâvic* illusion, even his seeming corpse screwed into a coffin and laid away into a tomb would not be sufficient proof that he was really dead. Barring accidents, which may happen to him as well as to a common man if he be off his guard, an Adept chooses his own place to die in, and his body is so disposed of as to leave no trace behind."

Living or Dead?

And then inevitably the Colonel comes to speak of him also who is the chief subject of our study. Inevitably, I say, for the interested and attentive reader will notice more than once in the course of these studies, that there seems to be a group of personages on the stage of European history who have certain pronounced characteristics in common, by which they stand out as unusual figures, seeming adventurers, dealers in mysteries, adepts in unknown or hidden knowledge. And whenever the name of one of them is mentioned, the names of one or more of the others seem inevitably to crop up also. To this group of initiates in the occult sciences belong Thomas Vaughan, Robert Fludd, Paracelsus, Mesmer, Cagliostro, Saint Germain, and others.⁴ Therefore, it is only what we might expect when the Colonel follows up his last quoted suspicions concerning Paracelsus' death by similar speculations regarding another one of this same group, namely the Count de Saint Germain. "For example," Colonel Olcott asks, "what became of the gifted, the noble-souled Count de Saint Germain, the 'adventurer' and 'spy' of the encyclopaedias, who . . . retired to Holstein, and disappeared as mysteriously as he had appeared?"⁵

When reading this, we must keep in mind that it was written in 1894, that is to say some fifteen years before Isabel Cooper-Oakley's researches were published, first in the form of articles, later collected in the book, *The Comte de Saint Germain*, in 1912. Before

that time nothing documentary, except the memoirs of Prince Charles of Hesse, was known about the Count's decease at Eckernförde, these memoirs giving nothing beyond the bare fact of his death. The church registers and other official municipal documents, quoted by me in a previous study, and first discovered by I. Cooper-Oakley, were yet unknown to H.P. Blavatsky and H.S. Olcott.

Therefore H.P.B. could still ask: "Is it not absurd to suppose that if he [the Count] really died at the time [1784] and place [Eckernförde] mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full glare of publicity could not have vanished, *if he really died then and there*, and left no trace behind."⁶ Well, the answer is that he did leave such traces behind, that the expected official, church, and municipal registration data of death, burial, etc., have since been found and published. It is even on record that in one small point of detail the expected "pomp and ceremony" has apparently purposely been left out, in so far as the funeral was kept a "silent" one, or in other words, without a funeral oration by the local minister. And the rest of the funeral will doubtless have been in accord with this item in its simplicity. Prince Charles at the time being

away in Cassel, and Dr. Lossau, the Count's true "confidant," having been left in sole charge of the proceedings,⁷ I have no doubt that the unostentatiousness of the interment will have been in conformity with the Count's last wishes, whether the reason was lack of means, or pure humility, or the desire for secrecy.

Historical and Occult Knowledge

H. P. Blavatsky further writes: "Moreover, to this negative [the supposed absence of the above data] we have the alleged positive proof that he [the Count] was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 1786, and to have appeared to the Princess de Lamballe when she stood before the tribunal, a few moments before she was struck down with a billet, and a butcher-boy cut off her head; and to Jeanne Dubarry, the mistress of Louis XV, as she waited on her scaffold at Paris the stroke of the guillotine in the Days of the Terror, of 1793."⁸ I do not know whence H.P.B. obtained all this spurious information. I think it was from the article in *All the Year Round* on which hers was based. I have not seen that article myself, but I can assure the reader that the facts do not come from any of the recognized authentic historical memoirs containing particulars of the Count's history.

In a former study I have gone fully into the question of the alleged reappearances of the Count de Saint Germain after his "historical" death in 1784, and

the reader will perhaps still remember with some regret, or disgust, or perhaps with some relief, as the case may be, that the evidence was entirely negative, from a strictly documental point of view, whatever may be the possibility of such a longevity from the occult standpoint.⁹

Another point in this connection, to which I want to draw attention, is H. P. Blavatsky's relation to the much discussed *Souvenirs* of the Countess d'Adhémar. From the fact that in the above article of 1881 she does not mention any of the reappearances of the Count after his alleged death in 1784, which form such a startling feature of the *Souvenirs*, I take it that at the time she was not acquainted with these apocryphal memoirs. It was only three years later that this "rare work" was "kindly lent to us," she wrote, "by the Count and Countess d'Adhémar, descendants of the [reputed] author of the *Souvenirs*, and both fellows of The Theosophical Society of Paris."¹⁰ On the other hand, H.P.B.'s article on the Count in *The Theosophical Glossary*, which appeared posthumously in 1892, shows signs of acquaintance with the *Souvenirs* in the sentence, for example: "It is he who prophesied before the kings Louis XV and XVI, and the unfortunate Marie Antoinette."¹¹ But what is certainly most remarkable is that in this later article H.P.B. never with a word mentions the curious series of apparitions after his pretended death, of which the Countess d'Adhémar makes so much in her *Souvenirs*.¹² Did she ever believe in them? I doubt it.

The reason for my entering at such a length into the discussion of these points is that there has been with many people a tendency to accept all that H. P. Blavatsky and other great leaders in Theosophy wrote as infallible truth. Though she herself, of course, believed what she wrote to be the truth, still we must distinguish between what she wrote under the inspiration of the larger occult knowledge of her own higher Self or of the Masters, and the knowledge acquired by her through ordinary means of historical research open to any reader of books and other documents. The former we may accept as possible truths when unable yet to check their factuality for ourselves, but the latter we have the duty to examine for ourselves before in any way accepting their truth. The Masters themselves draw attention to this difference. They write of H.P.B.'s *Secret Doctrine* that "what she has not *annotated* from scientific and other works, we have given or *suggested* to her."¹³ "Annotation," then, and "suggestion," or in other words "common knowledge" from books and "higher inspiration," are the two elements that we have to distinguish in H. P. Blavatsky's, as in every great work, in which the inspirational element is at all present. While we should be very diffident, very careful, very prudent to reject, when it concerns the higher element, we should on the contrary unhesitatingly exercise our critical powers in regard to the other constituent. As in the foregoing, so in the further course of our study, we shall have occasion more than once to draw the reader's

attention to this all-important difference between what we may also call the "historical" and the "occult" knowledge of our great teachers.

Eastern or Oriental Adept

We must now return to Colonel Olcott's *Old Diary Leaves*. In a long note on p. 241 (vol. i) more particulars are given about the Count's life, but these being evidently taken from the inadequate sketches in the books and encyclopaedias of the time, and not based on his own first-hand occult knowledge, we shall leave them for what they are, and only quote the Colonel's laments in the last paragraph of the note, concerning the library of the aunt of H. P. Blavatsky: "If Madame de Fadéef—H. P. B.'s aunt—could be induced to translate and publish certain documents in her famous library, the world would have a nearer approach to a true story of the pre-Revolutionary European mission of this *Eastern Adept* than has until now been available."

Very curious is the epithet "Eastern," considering that we know for certain that the Count was of western origin. It does not apply, of course, to his physical extraction or "historical" birth, but to the source whence his "occult" knowledge and powers were derived. With Colonel Olcott, it is undoubtedly an echo of the same qualification used by H. P. Blavatsky in *The Theosophical Glossary*: "Count Saint Germain was certainly the greatest *Oriental Adept* Europe has seen during the last [eighteenth] century. But Europe knew him not" [for what he was].

What she really meant by that racial or geographical adjective "Oriental," we may learn from the article of 1881, partly quoted before: "The treatment that the memory of this great man, this *pupil of Indian and Egyptian Hierophants*, this *proficient in the secret wisdom of the East*, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every person who, like Saint Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it and making it wiser and happier."¹⁴ In this passage the "seclusion devoted to study" is not to be understood merely as a retirement from society or from the world, but as covering also travels to the East, which all such "Oriental" Adepts from the West, beginning with Pythagoras and ending with H. P. Blavatsky herself, have undertaken at one or other time of their life, for the acquisition of the deeper esoteric wisdom of the East, which could only be passed on from Master to pupil by direct personal contact and word of mouth. It was this that made their legitimate claim to the qualification of being an "Easterner" or "Oriental", among occultists an honorific title and mark of distinction, and not a term of contempt as unfortunately it is still amongst so many race-prejudiced westerners.

As regards the library of H. P. Blavatsky's aunt, with the documents Colonel Olcott thought of such importance for the true history of the Count, this is also, I

think, an echo of what H. P. B. had previously written in the same article of May 1881: "A respected member of our Society residing in Russia, possesses some highly important documents about the Count de Saint Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world."¹⁵ But the hope has not been fulfilled. Nothing is now known of the library in question, nor of any of the documents therein contained.

Important Manuscripts

Other similar hopes have been aroused, but they have proved as idle, at least until the present time. Commenting on a "freak" of nature, which showed the year 1791 clearly imprinted in a boulder of rock, and arguing for its possible occult significance, H. P. Blavatsky continues: "We may then strengthen our arguments by giving a few sentences from a curious manuscript belonging to a Fellow of The Theosophical Society in Germany, a learned mystic, who tells us that the document is already on its way to India. It is a sort of diary, written in those mystical characters, half cyphers, half alphabet, adopted by the Rosicrucians during the previous two centuries, and the key to which is now possessed by only a very few mystics. Its author is the famous Count de Saint Germain; he who before and during the French revolution puzzled and almost terrified every capital of Europe, and some

crowned Heads; and of whom a number of weird stories are told. All comment now would be premature."¹⁶ Here again we are disappointed. The intended extracts were never given, neither do we hear anything more of the alleged manuscript.

Having come to mention one of the Count's Rosicrucian manuscripts, let us pursue this particular subject a little further, and collect here some titbits from *The Mahatma Letters* and H. P. B.'s larger works on the matter. To begin with, we have the following casual notice in *Isis Unveiled*. Having remarked that the Garden of Eden was an historical locality, not a mythical only, H. P. B. adds: "In the Chaldean *Book of Numbers* its location is designated in numerals, and in the cipher Rosicrucian manuscript, left by Count de St. Germain, it is fully described."¹⁷ And when H. P. B. wrote *The Secret Doctrine* eleven years later she thought this passage of sufficient importance to incorporate it again in her new book. Considering that the later work, though originally planned merely as "an amended and enlarged version of *Isis Unveiled*," finally contained in all but twenty pages selected carefully from the nearly fifteen hundred pages of the older work, it is not too much to assume, I venture to suggest, that the passage quoted obtained its singular importance in H. P. B.'s eyes, which justified its repetition in *The Secret Doctrine*, from the fact that it was directly "suggested" to her by the Hungarian Adept himself.

That the Count de Saint Germain was in possession of

Rosicrucian manuscripts, written by himself, is a fact also attested to in one of the letters of the Master K. H. to A. P. Sinnett. The Master writes: "Eliphas [Lévi, or the Abbé Louis Constant] studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our eastern doctrines from the teachings of Rosencreuz, who, upon his return from Asia dressed them up in a semi-Christian garb intended as a shield for his pupils, against clerical revenge. One must have the key to it and that key is a science *per se*. Rosencreuz taught orally. Saint Germain recorded the good doctrines in figures and his only cyphered MS. remained with his staunch friend and patron, the benevolent German Prince from whose presence he made his last exit—*Home*."¹⁸ The last sentence, read in its obvious sense, cannot but lead to the conclusion that the Master K. H. apparently did not think the reputed death of his Brother Adept at Eckernförde in 1784 a fictitious but a real one. When the Master, or the pupil who wrote the above letter for him, says, however, that this departure took place in the "presence" of Charles of Hesse, then this is a mistake, or at least it is in plain contradiction to the German Prince's own statement in his *Memoirs*.¹⁹

In *The Secret Doctrine* H. P. Blavatsky gives also some examples of number-symbolism, "from a MS. supposed to be by St. Germain," she tells us. But the examples appear not to be taken by her direct from the manuscript itself, but from one of Ragon's books on

Masonry. Elsewhere she informs us concerning this prolific Masonic author: "It is rumoured that he was the possessor of a number of papers given to him by the famous Count de St. Germain, from which he had all his remarkable knowledge upon early Masonry."²⁰

Another reference to manuscripts in the possession of the Count de Saint Germain is found a little earlier in *The Secret Doctrine*, but here they are not ascribed to the Count's own authorship, neither are they said to be of Rosicrucian but of Kabalistic character. "The Vatican MSS. of the *Kabala*—a single copy of which (in Europe) is said to have been in the possession of Count St. Germain—contains" H. P. B. writes, "the most complete exposition of the doctrine" of the "Fall of the Angels."²¹

But again, neither of this nor of any other manuscript, written or at one time possessed by the Count, has any trace been left, except only of a few private letters. Recently a book has been published by Manly Hall, entitled *The Most Holy Trinosophy*, with parallel French and English texts, purporting to embody a manuscript written by the Count when he was incarcerated in "the resort of criminals, in the dungeons of the Inquisition." His authorship, however, rests on the slightest of conjectures, namely on a casual note, by an entirely unknown individual, on the manuscript, which is kept in the Bibliothèque de Troyes in the North of France. Its opening sentences about "the dungeons of the Inquisition" are in flat contradiction with its alleged

authorship, for the Count has never been in the clutches of the Jesuits or the Roman Power. Neither are the contents of the manuscript as a whole of such a nature as to justify us in ascribing them to "the greatest Oriental Adept Europe has seen during the last centuries." Neither can I find a good word for the publisher's Introduction, with the sensational and foolish title of "The Man Who Does Not Die." It is nothing but an indiscriminate jumble of genuine and spurious anecdotes, in which the sensational is given preference to the true, and which shows altogether an inexcusable lack of historical sense and acumen.

There is one more manuscript left, which H.P. Blavatsky specifically mentions as having been written by the Count, and as containing his prophecies regarding the political changes that Europe was to undergo in the future, but I will hold that up till a further instalment, for the reason that it fits in better with our next subject, which will be the French Revolution, and the Count's connections with it.

NOTES

¹ *Old Diary Leaves*, i, 239-40. Two pages further on Colonel Olcott does not seem to be so sure of Henry More having really died in the year mentioned above.

² Cf. for example the mediumistic reminiscences of James Morgan Pryse in *The Canadian Theosophist*, March 1935, pp. 1-5.

³ *Old Diary Leaves*, i, 240.

⁴ Cf. H.P.B.'s *Complete Works*, iii, 264: "The sneers of the generations in which Thomas Vaughan, Robert Flood [Fludd], Count de St. Germain, Theo-

phrastus Paracelsus and other 'Hermetic' philosophers lived and studied."

⁵ *Old Diary Leaves*, i, 240-241.

⁶ THE THEOSOPHIST, May 1881, p. 169.

⁷ See THE THEOSOPHIST, May 1935, pp. 123-4.

⁸ *Loc. cit.*, pp. 169-170.

⁹ THE THEOSOPHIST, June 1935, pp. 240-247.

¹⁰ THE THEOSOPHIST, September 1884, p. 288, where a somewhat free translation is given, perhaps by H.P.B. herself, of a portion of the *Souvenirs*. See also concerning this book what I wrote in THE THEOSOPHIST, June 1934, p. 347; and concerning the Count and Countess d'Adhémar, *Histoire de la Société Théosophique en France*, by Charles Blech, 1933, p. 185.

¹¹ *Op. cit.*, 1st ed., p. 309. Cf. *Souvenirs d'Adhémar*, vol. ii, pp. 52-73; iv, 74-79, 187-194.

¹² *Loc. cit.*, iv, 260.

¹³ *Letters from the Masters of the Wisdom* (First Series), p. 54. The italics are the Masters', not mine.

¹⁴ THE THEOSOPHIST, May 1881, p. 169.

¹⁵ *Loc. cit.*, p. 170.

¹⁶ THE THEOSOPHIST, December 1879 p. 79.

¹⁷ *Loc. cit.*, ii, 202.

¹⁸ *The Mahatma Letters*, p. 280. The published text reads Rosencrauz, for which I have substituted Rosenkreuz. And the first edition had "exciphered" instead of "cyphered." Which is it? Perhaps decyphered?

¹⁹ Cf. THE THEOSOPHIST, May 1935, p. 121 *et seq.*

²⁰ *Op. cit.*, ii, 582; and *The Theosophical Glossary*, pp. 273-4. Ragon's book, from which H.P.B. derived her information is entitled *Cours philosophique et interprétatif des Initiations*, p. 434. Cf. the third edition of *The Secret Doctrine*, ii, 616. There is no copy at Adyar of Ragon's book. Could any brother supply me with a faithful copy of the relevant passage?

²¹ *The Secret Doctrine*, ii, 239.

(To be continued)

THE INTERNATIONAL ACADEMY OF THE ARTS

INAUGURAL ADDRESS

By SHRIMATI RUKMINI DEVI

THIS is an informal beginning of what for the present we are calling The International Academy of the Arts—possibly we may find a better name for it afterwards.

Our Objects will be:

1. To emphasize the essential Unity of all true Art;
2. To work for the recognition of the Arts as inherent in effective individual, national and religious growth.

For the time being we shall have no formal organization, as we want to begin in a small way so that as we work we may sense the lines along which we should develop. The spirit within all our work will be to reflect as best we can Art as a pure power of Divine Nature—God in His Aspect of Beauty.

We hope in due course to attract artists to Adyar from all parts of the world, for our Academy is International, as its Objects show: artists in whom the spirit of Art shines and who know Art to be an expression of the power of Universal Life and growth. We often think of Life in terms of Will and of Wisdom,

but we often neglect Life in its aspect of Beauty.

This is a time in which individuals, nations and faiths may be drawn together largely through the intensification of a spirit of individual dedication to the Beautiful, and through the education of the appreciation of the Beautiful in the many different forms in which we find it in different faiths, in different nations and in different races. The West does not yet know how to appreciate the Beautiful as expressed in eastern forms. The East does not yet know how to appreciate the Beautiful as expressed in western forms. The more the West and the East draw together in mutual appreciation of all that is beautiful in the civilization of each, the more quickly shall the world approach the goal of Universal Brotherhood and Peace.

Therefore is our Academy *international*, even though it has its setting and headquarters in India. But it must be remembered that India is a very great home of the Beautiful. There is a not a single Art which has not been beautifully expressed in India—whether Music or Dancing or Painting or Sculpture or Architecture. Every expression of the Beautiful

has been revered with great faithfulness by Indian artists for thousands upon thousands of years. India has much to give to such an Academy as ours, as the West has also much to give; and I feel particularly happy that we are inaugurating this movement on a day sacred to Nataraja, the Eternal Lord of the Dance, the Lord of Divine Rhythm, to whom I offer whatever I can give.

My dream for our Academy is that it should not merely serve to encourage the Arts as such, but should no less stimulate the spirit of Art in every department of Life. Art is a stream flowing through all Life, even more than it is a department of Life. There is no fundamental distinction between Science and Art, or between Religion and Art, or between Philosophy and Art, or between Industry and Art, any more than there is essential distinction between Life and Art. Art is a universal mode of Life, as also, most truly, is Science, is Religion, is every individual and particular expression of Life. The part is always vibrant with the Whole, and with every other part. Life is One whatever be its forms.

I therefore feel that while we may rightly emphasize certain forms of Art, we are mainly concerned with the universal spirit of Art, for as the spirit spreads and intensifies in beautiful purity, so will it naturally assume the forms appropriate to varying circumstances and needs. If the spirit of Art be free and universal, then will Life grow in simplicity and beauty, and Nature will be honoured in the

myriad forms through which she attains self-realization.

I am particularly hoping that young people may come to Adyar to study in the Academy, for already we are privileged to count upon its staff two very great teachers—one of singing, and the other of dancing, under both of whom I have been fortunate to study. Of course these teachers are Indian teachers, for we are determined to do all we can to encourage the renaissance of Indian Art in all its branches, so that India may once again rise to the stature of the Beautiful which was hers in the long ago. Unless India learns once more to reverence her own splendid standards in the Arts neither will she be worthy of Swaraj, nor will she be able to take her rightful place among the nations of the world. The authorities of the Besant Memorial School have offered full co-operation with the Academy, so that our students may benefit, at least to some extent, from the ordinary curriculum, and the students of the School themselves may benefit from the artistic education the Academy hopes to provide.

I am hoping to have the support of artists all over the world, so that while our beginning will be more or less on Indian lines, gradually all lines may find beautiful expression here at Adyar in emphasis of the essential Unity of all true Art, and to establish an honoured place for the Arts in every aspect of human life. I want the life of the individual, the life of every nation, the life of every religion, to be as full of the spirit of Art as these are so often

full of the commercial, the intellectual and the utilitarian spirit. There is every reason why all objects of practical utility should be artistic. There is every reason why commercial life should promote Art no less sedulously than it is supposed to promote material prosperity. There is every reason why the mind should be no less artistic than it is supposed to be logical and discriminating.

Indeed, without Art all aspects of Life fall short of achieving their purpose. And as we move forward into the new age we must restore to the Arts the place they have lost in education, in religion, in industry and commerce, in national and international life, in individual and social living. Thus alone shall prosperity return and peace and happiness for all.

We already have the nucleus of a fund for the building of a theatre, so that beautiful dramatic work may be undertaken, and in particular the wonderful dance dramas which play so large a part in the lives of the Indian people. We hope to encourage Indian artists to write plays embodying Indian themes, full of inspiration and beauty, and we shall hope to produce them on the most modern scientific principles of production. One of the most important duties of the Academy will be to help to present to the West all that is best in Indian Art, and to win for it the appreciation which true Art should receive from artists everywhere, irrespective of all distinctions of nationality and race. There must be a Universal Brotherhood of Art, and our Academy will do all in its power to

promote it, thus linking nation and nation, faith and faith, individual and individual, in mutual appreciation and therefore in mutual fellowship.

I want, however, strongly to emphasize the fact that the work of the Academy is only beginning as we strive to express the Arts in beautiful forms, in beautiful sounds, in beautiful colours. The supreme purpose of the Academy is to encourage the living of beautiful lives, of lives so refined and so artistic, so gracious and so compassionate, so true and so noble, so wise and so understanding, that everywhere the beautiful is extolled and all ugliness fades away. Our Academy will be very proud and happy to encourage beautiful dancing, beautiful music, beautiful painting and sculpture, beautiful singing, beautiful handicrafts and architecture, to give support to that Spirit of the Beautiful which knows no distinctions of race, of nation or of faith. But the Academy will be still more happy to know that in its own humble way it is helping to make more beautiful, more artistic, the lives of all, that in the education of the young, creative reverence for the Beautiful has a pre-eminent place, that ugliness is beginning to depart from daily life whether in the home or in the earning of livelihood, that leisure finds decreasing satisfaction in the crude and vulgar, and that the whole world is slowly turning away from those barbarisms of war, of greed and of cruelty which still challenge its right to be called civilized.

As the Academy grows it will take upon itself such organized

forms as may seem most suited to its worldwide objective. In the mean time we shall establish a nucleus of its work at Adyar, and I hope to visit many countries to enlist the active support of all who believe with me that true physical, true emotional, true mental living in no small measure depends upon the influence of the Beautiful upon each, and that essential to happiness, peace and prosperity, is Beauty.

[Communications should be forwarded to The Hon. Secretary, The International Academy of the Arts, Adyar, Madras, India.]

We feel, in seeing a noble building, which rhymes well, as we do in hearing a perfect song, that it is spiritually organic; that is, had a necessity, in nature, for being, was one of the possible forms in the Divine mind, and is now only discovered and executed by the artist, not arbitrarily composed by him. And so every genuine work of art has as much reason for being as the earth and the sun.—EMERSON.

ADYAR DAY: FEBRUARY 17

On the 17th February 1922 Adyar Day was founded—a day on which the thoughts of Theosophists and many others turn in gratitude to Adyar, centre of our international Society and home of the President, thoughts which strengthen Adyar and help to make it the "Flaming Centre" which Dr. Besant willed it should become. What Adyar holds of potency for the future is intimated in the following passages by Dr. Besant and some of her colleagues:

ADYAR A PARADISE

ADYAR is a sort of Paradise.—COLONEL H. S. OLCOTT, *Old Diary Leaves*, III, 363.

ADYAR A HOLY GRAIL

Since 1882, when the visible Founders of The Society made Adyar the home of The Theosophical Society, a great brooding Thought has from afar permeated Adyar. This is the Thought of those Elder Brothers who are the true Founders of The Society, those Great Ones who have come to the threshold of Liberation but renounced that splendour, in order that They may toil to bring our sad earth a little nearer heaven. Adyar is Their cup through which a blessing is being poured upon the world night and day.—C. JINARAJADASA in *A Guide to Adyar*, p. vi.

KRISHNAJI ON ADYAR

Adyar is, and always has been, a spiritual oasis to which the weary traveller looks for comfort and repose. Though it may not be the privilege of each member in The Society to go there from the world of wilderness, yet the mere existence of such a centre gives hope and encouragement.

I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a God or a pitiful sinner at Adyar. It is a wondrous spot, and it must be maintained as though it were a holy temple.

Adyar Day exists to remind the members of the glorious place and to urge them to do their best to make Adyar a worthy and dignified

shrine for the Masters.—J. KRISHNAMURTI, *Adyar Notes and News*, April 12, 1928.

THE HEAVEN OF ADYAR

Adyar is a Heaven in this outer world of ours, with many of the features characteristic of the Heaven-worlds so beautifully described to us in our Theosophical literature. Adyar is a reflection of its Inner Counterpart, of which many have heard and which a few know. To this Inner Counterpart Adyar lives in perfect adjustment, receiving and sending forth that Rhythm whereby all living things move ever onwards to their splendid destiny.—G. S. ARUNDALE in *A Guide to Adyar*.

ADYAR CENTURIES HENCE

"Centuries hence when Adyar still stands as a testimony of the unifying power of Divine Wisdom, surely then still deeper love, still more enthusiastic gratitude, still more recognition of its priceless value will grow in the hearts of generation after generation. It has been made sacred by the presence of the Founders of The Theosophical Society—those supreme Teachers who are among the guardians of the world. It has been made sacred by countless memories of gratitude to Them, of the work in spreading the teachings that They revived in the world; and so it shall ever become dearer and dearer in the world's memory, a brighter and brighter light shedding its rays further and further over our globe. And so when we come back in other lives and find our Adyar still lightening the world, shall we not also turn our steps in far off centuries to that place made sacred in each succeeding year. Shall it not ever draw to itself a deeper love, a profounder reverence, and it may be that in those happier days the Great Ones will come to it again who came to it on its founding, for the day will come in the future when the great Teachers of humanity will again walk the paths of our world. They walked it in the old days; They will walk it again, and then Adyar shall still be a centre and receive Their blessing from on high."—From an address delivered by Dr. Besant to the Hollywood Woman's Club at an Adyar Day Celebration, Feb. 17, 1927.

REASONS WHY

Three reasons for celebrating February 17th:

1. Giordano Bruno left his physical body in a chariot of fire, February 17th, 1600.
2. Bishop Leadbeater, collaborator with Dr. Besant, was born February 17th, 1847.
3. Colonel Olcott, first President of The Theosophical Society, passed to the higher life, February 17th, 1907.

MODERN THEOSOPHY AND EVOLUTION¹

By PROF. J. E. MARCAULT

THEOSOPHY, in its absolute sense, is the knowledge of God's Plan for our world—fully possessed by Himself (I say Him for brevity) because known in relation to higher phases of consciousness; possessed more or less, within our world, by Those who co-operate with His Plan, to the extent, we must suppose, of their participation and their help. One of the Masters' letters to Mr. Sinnett clearly expresses this relativity by saying that the Masters enjoy personal experience and knowledge of the world within the boundaries of our solar system and are taught by the Great Planetary-aries transcending them as to cosmic realities.

It is this Theosophy that has at all times been taught to men by those Elder Brethren who guide the evolution of human egos—positively with regard to the relative position of their particular Races in the evolutionary scale, symbolically regarding that portion of the Plan which, while belonging to man's world, yet transcends the Race's powers of realization. The message of every one of these Elder Brethren, containing as it does the model ex-

perience and the power of inspiration for the corresponding race, at the same time brings the Past to a realization of the new Present. He incarnates, and, in the frame of symbolism in which his particular message is cast, conserves the integrity of the Future. It would be an easy task to bring historical testimony to support the truth of this statement. H.P. Blavatsky's *Secret Doctrine* had no other aim than its demonstration, and no other book equals it for grandeur of synthetic vision and abundance of detailed proof.

We can therefore understand what our modern Theosophy, as presented to the world in the last quarter of the nineteenth century, can justly claim to be.

A Vision of a New Race

Modern Theosophy is the mental picture in terms of the Fifth Race consciousness of the vision of the world that the perfect men of the Sixth Root Race will all have, when they have evolved its characteristic consciousness, the buddhic—the vision that the Elder Brethren, the supermen, who are to be the Founders of that Race, possess in advance, the perfect model of what we all some day shall be. Because the life of the universe belonging to that plane is one, They see life as a whole, one in

¹ A Diamond Jubilee Address delivered by Professor Marcault during the International Convention at Adyar on December 27, 1935.

the various levels of its space, one in the various cycles of its time—passing from level to level and from cycle to cycle—with past preserved and future pre-ordained, past and future converging in the present.

It is a different experience to perceive the progress of forms and to perceive the oneness of life. Comparing the variegated forms, classifying them as to their similarities and differences is of the mind; directly to perceive the dynamic flow of life and its oneness in successive forms is of buddhi and not of manas. Because life is energy, to perceive life means being conscious of its flow, that is, knowing it as history, with its past, present and future, just as the perception of motion implies the immediate perception of its direction and speed. Manas can follow the succession of form from past to present, and infer as to its future, but intuition or buddhi, which as Prof. Bergson puts it, is the immediate awareness of life, implies the vision of the future as well. On the buddhic plane itself, the Eternal Present of our earth would be seen; on the planes of evolution, to see the temporary present includes the immediate knowledge of the past that has made it, and of the future it holds in itself. Whether the buddhic vision be that of the Fifth Root Race, that is the perception of the buddhi of manas, which is the mark of the Sixth Sub-Race of the Fifth Root Race now starting on its course, or the consciousness of the buddhi of buddhi, which will characterize the Sixth Root Race, the same description

holds true—limited to the experience of the individual ego's life in the former case, extended to the experience of the life of our universe for the Sixth Root Race; in both cases buddhi perceives life's evolution from within, while manas only perceives relations between forms; in its lower aspects analyzing the forms and classifying them as to their common characters; in its higher aspect systematizing the result of these groupings into an inference of evolution, buddhi sees not the evolution already made, but evolution in the making—whether it be that of ourselves as individuals, or that of the earth of which our individual life is part. But whereas the perception of the Sixth Root Race, including as it does the awareness of Nature's Life, must needs perceive man's life as related to it—which means that participation of Nature and man in evolution which we call the law of reincarnation, the making of new bodies for new manifestations of consciousness—the perception of our Sixth Aryan Sub-Race would appear to remain restricted to the direct awareness of the ego's life experience, with full comprehension of its past or karma, and of its future or dharma.

The New Ego Type

No verification of the truth of the Theosophical teaching can be clearer, in this regard, than the doctrines of contemporary psychologists. Modern psychology must in fact be envisaged as the incipient description of Sixth Sub-Race consciousness. And among these doctrines, none corroborates

Theosophy more evidently than the doctrine of Krishnaji. Whatever opinion we may hold as to Krishnaji's status and function in the evolutionary scheme of things, it is perfectly clear that the experience he describes with the full awareness of all our past concentrated in the ruthless perception of all our real motives, and with the concentration of all our future, in the clear judgment of the motives, is typically that of the Sixth Sub-Race. The dynamic nature of the buddhi experience he expresses with the words "collectedness, alertness, concentration," in the ruthlessness of awareness, in the fullness of action he advocates, in the timelessness of that fusion of past, present and future, within the very experience of action. Many and various in our time are already the expressions of that buddhi of manas whose generalization will be the Sixth Sub-Race. The most common of these signs of the times is to be found in the revolt of modern youth against the set standards of manas, in its proclamation of the right to experience. It has not found as yet either the ethics, or the aesthetics, or the religion of experience which Krishnaji includes in his message, but youth undoubtedly affirms the Sixth Sub-Race-ness of its consciousness. Certainly no surer corroboration of the Theosophical teachings could be found than the presence in our time of Sixth Sub-Race egos ardent in affirming their type.

The breaking with the past does not, however, suffice. It is undoubtedly true that the set standards of ethics, aesthetics and religion

were of manas, manasic. But it is equally true that in the awareness of life, the creator of standards, lies that conscious collaboration with evolution which the Buddhist experience implies, and it is no less true that as evolving life ascends to new levels of realization, it never destroys, but always includes within itself the levels previously climbed. The oneness of life in time is manifested in that gathering of past into present, as well as in the descent of future into the same present. The break between youth and old age, or between the Sixth Sub-Race and the Fifth concerning the ethics of life, should be not between freedom and law, but in the discovery not made before that law is interior to freedom, that life, which is evolution, contains its own future, its own dharma, and that we cannot live life as a "movie" by throwing away the motionless photographs representing special moments of life's motion.

Our problem of Theosophical science, then, is this: If Theosophy is right in teaching that evolution contains within itself a Plan, and if the already existing Sixth Sub-Race is right in demanding a scientific demonstration of that truth, how are we to effect that demonstration? I have dwelt, however briefly, on the characters of the Sixth Sub-Race only in order to clarify our vision with regard to this problem. Theosophy has consisted so far in a *philosophical* web of evolution and its plan. The Theosophical Society has taught it as such in the past sixty years, and was right in adopting Fifth Sub-Race methods

in a Fifth Sub-Race period. For the Fifth Sub-Race, the higher mind realities are absolutes, yet set systems of thought, philosophies, theologies, ethical norms, canons of art, sciences, or set systems of action (namely, institutions, methods, etc.) are believed in as having reality in themselves. Human life is subordinated to that reality. Rightly, then, has our Society made everything subordinate to The Society as institution and to Theosophy as doctrine. It has worked in the world for The Society and for the doctrine. Its propaganda has mainly been Second Object propaganda. By means of books and lectures it has striven to serve The Society and the doctrine. It has brought the Sixth Root Race message into the world in Fifth Sub-Race manner, and rightly has it done so. What could it do to build its edifice except use the only material available at the time? The Society and the doctrine had to be built, and deep gratitude do we owe to the giants who have built it as it is.

Plan and Purpose

It seems, however, that our methods have to change. The Sixth Sub-Race consciousness is abroad in the world, and however much resistance the Fifth Sub-Race offers to the incoming Sixth, we must adapt our methods to the needs of the new age, if we intend to help its progress. Life is now the reality we believe in—life in its active dynamism immediately seized in experience—life lived, not thought about and talked about, and organized according to set

standards; life active, ardent, creative, life in its flux, not in its stations, life dynamic not codified. Our President calls us to this change; not merely because he is himself dynamism incarnate, but because he has a clear vision of the change. We have so far worked *in* the world *for* Theosophy as a doctrine and for The Theosophical Society as an institution. We must now work *through* the doctrine and *through* The Society *for* the world. We must regain our lost contacts with the world and theosophize the world according to our First Object, primarily expressing the oneness of life which is Theosophy's one dogma, not by writing with its mental images in books and lectures, but by living the buddhic experience of oneness in union with life itself, where it is alive and evolving, in all our brother-men. We have been the botanists of life and evolution, studying it in herbaries and books, and it was well. We can now be the gardeners of life and evolution, and help the real human plants to a fuller, a richer, a grander realization of their growth, humble like gardeners who know that they neither create nor give life to the plants, but that they can only realize better conditions for life to grow in. Those better conditions for the richer growth of our brother's life are all summed up in Brotherhood consciously experienced and lived; true brotherhood, pure brotherhood, brotherhood without conditions or restrictions. And it will soon appear that unique among all the many organizations that serve men, The Theosophical Society interposes nothing

between its service and those it serves—serving them not in the interest of a particular doctrine, for Theosophy and its Great Plan is not a doctrine, it is but the history of life—(a genealogical tree is not a doctrine)—serving men not in the interests of an institution, or of a group, but in their own interests, in the interests of that in them which evolves through all races and all times, their true self; serving their evolution at whatever point of progress they may happen to be.

If it be true, then, that we can gain access to the understanding of the new age better by science than by philosophy or religion, how can we effectively convert into scientific certainty our vision of evolution and of a Plan for this evolution. I am afraid that many of you will consider that my attempt in that direction is weak and insufficient, and out of all proportion with the grandeur of the Plan such as *The Secret Doctrine*, for instance, or Dr. Besant's masterpieces depict it. But objective science is of the material world, and it is in the realm of physical science and experiment that we must set to work if we wish to reach the scientist's mind and to help the science of the new age to be born.

Science and Evolution

Let us be clear as to our purpose. The principle of evolution itself needs no demonstration; ever since the eighteenth century, biological evolution has been repeatedly affirmed and demonstrated. It has become so surely ascertained that the very religions

that denied and anathematized it in the name of their own traditional creationism have now accepted it. A few years ago, a professor of Catholic theology published with the official imprimatur, a book in which he showed that a world in which the order of evolution reigns is worthier of God's power and wisdom than a world of creation, and only a few days ago, addressing the newly nominated Cardinals, the Pope said: "The Church does not fear even the most daring progress of science, provided it is true science." Biological evolution in the plant kingdom, then, is true science for the Catholic Church, and psychological evolution is true science also with regard to the animal kingdom. True science it is that man has inherited, both psychologically and biologically, from the previous kingdoms. But the Catholic Church and the other Christian Churches with her, still refuse to extend the principle of evolution to the spiritual nature of man. God is still creating human souls every day. So it is in the realm of human psychology that our effort should concentrate. It is man's spiritual evolution that we must render scientifically evident to our scientific brethren, and it is on this point that I wish to indicate what we can do.

Let us note, however, that the chief character of the doctrine of evolution accepted by science is that it stops at the present moment. We can discover an order and a direction in all its past phases because we see the whole of its trend from where we stand. But we are left in the dark with regard to the future. Variations

throughout the nineteenth century were regarded as sporadic; they were more of the nature of "tropisms," that is, provoked by the changing conditions of the environment. These changes may, of course, bring into play the virtual powers of life, but there is no guidance from an outside prescience recognized by science, nor can we postulate an inner direction. Variations shoot out into existence like the sparks of a fire, or, as Prof. Bergson puts it, like the rays of a rocket everywhere and anywhere in the void. I am not unaware of the fact that in the Anglo-Saxon nations philosophical or religious scientists cover up that void with a philosophy or a theology. We know there is a tendency in the Anglican community to consider the Holy Ghost as the Time-Creating Power of the Eternal, and to develop a mysticism and a theology of the creative function impersonated by the Holy Ghost. But even the action of the Holy Ghost is transcendent, not immanent, to the evolving life, and His mediations as Creator between the Great Plan in the Father's mind and evolving life in the natural world, significant as it is in the evolution of the Fifth Sub-Race, is still but a modernized form of creation, which may help the philosophy and religion of evolution, but does not help the science of evolution which is our present preoccupation.

Verification from Psychology

Brighter hope comes to us from other quarters; the Sixth Sub-Race, as we have already pointed out, has for its special conscious-

ness the buddhi of manas, that is, the conscious spiritual life which uses the mind for its expression, and evolves by expressing itself through ego and personality. It is likely, therefore, that we shall find the science of the human buddhi easier of approach than the science of Nature's buddhi, reserved for the Sixth Root-Race. And in fact, even apart from Krishnaji's profound description of Sixth Sub-Race experience with past and future both concentrated and complete in each present experience, which is both man's life and evolution, modern psychologists offer us a somewhat similar, at least a similarly significant, picture.

In the first place they have discovered life's own dynamism as apart from the functions it uses. This is equally true of almost all the schools of modern psychology. It is especially true of the two greatest of these schools, that of level-psychology, or of the mental tests, and that of psychoanalysis. The former has shown that on the ladder of mental faculties, there climbs a power which is consciousness itself, a definite spiritual energy, with a different degree of tension in each one of us. Some children with weak powers will ascend, say, five levels in ten years; their mental age will be five even though their body is ten years old. Other children with stronger energy will ascend fifteen rungs of the scale in the same time; the age of their consciousness will be fifteen, although their body be only ten. And if we wish to educate these children rightly we shall have to place the one with five-year-olds,

the other with fifteen-year-olds. The value of this discovery for us is that we are brought back from the modern duality, body-mind, to the antique trinitary vision of man's constitution. Even on this inferior plane of our being we find the Theosophical description verified. The body of course is there, then this ladder of psychological levels standing for the animal soul, for indeed it is from the animal that we have received it, together with its organism, the nervous system; and thirdly, this dynamic conscious energy whose concentration is self-consciousness and whose gradual conquest of mind we can now measure with some fair degree of accuracy, thus detecting differences which are differences of life and therefore of evolution—the reflections of buddhi on the plane of the physical organism.

Another point of interest is that this new psychology enables us, however humbly, to verify the law of evolution which Theosophy teaches, and the existence of a Plan both immanent within the life and transcendent in the Elder Brethren that guide it. We are here on a very low plane, and mystical flights are out of place, but we deal with physical science and not with metaphysics. Let us consider for a moment the law of evolution such as modern Theosophy depicts it for us. It shows us a series of planes on which life ascends. On each of these planes in succession, life centres its effort, progressively mastering the mechanisms of the plane, using these for its own self-expression. Now the law is that wherever life is

concentrated, it enjoys freedom of expression at that level, and it uses for its expression all the levels already ascended, which automatically become functional in its service. This law is well exemplified in the four kingdoms we know. In the animal kingdom, life is centred at the psychic level. It expresses itself freely there, and uses for its expression the organic functions evolved in the plant, annexing the tissues and their activities for the manifestations of its evolving mind. The same might be said of the relations between plant life and the physical and the chemical functions of the minerals. The same is true of the relationships of life spiritual in man with the animal mind in us.

A Biological View

Very much is now known about the relationships of consciousness and its functional levels, for that is the main object of psychological research. We might as well say the relationships of spirit and mind, if by spirit we do not mean anything metaphysical, but the Ego's consciousness in the brain. And this study has led to further discovery as to the relationships of the self-consciousness with the functions of the body. It has been seen, and one sees with increasing clearness, that the law of concentration at a level just stated is of the greatest importance in the determination of health. Most of the functional diseases are now known to have their origin in some disturbance occurring or having occurred in the concentration of self at the highest level it has reached. If, whatever its powers,

it is fully alert, collected, concentrated there in real interest (1) its mastery of that level and of the corresponding environment is insured; (2) the subordination of that level to a higher one when the self reaches there is equally insured. But if the concentration of interest at the highest level attained is weakened or relaxed, if the tension of alertness is diffused, then the relationship of the self with its function is altered, and disturbance is set up. The function loses its subordination, regains independence, it loses the rhythm which marks its subordination: a functional disease appears.

Those diseases are well known in psychology. Freud named them *psychoses* to indicate that they affect the functions of consciousness without affecting the nervous system itself (neuroses). In these disturbances the automatic functions regain their independence, and impose their activity upon the diffused consciousness, falling back into order as soon as the patient has been re-educated to concentration at his highest level (sublimation). The same law applies to all the levels of human progress; in the primitive as well as in the man on the Path. *The Mahatma Letters* tell us of some chelas who, put to the test of their dedication, and failing to remain at their highest, were threatened with physical or mental disease, not through some punishment inflicted from outside, but by the very exercise of the law that insures progress if the conditions are realized.

This law of evolution can be and has been experimentally verified,

by taking advantage of the various levels existing in the nervous system and in the functions depending upon its activity. The two higher of these, called the higher and the middle brain rule respectively the intellectual and active aspect of consciousness, with the muscular system as its organ, and the affective aspect of consciousness with the physiological functions, circulation, respiration, digestion, glandular secretion, metabolic activity of the cells, etc., under the direction of the sympathetic and parasympathetic nerves. It is the merit of Dr. Brosse of Paris to have shown by unrefutable experiment that most disturbances of the latter functions, depending on the middle brain for their activity, were due to habitual living at a lower level than the one at which they are entitled to live by their intellectual or moral development. A specialist in heart and arterial diseases, she has made a particular study of functional patients who, with heart and arterial system intact, suffer from functional troubles. These troubles manifest in manifold destructions of the heart rhythm, some are serious, some fatal. Many make life a torture. Now, if, while she is registering those patients' disturbed rhythm with adequate instruments, she makes them concentrate their consciousness in their higher brain, asks them to do some piece of reasoning or calculation, their a-rhythmy disappears entirely, and their function rebecomes perfectly normal and healthy, remaining so for a certain length of time after the experiment has ceased.

The Future in the Present

These experiments call for many conclusions, the more so as Dr. Brosse has extended them to other functional troubles such as those of breathing and of metabolic cell-activity, with identical results. These functions, like the purely psychological ones, are rhythmic and healthy when the self-consciousness is centred, alert and active at its highest level; their automatism serves the self if the self obeys the law of its evolution by pressing onwards as life wants it to do. But if the self regresses in its own evolution, identifies itself with levels already surpassed, which have therefore become automatic and should be subservient, then they become free again to act for themselves, the relation of consciousness with its organism, psychological or physical, is perturbed, and as soon as that regression has become habitual, we have a functional disease. It is to be noted that the animals and the very young child, having no self-consciousness which their physiological functions can serve, are normally a-rhythmic. Rhythm is activity serving a higher purpose than itself.

It is easy to see what consequences attend these results. They affect that re-education to health which medicine, having too long been the science of disease, is rapidly becoming. They affect education, which should aim not merely at providing the child or student with useful information, but at helping him to acquire the habit of happy concentration at his summit, thereby ensuring a natural and easy control of his

mental and physical activities—health integral as we now know. They affect our Theosophical work in that they afford tangible proof, however low we have to seek it, of the law of evolution which Theosophy teaches, and which we wish to bring to the knowledge of the world.

One more point I must emphasize before I leave this law of life's concentration on its levels of ascent. We have seen how the self, ascending their scale, retains in subservience all the levels it has climbed, like a man who, climbing a rope-ladder, would draw the ladder up after him. We have still to mention that at the point of concentration, not only is the past suspended, but the whole future descends, and presses for manifestation. Within the self, all the rungs still to climb are present. We know from our intelligence tests how quickly or slowly they will emerge from the future and enter into the present. We know that they are actively at work, though the self cannot yet use them as instruments. It will do so when it reaches them and organizes itself within them, and them within itself. Comparative psychology confirms this certainty. Within the primitive as within the perfect man, all the rungs of the evolutionary ladder are present. The primitive cannot use them all, but they all function and the results of their activity are perceptible. To cite an example: The classifications of the Australasians are not at the level of the lower mind, like ours; they belong to what we should call the astral consciousness; they are not

the result of analysis, but of affective associations. Yet they do classify the objects of their experience although they have not reached the level of analysis. They cannot count beyond four or five, yet they can distinguish between groups of 20 and 21 objects, intuitively conscious of number though unable to enumerate.

The Ladder of Evolution

The future is thus contained in the present, unanalysable because part of its oneness, the oneness of intuition or of buddhi, to be unfolded into conscious differentiation and controlled use by the self's progress. On the other hand, if modern psychology discovers that the whole ladder of human progress is present in each human being, and if he is found to ascend this ladder at a speed which is his own, so that the differences observed between individuals are differences in their spiritual life, that is, in evolution, are we not driven to the conclusion that evolution is individual in man? This ladder of evolution, climbed by life, we find it in the sub-human kingdoms. But there its rungs represent successive species and the whole kingdom is the ladder; the evolving phenomenon, which is the descent of future characters into present manifestation, we must look for between two species. The individual animal or plant grows up to the specific type and there stops. It does not evolve new characters. New characters will produce a new species, and take life on to a new rung of the ladder. In man, however, the individual is seen to contain the

whole ladder in himself, he is seen to climb it. We can measure his climbing. We see him pass from rung to rung, which is the fact of evolution. Each man is himself the whole human kingdom. In him, even though he may now stand between these two extremes, are the level of the primitive and the level of the sage or saint. If then, man evolves individually, having the direction and the plan of his evolution within him, then spiritual heredity and spiritual variation belong to the individual man, for heredity and variation are the two factors of all evolution. We are, therefore, without too much forcing the facts, faced with reincarnation as a hypothesis for this evolution which we see starting in the child at a certain stage and stopping in the adult at a certain stage.

I have said enough perhaps to indicate that we have in modern psychology, because it is the psychology of the Sixth Sub-Race, a sufficient basis of fact to render our law of evolution accessible, at least as a scientific hypothesis to the mind of our time. We can go further. Modern psychology makes it possible to see that human evolution proceeds according to a second law. The first is that human evolution is individual. The second is that it cannot take place without the great fact of Brotherhood. We can formulate this law of Brotherhood as follows:

The Law of Brotherhood

Whatever level of progress a man has attained, he cannot rise to the next level except within the experience of another man who has

reached it before him and lives there normally. It matters not whether we contact this Elder Brother directly, in person, or indirectly through the mediation of his expressed experience—books, historical record, works of art, etc., Because he, the Elder Brother, lives normally at the level towards which we tend, we recognize our spiritual nearness to him; his life sets in vibration the corresponding level in us; we feel that vibration; it attracts us, inspires us. We aspire to it, concentrate our longings at that level, reach it at intervals and temporarily, finally to reside there permanently. This is a universal law of mankind's growth. Do we not know that at whatever level of nobility we ourselves enrich our lives, those who depend on us, younger brethren in the human family, become capable of a nobler life in consequence? The social scale is a ladder of Brotherhood; whether we will or not, we live with one hand lifted to the elder human brothers, the other hand extended towards our younger brethren. No one can progress alone, otherwise Nature would not have made three generations of men to live contemporaneously; it would not have allowed the Great Ones to reincarnate with their younger brothers.

Education is based on that law of Brotherhood; and that is why it has been effective in all ages in spite of its ignorance of the psychology of growth. What could not education do if it knew how to blend the two sciences—that of brotherhood or inspiration, and that of growth or evolution?

The Brotherhood of Life

True from man to man, the law of Brotherhood enables us to render accessible to all another teaching of Theosophy, namely, the Brotherhood of these Elder Brethren who stand to a whole race and its cycle of evolution in the same position as a great man to a lesser man. It is within the experience of one of those giants of human perfection that a whole civilization finds the possibility of its growth and the inspiration to attempt it. At whatever level he stands, a member of the race will always find in the Founder's experience the possibility of expanding, of exalting his own experience. Directly through the history or the legend of his life, or indirectly through those members of his race who stand nearer to him, the inspiration of the Elder Brother comes to all. Millions and millions will realize themselves within His own perfect realization, all Buddhists within the Lord Buddha's experience, all Christians within the Lord Christ's. Every civilization is born and grows and blooms within His perfection. Every one of the Elder Brothers is the first born among all the younger brothers of His race. The great Brotherhood of mankind cannot evolve except within the Great Brotherhood of Supermen—those Good Souls as Plato calls them (*psychai agathai*), those Great Souls, as India names them (*Mahatmas*) who, having perfected their manhood through human lives, have reached communion with the Goodness (*to agathon*) or the Greatness (*Mahat*) that transcend mankind, the adulthood of that spirituality of which mankind is but the childhood.

Mystics are we when, the children of a race, we look backward in time to its historical Founder and find in him the possibility of our growth. Occultists are we when, having acquired in advance some consciousness of a race unborn, we turn to its future Founder for the inspiration to which we have won the right. One is the law: law of individual growth within the law of Brotherhood; within us the Plan immanent; above us the Plan transcendent. One is the Brotherhood of Life.

So the measure in which we shall be able to theosophize the world will lie in the measure in which we shall ourselves live the Brotherhood of Man, in the measure in which we shall understand and love, in the light of Theosophical teaching, our evolving brethren; in the measure in which The Theosophical Society shall be at one and the same time a nucleus of the great Brotherhood around us, and a nucleus of the Great Brotherhood above us.

God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it, because it is so glorious, so beautiful. So, because he knows, he is on God's side, standing for good and resisting evil, working for evolution and not for selfishness.—"At the Feet of the Master."

A THEOSOPHICAL FORUM

WHY JOIN THE THEOSOPHICAL SOCIETY?

Question 30: When the truths of Theosophy can be discovered in literature, Theosophical and otherwise, what is the special reason which necessitates membership of The Theosophical Society for a seeker of Truth? (P.K.R.)

Answer: Truth can be discovered anywhere by anybody, outside or within The Theosophical Society, by members or non-members equally. There is nothing that can keep truth hidden from view, if only one wills to know. The veil that hides truth is of man's own making, namely the illusion of one's inability to find truth for oneself. So long as one labours under this *mâyâ*, association with others of equal limitations in organizations like The Theosophical Society is necessary. Our fellow-members by their findings can help us to realize that what they have found surely we can find for ourselves. And having found for ourselves, we may wish to show the same to others, and so transmute our *necessary* membership into a *deliberate* one, our thralldom into freedom.—A.J.H.

ENLARGING THE AURA

Question 31: I understand that Bishop Leadbeater has given hints which should help the student to improve the condition of his inner bodies—the aura. Where can I find this advice?

Answer: A specific instance occurs in *The Monad*, commencing on page 65, where Bishop Leadbeater says: "A certain student of deeply affectionate nature developed an intense love for the teacher who had been appointed by his Master to assist him in the preliminary training. He made it a daily practice to form a strong mental image of that teacher and then pour out his love upon him with all his force, thereby flooding his own astral body with crimson, and temporarily increasing its size enormously. He used to call the process 'enlarging his aura' . . . He was recommended, while holding the image clearly before him and sending out the love force as strongly as ever, to try to raise his consciousness to a higher level and unify it with that of his teacher. His first attempt to do this was amazingly successful . . . He emerged into a region of blinding light which was at the same time a sea of bliss so overwhelming that he could find no words to describe it. 'It was as though God had taken me into Himself, and I felt His Life running through me,' he said."

CAN CHEMISTS MAKE LIFE?

Question 32: There still seem to be chemists who think that their hormones, their vitamins and their knowledge of the composition of living substances generally will eventually lead to the making of life and the establishment of a

materialistic basis for living things. How would you counter such ideas?

Answer: We do not propose to go into the modern researches on the chemistry of living substances, as such detail would simply throw a veil of abstruse science over the real fundamental fact. What we must recognize is that, even if the chemist is ever able to synthesize protoplasm and to produce living organisms in his laboratory, *he will not have made life.* He will merely have prepared the circumstances for life to manifest itself. To take an example from another field: the electrician arranges chemicals around metals, as in the electric cell, so that electricity may flow and do work in the external field. The electricity is there all the time—the electrician with his cell or his dynamo brings it from latency into potency. He does not *make* the electricity. Then again: no gardener claims to have *made* his flowers, however well he has worked to produce good specimens. In every case we are dealing with the preparation of the right conditions for the manifestation of something which is not produced by man, but which is directed or channelled by him.—V. W. S. (Theosophical Research Centre.)

WHAT IS "VIBRATION"?

Question 33: My scientific friends are annoyed when they find statements in Theosophical literature and by lecturers to the effect that "all is vibration." I am surprised at this, as I thought scientific thought was leading to such a conclusion. Is this not true?

Answer: I think the annoyance is because the scientist feels that people are substituting one thing which they do not understand, for another about which they know less.

It really depends on what is intended by "vibration." A simple vibration like a wave-form, or a closed curve like a circle or an ellipse (be it as small as a wave of light, or as large as the orbit of Neptune) is definitely insufficient to account for "all." But if the term "vibration" is understood to include all rhythmic and repetitional motions of particles to any required number and complexity, then it may reasonably be said that any form could—if we knew how—be resolved into a group of vibrating particles; even the human body, or the solar system. For the body is composed of cells, the cells of atoms, and atoms of anu, and the anu has been described as made up of ten groups of spirillae, each made of bubbles of koilon. (see *Occult Chemistry*, or C. Jinajadasa's *First Principles of Theosophy*). As an alternative term to vibration, periodicity might be used.—G. R. (Theosophical Research Centre.)

Another Answer: First, let us consider what we mean by "vibration." It is rather a specialized case of a more general group of phenomena known as "periodic," which are described as an event repeated more or less identically at regular intervals of time or space. Thus the ticking of a clock or a patterned wall-paper are examples. Wave-motion is also periodic and the vibration or oscillation of a violin string. Let

us take it that by vibration is indicated any form of periodic phenomenon.

Second, what do we understand by "all"? Scientifically speaking, "all that exists" is those "things alone which are known to us"—whether the "things" are arm-chairs or mathematical formulae. We can divide "all" up into two groups, phenomena of the physical world and phenomena of the human mind. (This is an arbitrary division, but is tacitly assumed in all scientific studies.) The physical world may be regarded as matter and energy, thus: All = Physical world and Mind. Physical world = Matter and Energy.

We have then to consider to what extent Matter, Energy, and Mind are periodic in nature.

Matter is considered as being largely an electro-magnetic phenomenon resolvable into protons, positrons, neutrons and electrons. Recent views show a conflict between the concept of the electron as particle and wave. About the proton, which is chiefly known as the major constituent of the nucleus of an atom, little is known. Undoubtedly the movements of electrons in their orbits about the nucleus are periodic. But of the electrons and protons themselves, no definite conclusions are drawn. The experiments of G. P. Thomson—where a beam of electrons on passing through a thin sheet of metal is diffracted in the manner of electro-magnetic waves—show the electron, and therefore matter, to possess at least some vibratory aspect.

With regard to energy, heat, light, and sound are unquestionably

vibrations; although light has a "particled" aspect, as shown in the concept of the photon. Electricity and magnetism are largely concerned with the electron and so have some periodic functioning. Kinetic energy, (the energy of motion) is more difficult to conceive as being of a vibratory character. Sir Oliver Lodge has described movement here on earth as the "motion of a 'group wave'"—regarding matter as a series of wave phenomena and the movement of, say, a boulder falling down a hillside as the motion of a "group wave," which wave is built up of numerous smaller ones, culminating at one place, which moves progressively forwards: thus kinetic energy is the outcome of vibration. Radio-activity is also a wave-activity, as are "wireless" waves, cosmic rays (in all probability) and so on. So energy generally may be termed "vibration."

Mind is a phenomenon almost uninvestigated by scientists: telepathy (communication between minds without physical means known to us) is more or less accepted as a fact, and indicates the possibility of another type of wave transmission.

Generally, we may say then, that matter and energy both have aspects by which they may be termed "vibrations." Mind is vibratory in activity, but may or may not be so in nature. As far as we know "all things" are vibration—the contrary has not been established—but all may or may not be entirely and only vibration.—W. G. W. (Theosophical Research Centre.)

MAN IN RELATION TO GOD

A STUDY IN CHRISTIAN THEOLOGY

BY THE RT. REV. J. I. WEDGWOOD

In the opening article of this series in the January number Bishop Wedgwood quoted passages from Jeans and Eddington on the origin of the solar system as a kind of prelude to the study of man, "because this contemplation of immensities may serve to stretch our minds and leave us becomingly humble in the contemplation of our ultimate destiny." After answering the question "What is Man?" in terms of Theosophy (p. 316), Dr. Wedgwood proceeds:

IDEAS OF GOD: IMMANENCE AND TRANSCENDENCE

THIS doctrine of the inherent and innate divinity of man finds expression in the different religions or not according to the stress which is laid on the immanence or on the transcendence of God. It may well be within the Divine Purpose that at one period immanence shall be stressed, at another transcendence, so that the experience of man may be more widely ranged. The doctrine is contained in Hinduism, and in some forms of Buddhism.¹ It is not to be found in Mohammedanism, unless in some of its mystical and unorthodox off-shoots. It is probably part of the *depositum fidei* of Christianity, but official and orthodox Christianity, moulded too exclusively on the Jewish cosmology, fights shy of it. Of this we

¹ Cf. Mrs. Rhys Davids: *Outlines of Buddhism*.

shall speak later. The average well-meaning Christian clergyman regards with horror the famous passage in the Indian scripture, the *Bhagavad Gita*, where the Lord Shri Krishna is represented as saying: "I am the gambling of the cheat." (Discourse x, 36.) Dr. Headlam argues:

"The moral and practical effect of Pantheism and Polytheism are very much the same. In polytheistic religions you will find that there is a god for every form of natural phenomenon and for every human activity, good or bad. Among the Romans there was a god of petty larceny. So in contrast to the austere and moral worship of Jehovah there were the naturalistic religions of the surrounding nations. Religions of nature do not put an ideal before mankind in opposition to the promptings of nature, but sanctify every human operation or desire. So prostitution and other immoral practices were

and are looked upon as religious rites both in ancient Syria and in modern India.¹ This results from the belief that the direct action of God may be seen in every form of human activity. When Pantheism takes the place of polytheism the religious and moral standpoint is the same.

"Pantheism is polytheism philosophized. If all nature be divine and I am part of nature, then I am divine. All that I do is divine and there is no distinction between good and bad, right and wrong. The logical result of Pantheism then is to weaken morality."²

That is one version of the picture. The other version is this. India is a country in which religious customs are descended from a far distant past. It numbers among its inhabitants a vast untutored section, whose religious outlook, as well as every other form of outlook, is primitive. That much may readily be admitted. Hinduism in the person of educated devotees offers another picture. The doctrine of the One Life renders every thing sacred to a degree. People who have mixed with devout Indians know that there is with them a feeling for the sacredness of all creation, a natural wealth of devotion and dedication to religious ideals and to worship, the like of which is simply not to be found in the West.

Nor is Hinduism exclusively pantheistic. The *Gita* tells also of a transcendent deity: "There-

¹ By certain types of worshippers.—ED.

² Dr. Arthur C. Headlam, Bishop of Gloucester: *Christian Theology, The Doctrine of God*, pp. 185, 186.

fore verily there existeth, higher than the manifest, another unmanifested, eternal, which, in the destroying of all beings, is not destroyed" (viii, 20). "By Me all this world is pervaded, in My unmanifested aspect; all beings have root in Me, I am not rooted in them" (ix, 4). There is another glorious passage in the *Gita* which tells of the transcendence: "I established this universe with one fragment of Myself; and I remain" (x, 42). Transcendence is also taught in Patanjali's *Yoga-Sutra*, as in the following verse: "Ishvara (the Supreme) is a particular soul untouched by affliction, works, fruition, and impressions" (i, 24). The particular passage about "the gambling of the cheat" is one of a number of statements of contrast; it is followed immediately by the words "and the splendour of splendid things." It is characteristic of controversial methods that the one passage is commonly quoted detached from the other. The statement is part of a teaching well summed up in three other verses: "I am the going forth of the whole universe and likewise its dissolving" (vii, 6), "... I the Supporter whose Face turns everywhere" (x, 33), "However men approach Me, even so do I accept them, for the path men take from every side is mine, O Partha" (iv, 11).

The criticism of Dr. Headlam and of many other writers is not justly founded, in that these writers take no note of other essential features of the philosophy. The doctrine of the immanence of the One Life is inseparably woven with that of *māyā*, a word

meaning illusion, and which may be interpreted as the "veiling" of the Divine Life when interned in matter. The gambling of the cheat and the splendour of splendid things are *not* ranked at the same level in Hindu philosophy. The one is the expression of the Life veiled in illusion, of the sense of separateness, which is the condition and outcome of manifestation, the other a life freed from that illusion. St. Paul also said: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (*I Corinthians*, xiii, 12). The same distinction in values is made in the three rhythmic properties of matter called *gunas*, the reaction of matter to modes of life, *tamas*, *rajas* and *sattva*. These are translated as inertia, mobility and rhythm. The first two represent "the pairs of opposites," the duality everywhere manifest, the Not-Self and the Self, matter and spirit, form and life. *Sattva* means the bringing of the two into ordered relationship. The gambling of the cheat will eventually be transmuted into ordered and wise initiative.

Must the different hypotheses as to the nature and being of God be mutually exclusive? Can they not be seen as complementary and be fitted into a scheme of teleology which will bring them into ordered relationship with one another? We may recall the wise remark already quoted that "men are usually right in that which they affirm and wrong in that which they deny." Actually, the scheme of the Divine Manifestation propounded in Theosophical literature does range into

one orderly whole the various conceptions of the Deity which we have reviewed. This is all the more remarkable, since C. W. Leadbeater, to whose book I shall presently refer, made no pretence to any specialized knowledge of theology, and when writing on this subject was discussing an entirely different issue.

We can best begin our review of these ideas of God, as presented in Christianity, by quoting a few passages from some modern books by writers of outstanding authority. These books are: Dr. A. Seth Pringle-Pattison: *The Idea of God in the Light of Recent Philosophy* (2nd edition, 1920); Dr. William Temple, Archbishop of York: *Nature, Man and God*, 1934; Dr. W. R. Matthews, now Dean of St. Paul's Cathedral in London: *God in Christian Thought and Experience*, 1930. Like the work by Bishop Barnes, those of Pringle-Pattison and Abp. Temple are Gifford Lectures.

Pantheism

The "gambling of the cheat" quotation has its counterpart in a western writing, Pope's *Essay on Man* (i, 267-80):

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That changed thro' all, and yet in all the same,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart:
As full, as perfect, in vile man that mourns,
As the rapt Seraph that adores and burns:

To Him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.

Pringle-Pattison ranks this as "epigrammatic but shallow philosophy." And he frames against it another criticism, which he would apply equally to the contrasted utterances above quoted from the *Bhagavad Gita*:

"Sometimes (as to some extent in the lines quoted) this levelling down of finite distinctions appears as the counterpart of an insistence on the incomparable and unapproachable greatness of the divine. The tendency of mystical thought to exalt the divine above all predicates, making it literally the unnameable, the ineffable, the unknowable, leads in a similar direction; for that which is characterless cannot be said to reveal itself more intimately in one aspect of experience than another; and so, as Bradley says, this empty transcendence and this shallow pantheism are seen to be opposite sides of the same mistake (cf. *Appearance and Reality*, p. 551). But the 'principle of unity' which philosophers seek is not the unity of a mere collection or of a bare abstraction. It is unity of system that is clearly intended; and the idea of a systematic whole essentially involves discrimination, perspective, something like a hierarchy of means and end. The true revelation of the divine must be sought, therefore, as I have contended, in the systematic structure of finite experience as a whole."¹

Commenting on the same passage Archbishop Temple says:

¹ pp. 220-221.

"... our minds, and the bodies which they govern, are not organic to the Divine Mind in the sense of always moving in immediate conformity to it."² The philosophy is one of idealism, but it obliterates distinctions of rank and value. The contrasted qualities are poles apart, one represents potentiality, and the other actuality or realization; the one is immersed in matter, or to revert to the Eastern simile, veiled in *mâyâ*, the other represents achievement. The situation is well summed up in some words of Pringle-Pattison expounding Spinoza: "Although God is the immanent cause of all things—that is an ontological tie which it is impossible to sever—still the divine nature is not equally manifested in everything: there are degrees of perfection or reality. As he (Spinoza) quaintly puts it: 'A mouse no less than an angel is dependent on God, yet a mouse is not a kind of angel'."³

Pringle-Pattison further points out: "Without the acknowledgement of the Ideal, a doctrine of immanence must degenerate into an acceptance and justification of the actual, just as we find it. In Pope's shallow phrase, 'whatever is, is right.' This is the lower Pantheism . . . ; and it is to be observed that such a theory, by ascribing everything that happens to the direct or intermediate agency of God, is a virtual denial of the existence of self-conscious, spiritual centres, such as we know them in our own experience. . . . God becomes simply a

² p. 283.

³ pp. 221-222.

collective name for a world of *things* which simply exist."¹

Transcendence

The difficulty is met by introducing the play of transcendence into the scheme. "A person is properly described as transcendent of his acts. He is expressed in these, but he has an existence apart from them."² So soon as a man has mastered certain faculties of his being, he is not simply immanent in them but transcendent in relation to their expression.

In the primary sense of the word the transcendence of God relates to His existence outside of the universe. He is then sometimes spoken of as The Absolute, the word in this sense meaning "unrestricted" or subject to no limitation. We have already studied some passages from the Hindu Scriptures which affirm this belief. Such a being can be subject to no definition, for to define is to limit. Admitting such a premise, God in the absolute cannot be thought of as becoming less through limiting Himself in a universe. We know in our own experience that we are likely to grow as the result of some experience. But the idea of growth is also ruled out of the situation. Even to say that He IS, is to define and therefore to limit. The God above manifestation is sometimes described as *Deus absconditus* ("kept out of sight" or "lost to sight"). On this aspect of the deity Dr. K. E. Kirk says: "But . . . the thought of a transcendence of God over His creation, so infinite that

in comparison all creation is as nothing, represents one factor in the Christian revelation as to which there can be no question."³

The idea of transcendence is also related to the universe. "We cannot understand the world of which we form a part except upon this assumption of a Universal Mind, for which, or in which, all that is exists."⁴ "To adopt the hypothesis that the process of nature in all its range is to be accounted for by the intelligent purpose of Mind is Theism."⁵ Dr. Headlam gives this summary of the argument for theism:

"To sum up then this point of view. We as Christians have learnt through the Christian revelation to believe in God as the creator and sustainer of the universe, and the source of life. We believe in a God who is not only of infinite power, but also of infinite goodness. Then we turn to the facts of life as they lie before us, and we find that there are three great problems: there is the problem of the world, how it came to be; there is the problem of truth and knowledge; and there is the problem of morality, of right and wrong. Under those headings you can sum up the facts of your experience. Our argument is that in relation to each of these problems the hypothesis which will best explain things is the belief in a righteous God as the source of all things. We have knowledge of a world, a world wonderfully

¹ *The Vision of God*, p. 470.

² Dr. Hastings Rashdall, sometime Dean of Carlisle: *God and Man*, p. 31.

³ Temple, p. 257.

¹ p. 253.

² Temple, p. 283.

adjusted, and also very beautiful. The most adequate explanation is that this world is the creation of a mind of infinite power. We believe in the reality of our knowledge of this world. The most adequate explanation is that we have a mind derived from the same source as the world we study. We believe in the reality of the distinction between right and wrong. The most adequate explanation is that the moral law is inherent in the reality of the world, and therefore if we are to be in harmony with that world we must accept the conditions which our conscience imposes on us."¹

The Relation of Immanence and Transcendence

The idea of bringing into immanence what we may call "a scale of values" is developed in an interesting fashion by Dr. W. R. Matthews, the new Dean of St. Paul's Cathedral in London, and by Abp. William Temple. The ideas of immanence and transcendence are treated not as irreconcilable but as mutually complementary. Dr. Matthews writes as follows:

"In modern discussion of Christian Theism it has come to be a commonplace that the Christian idea of God must ascribe to Him both Immanence and Transcendence. This twofold relation between God and the world is often described as the characteristic feature of the Christian conception of God, and Theism is contrasted with Pantheism on the supposition that the latter is a doctrine of pure immanence which leaves no room

for transcendence. I do not question the truth of what is intended by that phrase, but the expression is not without difficulties. The habit of describing theories which have a pantheistic tendency as theories of 'pure immanence' is surely due to a confusion. Any pantheistic or absolutist theory must really repudiate the notion of immanence, for immanence implies the existence of something other than the Deity or Spirit who is said to be immanent, *i.e.*, that in which He is immanent. Hence it appears that immanence and transcendence are correlative terms and any view which holds the divine immanence in the proper sense must also hold the divine transcendence."¹

Again:

"The transcendence of God means then that no aspect or phase, even though fully completed according to its order, could fully manifest the Being of God. Though nature were adequately known we should not thereby adequately know God; though history were finally completed and its implications understood, we should not thereby have the whole nature of God. And correlative with this affirmation of transcendence is the affirmation of God's immanence. There is no level or grade of being which is without the presence of God. He is within it, not simply in the sense that He acts upon it, as we might metaphorically say that a man is present wherever his influence extends, but the life of God is in each grade of being. And further, it is this immanent life of God

¹ *God in Christian Thought and Experience*, p. 132.

¹ Headlam, pp. 180-181.

which furnishes the signs and indications of transcendence."¹

The idea of the immanent life being transcendent in relation to the process enacted is worked out also in an original fashion by Abp. Temple in chapters x and xi of *Nature, Man and God*. Functions which would normally be attributed to transcendence within the world-scheme are in this book associated with immanence:

"It is commonly assumed by those who use freely the terms Immanence and Transcendence that God as immanent is unchangeably constant, while God as transcendent possesses a reserve of resource whereby He can from time to time modify the constant course sustained by His immanent action. This seems to be a mere reflection of the wholly un-philosophic dichotomy of events into normal and miraculous. The naive religious view is that God made the world and imposed laws upon it, which it invariably observes unless He intervenes to modify the operation of His own laws."²

"If the Personal God thus indwells the world, and the world is thus rooted in Him, this involves that the process of the world is itself the medium of His personal action."³

"What a true doctrine of divine transcendence will assert is not a reservoir of normally unutilized energy, but a volitional as contrasted with a mechanical direction of the energy utilized."⁴

"Yet that which is found in the constancy and the adjustments alike—the immanent and the self-adapting Spirit—is always the expression of the truly Personal Being whose self is thus manifested in successive partial disclosures. The immanent activity varies; but the transcendent Being is eternally self-subsistent and self-identical. God in the world acts now this way and now that as He carries to accomplishment His unchanging purpose. But God Himself, the root and the ground of that unchanging purpose, eternally is. He is no more unchanging than He is changeable; for both of these express persistence through time. But God does not persist through time, for time is grounded in Him. He creates the world and guides it from phase to phase by His sustaining spirit active in and through it. But if he be no more than that sustaining spirit, we are back at the process which as a whole explains its parts but also as a whole is incapable of explanation. There is no need to fall back into that abyss if we are true to the principle of personality. For a person is always somebody, so to speak, on his own account, over and above his activities. So too God is active in the world, and its process is His activity. Yet He is more than this; He is creator and therefore transcendent. Because He is, and is creative, He must create; therefore the universe is necessary to Him in the sense that He can only be Himself by creating it. But He is necessary to it, because it *only* exists by His fiat. God and the world are not correlative terms.

¹ p. 134.

² pp. 226-267.

³ p. 266.

⁴ p. 284.

God as immanent is correlative with the world; but that is not the whole nature of God. The more we study the activity of God immanent, the more we become aware of God transcendent. The truth that strikes awe in the scientist is awful because it is His ought; the Beauty that holds spell-bound the artist is potent because it is His glory; the Good-

ness that pilots us to the assured apprehension of Reality can be this because it is His character and the freedom whereby man is lifted above all other nature, even to the possibility of defying it, fellowship with Him. 'Heaven and earth are full of His glory'; but He is more and other than all that is in earth and heaven."¹

¹ Headlan, pp. 180-181.

(To be continued)

Take no part in the building of crosses for the Crucifixion of others.—G. S. ARUNDALE.

OCCULT RESEARCH IN NEW YORK

By FRITZ KUNZ

RESEARCH Seminars have been set up in connection with The Theosophical Society in New York City. These are acting as a headquarters for the receipt and dissemination of visual and textual materials basic to knowledge, in natural divisions described below. This clearing-house function may facilitate access for all to the work of London and other research centres, as well as circulation of the work of many individual inquirers whose productions might otherwise remain unknown. Many interesting manuscripts require a rich illustration possible only by the method we have adopted.

The project has suddenly taken an international aspect, with the publication in *THE THEOSOPHIST* for July, 1935, of particulars of the Visual Education Service, consisting of films and textual material, the whole Service being a realistic presentation of Theosophy in diagrammatic and pictorial form. We are happy to be of service in the wider area of the whole Theosophical world. It assures us a sufficient number of constituent groups to carry the work through. Not only do we find it possible to ensure uniform technical excellence in the black and white, but sufficient support will ensure colour by the new processes. This will enable us to make the visual aspect beautiful

as well as interesting. Colour is essential, for example, in such items as the series we are calling "The Anatomy of the Psyche"—a group of studies of auras of babies, children and adults in meticulous detail, preliminary to further studies of relation of psyche to body through the etheric double.

In the interests of world-effectiveness we are already using 35-mm. films for the still projection. This fortunately we had decided upon before the sudden expansion occurred, for 35-mm. is world standard. Furthermore, we shall henceforward avoid as much as possible the use of English in the visual material, and in any case shall invariably use Arabic numbers to identify items, these numbers being evident at once to nearly all observers. Fortunately in the first ten releases we have mostly photographs which are human and non-national, and our textual material explains them. On application translation of textual material will be authorized to appropriate correspondents, usually through the General Secretary of the Section.

We count upon co-operation. Students are invited to send in to the secretary, Research Seminars, 9 East 40th Street, New York City, U.S.A., items of value and visual interest. Drawings (on clear white paper), photographs and

diagrams should be in *proportion* of 8½ inches vertical and 11 inches horizontal as much as possible—though, naturally, this cannot always be the case. Lines in drawings should be bold, photographs rich in contrast and sharp, and instances where colour is employed should (for the present) be limited to necessity. Clear textual material, identification of pictures, and ample and exact book references are important.

It is essential also to realize that we are dealing with source material, not cut-and-dried lectures. We are encouraging discussion, study and collaboration. From the material many illustrated lectures are possible. But such use should follow discussion, rather than precede. We are not engaged in revelation but research.

We very much desire to be of service in particular to that multitude of isolated capable workers hidden in the body of The Theosophical Society and to be found among its friends.

The Seminars themselves (in which collaboration is hereby invited) are based upon realistic principles for the right organization of knowledge. These bases are established in *The Secret Doctrine* by repeated reference to certain categories found in Nature herself. The terms of reference to these categories are not always the same, as the Authors of that work are many though the amanuensis was one. But the classes themselves emerge quite clearly. They are seven. Six occur in couples, and are concentrated in the seventh.

The first of the three couples is the body as a material microcosm,

and the true inner person. For convenience we are calling these physiology and psychology—the former including all knowledge of the physical body, the latter the whole inner man as phenomenon. On this basis anatomy, pathology and all other physiological sciences come into one group, and also all psychologies, whether of the true (modern) anima of Jung or the true (ancient) psyche now getting re-known to the West through Jaensch, Koffka, Wertheimer and others, after being so long confused with the personality.

The second couple is also an inner and outer, consisting of the whole external material world as known to and affecting man. This we call on its material side astronomy, as giving rise to other sciences of matter such as physics, geology, geophysics, and so on. The inner science to these is astrology, which interprets the subtle operation of the foregoing forces upon man's character (psychology) and appearance (physiology).

The third and last couple (and next to last Seminar) has to do with the inner and outer man as a cosmic whole. It is clear from Mendelian principles that old notions of race are in profound transformation. We in the Seminar are therefore dealing with anthropology, language and the like as one vast ethnic complex. We regard a race as a unit of the human brotherhood, and we hold that this lesser unity in a larger whole is invested in certain Beings, called by Madame Blavatsky eponymous heroes. Thus this last couple is ethnos and mythos. But

of course to us Manus and Bodhisattvas are not myths in the sceptical modern European sense; they are alive.

The summation of all the foregoing is in the fourth Seminar which might be regarded as studying the Rays, the science of the Inner Ruler Immortal, abstract light, sound and form embodied in colour, music and natural geometry.

The scheme as a whole is thus as follows, the upward triangle being the inner sciences of which the outer are the material vestures, with the Rays as the summation.

Matter: Other worlds than the physical exist. They are complex and some give rise to soul and life. The properties of various energy levels must be known truly for mastery. Physical Science, or the True.

Life: The living is orderly and sentient. Order emerges from the fine world. Life evolves in time but its archetypes endure. The real biology is identical with the Beautiful.

Man: Man is a critical event in evolution. Personal soul (ego) is his peculiar mark within. On account of the divorcement of ego from soul, for man the first goal is the Good.

In any compulsory choices of immediate kinds, the Good should take precedence, next the Beautiful, finally the material Truth. They are one, of course, in the ultimate.

The True, the Beautiful and the Good are focussed, or consummated, in the Inner Ruler Immortal, who may be placed in diagrammatic form at the centre point of a double triangle—the upward

triangle represents the inner sciences (psychology, astrology, mythology), and the outer (physiology, ethnology, astronomy) are the material vestures.

It will be seen that we are not engaged in speculative philosophy, but in pragmatic occultism. We have, therefore, a practical goal in mind with regard to these several forms of the knowledge of the Real. It is to recover for the modern world those lost arts of which only the fragments of one remain from old days. Modern man has plenty of isolated sciences but very little science. This is because modern thought does not know the relation of the upward triangle of the inner sciences (astrology, psychology and mythology) to the outer. Hence we have soulless serology, behaviourism and relativity occupying too large a place. When the complete interlocking of body and inner man has been well demonstrated (not merely just believed in), medicine, thus freed from poison-balancing, will take a new lease of life. When astrophysics and all other forms of physics are studied astrologically, matter will be found to be chaos giving rise to a living order. When races are seen as part of this harmonic order, and the Founders of races, religions and cultures are known to be real Personages and not legends, then the science of the Brotherhood of Man will emerge.

The studies made of man in the Seminars are thus each different from the others, but related. The psycho-physical Seminar studies him as he is in himself, as to aura and body at all ages of body and

stages of incarnation. The astro-metric Seminar studies him as part of a terrestrial, solar and cosmic environment, conditioning the foregoing personal man's appearance and character. The race-hero Seminar studies man as an ethnic and spiritual totality, passing through time over the face of this and other planets in races, rounds and epochs. Finally, the Ray, or natural order Seminar studies the background of all these three phases of man for co-ordination, trying to supply to the psycho-physical Seminar some idea of soul function as contrasted with psyche and body; for the astrologers the systematics of celestial order; for the anthropologist the types and patterns of Planetaries and Heroes who make a race a unity.

This research work is conducted upon a basis of projects, upon which one or more students engage themselves. Projects are related and are parts of the larger objective of the proper Seminar as a whole. The student's own interest is assumed in advance. A certain general equipment is expected in him, but formal academic standing is not the prime requirement. No fees are charged to correspondent students, but it is hoped they may see their way to pay their own postage.

We may mention a few of the projects on hand:

The psycho-physical Seminar is examining the anatomy of the human aura (the clairvoyantly visible psyche) with special relation to the body as well as in itself, both conscious and unconscious. Drawings of the psyche

in colour are in preparation, and the work is being done on a statistical basis. This involves clairvoyant observation of the life-stream (prana) in typical men and women, sick and well, and in children. The parallel physical metabolism is being studied, especially the nature and function of related glandular and nervous tissue. Experiments are going on in the photography of vital emanations, making use of modern optical and photographic technique, especially the quartz lens. Whether this latter can be carried through rapidly or not, there will emerge an atlas of the aura, as somatic structure, to be equated against the anatomy of the mind as arrived at by Jung, Freud and the newer psychologists mentioned above. When student personnel becomes available we propose to inquire into body as a microcosm, through the foetal tissue and membranes, dental symmetry in species and the like. Evidence of this emerges already. A study of telepathic technique is important, after Rhine and others. Detailed examination of the sleep and death processes should be looked into. (See Wiltse case, Myers, *Human Personality*, vol ii, p. 315).

The Astrology-Astronomy Seminar is engaged in objective studies of the solar and cosmic symmetries on a basis of established fact, and the relation of these forces to the human body and mind. The most ambitious of the many projects going on is as to the bodily appearance, as governed by rising sign and degree, place of sun, ruler and moon. The 144 combinations (with many extras—

altogether 200) of rising sign and sun were completed in 1934-35 and the portraits of these types are now available to all. The extension of this project to include the 144 x 12 ruler combinations and 144 x 12 x 12 moon combinations is proceeding. As this collection will eventually include men and women, the total number of faces with aspectual data is 41,472. To collect and collate these with the data is a task of many years to come. Among other studies proceeding simultaneously is a unique enterprise of systematics, by which astrology is being equated fully to astronomy. Text and visual material in this project are now being prepared for early release, additional to that already issued. The new material gives a fully rational explanation of the elements of rulership, etc. Projects before this Seminar are many and technical, but all are of grave importance to child welfare, and to mankind at large.

The Hero-Race Seminar has just begun its work with a preliminary study of types and cycles. The amount and interest of the materials to be quarried in this Seminar are prodigious, and this very opulence makes a definition difficult. Briefly, races are regarded as systematic embodiments of evolutionary processes parallel to those of human psychology and solar changes. That is, a race has a psychology as peculiar to it as its face and form are special, and both psychology and appearance are equated to cycles. Therefore, side by side with the occult materials the Seminar is making a study of racial development, distri-

bution and cultural contributions, supported by historical, anthropological, archaeological, ethnological and other kindred sources.

We should like to find individuals in New York and elsewhere who are interested in this field, and who can co-operate by conducting investigations along these lines as part of the comprehensive plan, turning in their materials to be worked into shape suitable for re-issue. Every national section of The Theosophical Society could contribute photographs and data. The originals could, after copying, go to Adyar.

By study of the cyclic law a vivid, simple picture of the development of root-races, sub-races and branch or family races will emerge. We shall bring together scientific proof of occult knowledge that man is a unique departure in evolution, the primates being no link making man an animal. This plan contemplates the collection of a mass of illustrative material, which will not be bewildering simply because the key is known:

1. Photographs of the most important racial types, 200 and more, including all extant racial groups, to be expanded steadily.

2. A series of maps, showing migration, distribution, and parallel development.

3. Chronological charts of racial and cultural rhythms.

4. Details of architectural types, city plans, cultural objects.

We have undertaken first the production of a more complete outline than is now available of the three physical Root Races, Lemurian, Atlantean and Aryan,

with their various sub-races. The first two great non-physical races will be studied in their myth-hero forms. The effort will be to justify the occult view as to the physico-emotional character of the Lemurian Races and the rising into mind of the Atlantean, each on its continent (which is to be traced with some exactness), and to study the nature of the scientific, philosophical and religious contributions indicated for the Aryan and especially his now-emerging sub-races.

A project to study comparative religion, mythology and cosmogony is in hand. This will not only support with new data the materials in *The Secret Doctrine*, but also show details of the animistic character of the Lemurian groups; the transfer to dramatic types in Atlantis which resulted in pyramid religious architecture in Egypt, Central America and Mexico; and the Aryan forms.

An ethnological survey is to show parallels in lingual affiliations. The highly inflected and consonantly rich Aryan tongues will show intellectual development, the Atlantean languages still extant show emotional wealth in vowels, and the fragments of Lemurian language (possibly found in Zulu clicks, though the Zulus may

not prove Lemurian) a physical nature.

The bearing of these studies on reincarnation will be evident to all. A recently recruited correspondent-member of this Seminar is at work on the first statistical study of quantitative character as to reincarnation.

The programme is vast, but by pooling of knowledge and proper selection and with the perspective Theosophy supplies, there will emerge a unified picture of racial progress and the nature of Brotherhood, as a guide and inspiration.

Finally, the problems and factors common to form, colour and music are dealt with in the projects of the fourth or co-ordinating natural order Seminar, as a preliminary to the study of the Rays or Life-types. We have been preparing in this Seminar a manual in natural order in the various forms of life. The text and illustrations of the first of the three parts are complete in manuscript and will be issued shortly. The field of this Seminar is the archetypes of nature and man. Hence the Platonic solids and the principles of light and sound are the raw materials. The Seminar keeps close to nature and is realistic, as its territory is the soul-powers of man, which, is of course the true real of realism.

TENNYSON, THE MYSTIC

BY ALFRED K. JENKINS

Mr. Jenkins, in our January number, discussed Tennyson's attitude toward pre-existence and his belief in human perfectibility. Here he touches the poet's idealism and his mystic states of consciousness, the kind of waking trance in which, Tennyson says, "the individuality itself seemed to dissolve and fade away into boundless being," and in which "death was almost a laughable impossibility." Concluded from page 341:

Belief in the Inadequacy of the Reason

IN contrast with the relatively slight use which Tennyson makes of pre-existence is his frequent recurrence to the mystical belief in the inadequacy of the reason for understanding spiritual things. In his conversation he frequently reverted to this belief. "I cannot endure," he once said, "that men should sacrifice everything on the cold altar of what, with their imperfect knowledge, they call truth and reason." He would sometimes quote "The Ancient Sage":

Nothing worthy proving can be
proven,
Nor yet disproven.

On another occasion, in discussing the obscuring effect that intellectual culture sometimes produces in spiritual discernment, he declared: "In this vale of Time the hills of Time often shut out the mountains of Eternity."

Attitude toward Nature

No discussion of the poet's philosophy would be complete without some mention of his attitude toward Nature. His scientific

faith has already been discussed, but that pertains more nearly to religion than to poetry. Every true poet is affected in a unique way by lake and sea, mountain and forest. Most frequently the poet ascribes this effect to some specific attribute of Nature. With Wordsworth, for instance, it was not so much the beauty of Nature that gave him joy and peace as it was the life in Nature. With Tennyson, on the other hand, it was the discerning in Nature of a universal and unvarying law. He was conscious also of the beauty and the life. "Everywhere throughout the Universe he saw the glory and greatness of God." In another sketch of his father's life Hallam Tennyson says: "His strongest characteristic in childhood was his love of Nature, to which he always turned for comfort. Everywhere in Nature he heard a voice—he saw everywhere above Life and Nature 'the gleam'."

But the aspect of Nature before which his soul stood entranced with joy and peace was the aspect

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of Divine Law. This characteristic stands out in Tennyson's verse as in that of no other English poet. "As he exulted in the wilder aspects of Nature and revelled in the thunderstorm, so he felt a joy in her orderliness; he felt a rest in her steadfastness, patient progress, and hopefulness. The same seasons ever returned; trees blossomed, and the birds sang yearly in their appointed months."

Idealism

A final feature of Tennyson's philosophy and one that may be said to include all the others was his idealism. This was not a mere speculative idealism, but one that dominated his life and work. To the mystic the Absolute, the Eternal, is the only Real. The relative world, the world of phenomena and the physical senses, is at best only an image produced in the consciousness by an unknown Reality.

"The phenomenal becomes recognized as the illusory, a shadow projected by the Real, having no substance in itself, and an accident only of the Real."

"Yet there are not two worlds, one of relativity and one of the Absolute; there is only one world of ultimate Reality, the Absolute, which, when approached in its multiplicity, is the relative."

Plotinus has the same thought, and Plato's allegory of the cave is the classical example of the same idea. The shadows on the wall of the cave represent the relative world; the living beings who cast the shadows represent the Real. To Tennyson this truth sometimes

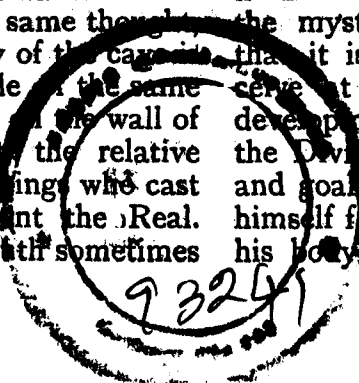
came with overwhelming conviction:

"As far back as 1839 my father had written to my mother: 'Annihilate within yourself these two dreams of Space and Time. I think,' he said, 'matter is merely the shadow of something greater than itself, which we poor short-sighted creatures cannot see'."

As the poet grew older, this conviction of the Reality of the spiritual and the illusoriness of the material became more profound. He was once speaking on this subject to a group in his own home:

"He said again with deep feeling, 'Yes, it is true. There are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God, the spiritual the only real and true. Depend upon it: the spiritual is the Real. It belongs to one more than the hand and foot. You may tell me that my hand and foot are only the imaginary symbols of my existence, and I could believe you. But you never, never can convince me that the *I* is not an eternal Reality, and that the spiritual is not the true and real part of me.' These words he spoke with such passionate earnestness that a solemn hush fell on us as he left the room."

This idea of the Divine Reality of the human soul is the basic one in his "Idylls of the King." To the mystic the sublimest thought is that it is possible for man to transcend the present stage of his development is that he is really the Divine Soul, and that the end and goal of his existence is to free himself from the illusion that he is his body and personality, and to



realize fully his likeness to, and essential oneness with, the Divine. Plato puts it thus: "Ever so speak and act as to give the man within . . . the most complete mastery over the entire human creature." This thought has been called the central theme of Plato's writings:

"Plato's whole scheme of thought and all his outlook upon the world are incurably theocentric. The Vision of God which he has seen brings his soul back again and again to the Truth as it is in God; and therefore his keen artistic mind, wherever it may stray, is continually returning to the expression, from this angle and from that, of the one central conviction of his life—the conviction that nothing else really matters one whit in the whole world."³

Plato, indeed, says: "Of all questions this concerning good and evil is the greatest."

This is the theme of the "Idylls," a theme which Tennyson himself declared "the greatest of all poetical subjects." He goes on further to say: "My meaning in 'The Idylls of the King' was spiritual. I took the legendary stories of the Round Table as illustrations. Arthur was allegorical to me. I intended to represent him as the Ideal of the Soul of Man coming in contact with the warring elements of the flesh."⁴

Let us now sum up the outstanding features in the philosophy of Alfred Tennyson as deduced from his conversations and from the testimony of his son Hallam and of his friends:

1. He was broadly liberal even to heterodoxy.

2. He believed that the Cosmos is the living organism of one great ensouling Life.

3. He believed that the soul of man is divine, and that it is in some way one with this Cosmic Life.

4. He insisted that the acquiring of purification from certain vices is necessary to man's progress. He stressed humility, love and faith.

5. He was favourably inclined toward the doctrine of pre-existence, in connection with another doctrine of the perfectibility of the human soul.

6. He was very positive in affirming the inadequacy of the reason to deal with these questions.

7. He was thoroughly convinced that the spiritual—God and the Soul—was the only Reality, and that the phenomenal world might well be mere "vision."

Experience with the Mystic Ecstasy

Before turning from this personal aspect of the poet, we must speak of his strange psychic experiences which, from his descriptions of them, were undoubtedly a mild form of the mystic ecstasy. In his poems he frequently alluded to them, and often he discussed them with his friends. To these experiences he attached great spiritual importance. They were usually induced, when he was alone and quiet, by silently repeating his own name two or three times. This use of his own name to help in inducing the "waking trance" was evidently a kind of *mantram*, which he had accidentally hit upon:

"Tennyson quite unconsciously was using the means laid down from immemorial time for the attainment of illumination: 'He who, thinking of nothing, making the mind cease to work, adhering to uninterrupted meditation, repeating the single syllable OM, meditating on me, reaches the highest goal.'"⁵

We cannot explain the effect of such words, though their power and use have been known from the earliest times. "The power of such artifices is known among the Indian mystics, who, recognizing in the mantram or occult and rhythmic formula, consciously held and repeated, an invaluable help to the attainment of the true ecstatic state, are not ashamed to borrow them from the magicians."⁶

It may seem strange that Tennyson's mere name should produce such profound effect, but Evelyn Underhill tells us that the words may even be meaningless in themselves; their power depends not on their meaning so much as on a certain rhythm which they possess:

"The true magic word, or 'spell,' is untranslatable, because its power resides only partially in the outward sense which is apprehended by the reason, but chiefly in the rhythm, which is addressed to the subliminal mind. Did the Catholic Church choose to acknowledge a law long known to the adepts of magic, she has here an explanation of the instinct which has caused her to cling to a Latin liturgy, much of whose amazing and truly magic power would evaporate were it translated into the vulgar tongue."⁷

Tennyson seems to have been very susceptible to such combinations of sounds, and this may account for the strange effect which his own name had upon him. His son tells us that there were other combinations of sounds which affected his father strangely at times, such as "Far—far—away" and the sound of distant bells, especially when coming to him from across water. This trance of Tennyson's is apparently much the same as the "serene and blessed mood" of Wordsworth, during which the latter "saw into the life of things." However that may be, Tennyson certainly attached great importance to the experience.

What, then, can we infer from this brief discussion of Tennyson's philosophic tenets and his peculiar emotional temperament? Can we classify him as a mystic, or at least as a mystic poet? I confidently believe so—perhaps not as a great mystic, but certainly as one whose soul had been, in some slight measure, illumined by "the light that never was on sea or land." Moreover we have excellent authority for so classifying him.

Cosmic Consciousness

Dr. R. M. Bucke cautiously concedes that Tennyson possesses the "cosmic consciousness"—his name for the mystic "temper": "This poet (for though not absolutely entitled to rank in the divine order, yet he has worthily served for and must be allowed that name) passed the greater part of a long life in that region of self-consciousness which lies close upon the lower side of the Cosmic Sense."

Dean Inge, writing to confirm the genuineness of the mystic vision, refers to Tennyson: "Is it not plain that the poet of Nature amid the Cumberland hills, the Spanish ascetic in his cell, and the Platonic philosopher in his library or lecture room, have been climbing the same mountain from opposite sides? The paths are different, but the prospect from the summit is the same. It is idle to speak of collusion or insanity, in the face of so great a cloud of witnesses, divided by every circumstance of date, nationality, creed, education, and environment. The Carmelite friar had no interest in confirming the testimony of the Alexandrian professor; and no one has yet had the temerity to question the sanity of Wordsworth or Tennyson, whose description of the Vision in 'The Ancient Sage' is now known to be the record of a personal experience."

Again in a footnote Inge refers to Tennyson as a mystic.

Dr. Spurgeon in her small book, *Mysticism in English Literature*, devotes three and one-half pages to the mysticism of Tennyson. She tells us:

"Tennyson differs widely from other poets whom we are considering in this connection. He was not born with the mystic temperament, but, on the contrary, he had a long and bitter struggle with his doubts and questionings before he wrested from them peace. He has no mystic rapture in Nature like Wordsworth, no mystic interpretation of life as had Browning, no yearning for union with the spirit of love and beauty as had Shelley. Tennyson's mysticism

came, as it were, in spite of himself, and is based on one thing only—experience."

Evelyn Underhill, in her exhaustive and scholarly study of mysticism, refers more than once to Tennyson. Speaking of 'nature mysticism' she says:

"'To see God in Nature,' to attain a radiant consciousness of the 'otherness' of natural things, is the simplest and commonest form of illumination. . . . Where such a consciousness is permanent, as it is in many poets,⁸ there results that partial, yet often overpowering apprehension of the Infinite Life manifest in all living things which some modern writers have dignified by the name of 'nature mysticism'."

Miss Underhill appears unwilling to ascribe the title of "pure mystic" to any but the religious or devotional type. She says, again naming our poet in a glorious mystic galaxy: "Amongst those that cannot be reckoned as pure mystics we can detect in the works of Plato, Heracleitos, Wordsworth, Tennyson, and Walt Whitman certain indications that they too were acquainted, beyond most poets and seers, with the phenomena of the illuminated life."

The last and most convincing testimony is from the poet's son, Hallam Tennyson. Parts of this passage have been used earlier, but I cannot omit them without weakening the cumulative force of the whole article:

"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 from this Universe, everything would vanish into nothingness.' When speaking on that subject he said to me: 'My most passionate desire is to have a clearer and fuller vision of God. The soul seems to me to be one with God, how I cannot tell.'

"In some phases of thought and feeling his idealism tended more decidedly to mysticism. He wrote: 'A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seems to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest

of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life' . . . He continued: 'I am ashamed of my feeble description. Have I not said the state is utterly beyond words?'"

Such were the belief and the manner of life of Alfred Lord Tennyson.

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- ¹ Anna B. Kingsford, *The Perfect Way*, p. ix.
- ² J. J. Van der Leeuw, *The Conquest of Illusion*, p. 81.
- ³ Hoyland, *The Great Forerunner*, p. 130.
- ⁴ Hallam Tennyson, *The Life and Works*, p. xli.
- ⁵ R. M. Bucke, *Cosmic Consciousness*, p. 79.
- ⁶ Evelyn Underhill, *Mysticism*, p. 189.
- ⁷ *Ibid.*
- ⁸ Miss Underhill's footnote: "For instance Keats, Shelley, Wordsworth, Tennyson, Browning, Whitman."

*Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,
Whirled for a million aeons thro' the vast
Waste dawn of multitudinous eddying light—
Out of the deep, my child, out of the deep,
Through all this changing world of changeless law,
And every phase of ever heightening life,
And nine long months of ante-natal gloom,
Thou comest.*

ALFRED LORD TENNYSON

WHERE THEOSOPHY AND SCIENCE MEET

RHODESIAN MAN AND CLAIRVOYANT RESEARCH¹

By G. NEVIN DRINKWATER

ONE of the most remarkable discoveries made by the clairvoyant studies of Theosophical investigators is the existence of the gigantic three-eyed men of Lemurian times, millions of years ago.

In 1904 it was stated that some of the later Lemurian types were from twelve to fifteen feet high. They had heads which sloped backward and upward, which in one type become egg-shaped, a "sausage-roll" of flesh in place of a forehead, flattened faces, thick, heavy lips, projecting jaws, and eyes set small but curiously far apart so that they could see sideways as well as in front, while the third eye was situated in the back of the head. The third eye, it was said, disappeared at the end of Lemurian times and the stature progressively diminished.² In 1911 the additional information was given that among the seventh Lemurian sub-race people the tip of the nose was just above the centre, and at the end of the race exactly in the centre, of a line

drawn from the top of the forehead to the chin.³

None of the primitive skulls known to science are anywhere near the extremely high antiquity of Lemurian times, but it seems reasonable to suppose that while these skulls could not be expected to show traces of the third eye, they might yet show other Lemurian characteristics. It must be borne in mind that races overlap and that earlier types often survive long after later types have become dominant. The Fifth Root Race is now dominant, but the majority of the world's population is still Fourth Root Race. As C. W. Leadbeater has pointed out,⁴ even today the thick lips and broad flat nose of the negro are witness to his partly Lemurian ancestry.

A study of the available skulls shows that one of them, that of Rhodesian man (*Homo Rhodesiensis*), exhibits Lemurian characteristics to a significant degree.

The skull was discovered in Rhodesia in 1921. As the clairvoyant observations were first published in 1904, it is not open to the sceptic to suggest that this

¹ A Transaction of the Physical Science Research Group of the Theosophical Research Centre, England.

² W. Scott-Elliot: *The Lost Lemuria*, (1904) pp. 23, 24.

³ C. W. Leadbeater: *The Inner Life*, Vol. II, (1911) p. 244.

⁴ *Ibid.*

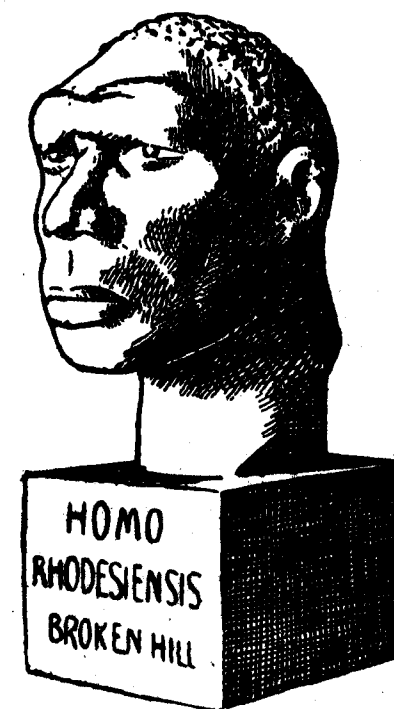
is a case of plagiarism. Indeed of all really primitive skulls only those of Neanderthal man and Java man were known at that time. Of these it is sufficient to note that the facial portions of Java man are missing, while Neanderthal man reveals a very different type from Rhodesian man. Since then science has unearthed different primitive types in such embarrassing numbers that not only one but many "missing links" are required to make their relationships clear for the construction of a satisfactory "family tree." It is tempting to suppose that some of these strange types may be due to the illegitimate breeding experiments of the Atlanteans when they repeated the "sin of the mindless."

The accompanying illustration shows a recent restoration of Rhodesian man from the original skull. The work was executed by Mrs. Engel-Baiersdorf, the Austrian sculptress, under the direction of Dr. V. Lebzelter of the Natural History Museum, Vienna. It has also received the approval of the American authority, Professor J. H. McGregor, who has made a special study of the restoration of prehistoric man. The illustration has been kindly supplied by Messrs. R. F. Damon & Co., London, who manufacture casts of the original.

The Rhodesian skull, with the exception of the lower jaw which was missing, was discovered practically intact. A good deal of information can be inferred about the lower jaw from the upper jaw and its articulation with the lower. Such details as the hair and ears are of course conjectural, but under such distinguished auspices we may

have considerable confidence in the essential accuracy of the complete work.

The prognathous jaw, the thick lips, the flat face, the "sausage-roll" forehead, more massive even than the gorilla's, and the eyes set wide apart and relatively high up are all suggestive of Lemurian characteristics. The eyes are much further apart than in modern man,



A restoration of Rhodesian man exhibiting Lemurian characteristics.

and their position relatively high up may best be gauged by comparing the illustration with one's nearest neighbour. Note that in Rhodesian man the eye is approximately level with the top of the ear, while in modern man the eye is set lower down. It will also be noted that the tip of the nose is approximately mid-way between the top of the "forehead" and the

chin. As the depth of the chin is uncertain, it would not be justifiable to assess the relative position of the nose more accurately. There is even a hint of egg-headedness, though this point of resemblance should not be pressed.

The antiquity of Rhodesian man is a moot point. The skull was found in company with the remains of certain species of animals, some of which are now extinct, while others still survive. The skull is therefore ancient, but not very ancient. Its age might be 10,000 or even 100,000 years. Authorities consider it too recent to be a direct ancestor of modern man. It must represent a survival from much earlier times of the root stock from which the modern races of man have been derived. This conclusion, needless to say, is in harmony with the results of clairvoyant research. As the writer has pointed out in *Corrob- orations of Occult Archaeology*,¹ even the original Atlanteans, to judge from their descendants,

¹ A Transaction of the Theosophical Research Centre (T. P. H., 1935).

possessed a "modern" type of brain, so that Rhodesian man must represent the survival of a pre-Atlantean type.

To the surprise of scientific authorities, the teeth of Rhodesian man were heavily decayed in spite of his exceptional development of teeth and jaws. Though caries may occur to a slight degree among anthropoid apes living in a natural state, it is considered to be a disease of civilization, for it has been observed that the more "civilized" a people are, the more likely are they to suffer from dental decay. The presence of well marked decay in Rhodesian man suggests that he may have been associated with some kind of civilization. If this is the case, civilization is much older than most scientific authorities are ready to believe, a conclusion that supports the statements of occultists that civilization is of very high antiquity.

(For full information about the skull of Rhodesian man see Sir Arthur Keith's *The Antiquity of Man*, 1925, chaps. xx, xxi.)

THE STRUCTURE OF MATTER

By E. W. PRESTON, M.Sc.

The foremost scientific thinkers, especially the leaders in physical science such as Sir James Jeans, have been led within the last few years to express their faith, first, as regards the objective nature of the Universe and of matter, and secondly as regards man's relation to this Universe. They have found themselves forced to endeavour to view the *Universe as a whole*.

Notwithstanding that all scientists differ in their opinions as to the why and wherefore, and the ultimate goal and purpose of the world, they have yet arrived at a much less concrete and more fluidic and abstract view than has been held heretofore.

Consider first some of the discoveries, opinions and theories which have led to this new "scientific

world picture," as General Smuts calls it. Such world picture, such attempts at a synthetic picture of the universe, have been common since men began to think. In one of the earliest of these pictures the whole of nature was thought to be guided by the "Gods"—spirits of nature more or less developed, as in the crude animism of the savage, the intricate mythology of the Greek and early Indian legends, or the all-powerful yet none the less anthropomorphic Jewish Jehovah, the special creator and guiding spirit of the Jewish race.

Then followed the "Geocentric Universe" of the Middle Ages, sanctioned and maintained by the Catholic Church. In this conception, our earth was stated to be the centre of the universe, and all else created for our benefit.

With the dawn of science as we know it today, the "Laws of Nature" were discovered and defined by Copernicus, Galileo and Newton, and from these Laws there developed the "Mechanistic View of the Universe"—a universe of law and order—a self-directed, self-maintained machine.

This last view existed for some time, and the more abstract idea of the Law of Conservation of Energy, introduced at the end of the nineteenth century, only led to the conception of a more perfectly self-contained machine.

In the nineteenth century, with the growth of exact science, this "closed system" idea became dominant. It seemed as if science would be able in time to collect all the possible facts and fit them nicely into its mechanical world-

picture theories—that all the secrets of nature would in time be laid bare. With this there arose in the minds of many scientists, such as Faraday, a very definite altruism and desire to apply this knowledge to public service and to the welfare of mankind.

The early ideas of evolution, with the concept of a time change, were a significant advance, but even here the world-picture was limited to observable facts, to the evolution or progressive change of form. Mind and spirit were left aside, and nineteenth century science was simply agnostic. It was this agnostic point of view which, towards the close of the nineteenth century such movements as Theosophy, Spiritualism, New Thought, were founded to combat, and from the end of that century a remarkable change began.

This change may, as we believe, have been influenced by these movements, or possibly it was just that the time was ripe. The mechanistic picture began to show deficiencies and inaccuracies. Facts were discovered that would not fit into the scheme. Up to 1890, matter was thought to consist of concrete material particles. If a piece of, say, carbon or charcoal was cut up, it was thought we should eventually find a hard indivisible ball. This ball in some way exerted attractive forces on other similar units.

In 1895 the discovery of radioactivity showed that although we could not cut an atom, yet some atoms themselves were acting like bombs which now and again exploded, giving out light of a kind (X rays) and small particles

of an electrical nature (electrons and alpha particles), and left as an inert residue a large lump—the remainder of the atomic bomb.

Following this, or almost simultaneously, came the discovery by Crookes that electrons could be expelled from atoms in the laboratory, by artificial means. The Crookes tube, the cathode ray tube and the positive ray tube were developed, and, together with spontaneous radio-activity, were the instruments that enabled scientists to investigate the structure of the—no longer indivisible—atom.

The realization that the hitherto solid and material atom was but a unit constructed of something infinitely less tangible and material than itself, marked the first great step in the overthrow of materialistic science. In a Universe built solely of solid atoms obeying rigid and immutable deterministic laws, there could be no place for such intangibilities as spirit and freewill. Once it was demonstrated that the solid material character of matter was an illusion, the evidence for scientific materialism was destroyed.

Even so, the extent of the blow to the whole framework of the nineteenth century physical world-picture of the universe was for some time not clearly realized, and the mechanistic laws were at first applied to elucidate the structure of the atom. Had this attempt been completely successful, it is probable that the modern view of the universe would still be a rigidly deterministic one in which man, as well as all other organisms, would be bound by the absolute laws that govern the electrons

and protons of which his body is composed. Spiritual values and freedom of choice and will would probably have been squeezed out of the universal picture. But in the short space of fifteen years of work on the atom, it became apparent that the whole structure of nineteenth century physical thought would require profound modification and alteration when applied to such particles as the constituent protons and electrons of the atom.

Rutherford in the early days of this century pictured an atom like a solar system, the electrons moving in definite orbits round the nucleus as central sun.

Niels Bohr considered the mathematics of such an atom, and suggested that (1) only certain orbits were possible; (2) an electron could jump from one orbit to another with the emission of a definite quantity of energy in the form of light. These laws were based on a new type of mathematics—quantum dynamics. If these two postulates were true, as seemed certain from experimental evidence, the laws of physics as then understood were inadequate to explain the structure and behaviour of atoms. The universe could no longer be considered as a self-contained machine.

By 1925 it began to be apparent that the Bohr theory, though true up to a point, was not entirely satisfactory, and the past few years have seen an even more complete and radical change in regard to our knowledge of the structure of matter.

The difficulties arose as the result of more accurate examination of the spectrum. We have said

that according to Bohr's theory a *definite quantity* of energy (the quantum) was thought to be emitted when an electron jumped from one orbit to another. This theory predicted the nature of the light thus emitted. Early experiments confirmed the theory, but more delicate apparatus has shown it to be not completely accurate.

Hence in 1925 it became evident that more work must be done on the relation between atoms, electrons, and light, and much new work both theoretical and practical was at once undertaken by de Broglie, Schrödinger and others.

It has now been shown (for details see *New Conceptions of Matter*, by C. C. Darwin 1933), that light waves and electrons have the same characteristics under certain circumstances. An electron can act as a wave and as a particle, and this has been extended to apply to atoms as well. The photon (unit of light) has mass, momentum and energy, like any other particle in motion. Professor Crowther in his article on radiation in *The Great Design*, published 1934, tells us that "the veil which science used to draw so firmly between matter and energy is wearing very thin." The present world-picture is depicted for us by Professor Crowther in his concluding paragraphs:

"What then is matter?" he writes. "We look out upon this seeming solid globe of ours, its mountains and valleys, its pleasant fields and busy cities, its cloud-capped towers and gorgeous palaces. What are they but radiation . . . radiation imprisoned in electrical bonds. What is their mass but an

expression of the intense energy locked up in their minutest particles. Free them from their chains and they become photons, radiations of the smallest wave length, and hence of the greatest intrinsic energy known to science, travelling out through space at the greatest speed known in the universe. . . . What is radiation? . . . Radiation is the fundamental stuff of which the universe is made. It is pure energy so concentrated that it can act as a particle, and yet energy associated with vibrations or waves. It is the unity underlying the apparent diversity of the universe."

Nothing could be more significant to Theosophical students than these statements concerning the nature of light and matter. Numerous quotations from *The Secret Doctrine*, written we must remember in 1889, suggest that this mysterious relationship was known to the author. In fact, the present world-picture of matter, as seen by scientists, approaches more closely to that of the Theosophy of Madame Blavatsky and Dr. Besant than has been the case at any previous stage. Madame Blavatsky did not always express the facts in modern language, but neither did Newton when in his inspired guess concerning the nature of light, he spoke of "fits of easy reflection and easy transmission" (*Optics* 49).

The following quotations from *The Secret Doctrine* speak for themselves—

1. "To know what light is, and whether it is an actual substance or a mere undulation of the 'etherial medium,' Science has first to learn what Matter, Atom, Ether,

Force, are in reality." (S.D., vol. i, p. 523.)

2. "Light and heat are the ghost or shadow of Matter in motion." (S.D., vol. i, p. 561.)
3. "... that Light which becomes on the objective plane gross Matter." (S.D., vol. ii, p. 37.)
4. "the mineral—which is light itself crystallized and im-metallized." (S.D., vol. ii, p. 179.)

More recent writings by Theosophical authors (in *Occult Chemistry*, published in THE THEOSOPHIST, 1895 and 1908) deal with what is perhaps the way in which this energy, light, radiation becomes bound. In the description of the ultimate physical atom, energy is described as flowing into the physical universe from

some "fourth dimension," and by a spiral path producing a material particle. The force is not a body but it forms one. Such particles unite among themselves with the aid of further energy, to form the atoms of our familiar matter in which, therefore, the energy is apparently crystallized or imprisoned.

The Theosophic view, however, depicts the energy as eventually passing back into the other dimension.

If we substitute radiation or energy for light in the quotations from *The Secret Doctrine*, we cannot fail to see that the world-picture of the structure of matter as presented by Theosophy, while not identical with, yet resembles in many respects that of science. In the phrase "matter is crystallized light," we have a beautiful and graphic description of a fundamental truth.

WORD ASSOCIATION TESTS OF TRANCE PERSONALITIES

By W. WHATELY CARINGTON

Mr. Carington concludes the survey (commenced in our December number) of the methods of investigating the relationship between mediums and their controls and its psychological mechanism.

The most important result obtained by the methods indicated in my last Note is very curious and quite unexpected. It may be briefly described as follows:

If we compare two sets of reaction times (say, for personalities X and Y tested with 100 different words on five different occasions)

there are three possible relationships which might be found. First, they may be *similar*; that is to say, there may be a tendency for those words which elicit long reaction times in the case of X to do the same in the case of Y, the same applying for short times also; second, there may be no appreciable correspondence between the

two sets one way or the other—*i.e.*, they may be quite independent; third, there may be a tendency for words which elicit a long time in the case of X to give a short time in the case of Y, and *vice versa*, so that where the one is long the other is short, and where the one is short the other is long. A relationship of this kind, which is equivalent to what mathematicians call a "negative correlation," I have named *countersimilarity*, and it is very important to realize that any given degree of countersimilarity implies just as close a causal connection between the two sets of data involved as does the corresponding degree of ordinary similarity. The two ends of a see-saw are not the less connected because one goes up when the other goes down.

Consequently, when I found countersimilar results cropping up far more often than chance or error could account for, it became clear that I was on the track of relationships of an unsuspected character and unusual interest, and this conviction was strengthened when I realized that countersimilarity occurred practically exclusively in connection with the type of personality known to Psychical Researchers as Controls. These Controls, it must be understood, are the personalities which are specific to the medium—familiar spirits or slaves of the lamp, as it were, who appear whenever she goes into trance regardless of who the "sitter" or enquirer may be; thus the personality known as "Feda" is Mrs. Leonard's Control, and "Uvani" has the same relationship to Mrs. Garrett—these two ladies

being the mediums with whom most of the work has been done. Controls are to be sharply distinguished from Communicators, who are the supposed "spirits" of deceased relatives or friends of particular inquirers and thus specific to them and not to the medium.

The curious property of countersimilarity is, then, peculiar to Controls, in this sense, and not to Communicators. The phenomenon is, I believe, only to be explained by supposing that the Controls are secondary personalities of the medium concerned, formed round a nucleus of repressed material. The essence of repression is that the experiences involved, or ideas associated with them, cannot readily be brought into normal consciousness; consequently, if a stimulus word given to the normal medium touches on such experience, the *first* word suggested by it is likely to be unacceptable, so that it will have to be rejected and an alternative found—a process which will lead to a long reaction time. But this will not apply if the secondary personality is uppermost, because this—we may fairly say—is the repressed material; in these circumstances we shall obtain a relatively short time. It is easy to show that a sprinkling of such words in the list will lead to the kind of countersimilar relationship observed, and I have not yet been able to think of any other psychological mechanism capable of explaining the facts.

But if these facts show that Controls are "countersimilar secondaries" they equally show that Communicator personalities are

something else. If they are secondaries at all, as orthodox psychology would suppose, they must be of a different type and formed in a different manner, presumably as dramatic impersonations unwittingly assumed by the medium and built up, so far as characterization is concerned, from hints and indications let fall by the inquirer.

Actually, certain facts too intricate to describe here strongly suggest the participation of *two* factors—one derived from the normal medium and the other not—in the constitution of Communicators. If the second factor is not what it purports to be, namely some kind of autonomous and presumably discarnate entity, we must suppose that two different layers or strata or segregated parts of the medium's mind are at work simultaneously; but it is not very easy to see just what kind of psychological mechanism would be capable of bringing this about.

Very much more work is needed before we shall begin to see our way at all clearly, but I am fairly confident that the true solution is

something a good deal more subtle than the cruder forms of Spiritualistic doctrine would invite us to accept; rather less confidently I question whether any reasonable extension of orthodox or "materialistic" psychology will succeed in covering the facts—particularly when the associated evidence for paranormal knowledge and the like is taken into account. Be this as it may, I venture to believe that the establishing of the relationship between mediums and their Controls (or some of these, at least), and the suggestion of a reasonably intelligible mechanism to account for it, provides us with a useful baseline from which to carry our survey forward.

I feel I must apologize for the almost telegraphic brevity of this account, which necessarily omits very many points of interest and importance, but I am anxious to economize valuable space. Full details will be found in Parts 136 and 141 of the *Proceedings of the Society for Psychical Research* for July 1934 and July 1935 respectively.

"The Theosophical Society is, or should be, an outward and visible sign of the One and Indivisible Life, and its purpose is to draw within the One those innumerable diversities whereby we learn to realize the One's transcendent wealth and glory."—From *Freedom and Friendship*, by Dr. G. S. ARUNDALE.

STRONGHOLDS OF OUR SOCIETY

I—THE UNITED STATES OF AMERICA

By ROBERT R. LOGAN

The romance of the American nation was told by Mr. Logan in our January issue. Here he narrates the development of the American Section of The Theosophical Society from its foundation in New York City on 17th November 1875. Concluded from page 374:

TWENTY years later under the able leadership of W. Q. Judge, who remained in charge when the Founders removed the International Headquarters to India, The Society in America had grown to 102 Lodges with a membership of 2,400. It was then, however, that a dispute concerning the leadership of the Esoteric Section led to a breach between Mr. Judge and Colonel Olcott which resulted in Judge's secession from the International Society, taking with him 75 of the 102 Lodges and all the records of The Society and its official name and title.

Shortly after Mr. Judge's death, which occurred in 1896, a secession from the secession took place, the Point Loma group under Katherine Tingley, the United Lodge of Theosophists under Robert Crosbie, and several other offshoots all going their separate ways and gradually losing cohesion and membership. Meanwhile fourteen Lodges of the original 102, with 280 members, had remained strictly loyal to the parent Society and Colonel Olcott, and under the leadership of Alexander Fullerton

had re-established a strong American Section with Headquarters in New York, which continued to grow steadily in spite of several upheavals and turmoils.

Mr. Fullerton was succeeded by Dr. Weller Van Hook, who in 1907 moved the National Headquarters to Chicago, and he in turn was succeeded in 1912 by Mr. A. P. Warrington, who immediately removed them to Hollywood, California, where upon a hillside estate named "Krotona" (after the school of Pythagoras) the Esoteric Section, the National Headquarters, and a number of workers and resident members were settled in very attractive buildings amidst a delightful setting of groves and gardens.

Following a minor upheaval in 1920, Mr. L. W. Rogers succeeded Mr. Warrington as General Secretary and President of the American Section (incorporated in 1911) and promptly moved the National Headquarters back to Chicago, where they remained until 1927. Then they were transferred to Wheaton, Illinois, a small city thirty miles west of Chicago, where

by the vote of the Section and the contributions of members an estate of 25 acres had been purchased and a 250,000-dollar building erected, this Headquarters estate being now officially designated as "Olcott."

Meanwhile Mr. Warrington, who later became International Vice-President and President Pro Tem., following Dr. Besant's death, continued to head the Esoteric Section in America, and founded for it a new and still more beautiful "Krotona" in the Ojai Valley some 80 miles North of Los Angeles. In the Upper Ojai Valley 500 feet higher was established the Happy Valley Foundation, which Dr. Besant selected in 1926 to be the site of a future colony of the Sixth Sub-Race.

Dr. Besant visited the United States in 1926 and made a lecture tour of the entire Section in that and the following year. This occasioned a vast amount of publicity and resulted in a great increase in membership. Much of this, however, was of an uncertain nature, and after her last visit, at the time of the Theosophical World Congress in Chicago in 1929, the great sweep of enthusiasm which she had aroused somewhat receded. This was greatly due to the combined effect of the world economic depression which had set in, and the doubts and questionings aroused by Mr. Krishnamurti's teachings opposed to organizations, teachers, etc. In addition to this there was the loss of the membership, at one time exceeding 800, which in 1919 had been voluntarily detached and erected into the Canadian Section; so that in 1931,

with a dwindling membership, increasing depression, and the Headquarters building not yet paid for, it required all the faith, ability and experience of Mr. Rogers to make both ends meet.

In 1931 Mr. Rogers resigned as President, although remaining Chairman of the Board of Directors, and Mr. Sidney A. Cook was appointed in his place, and then in 1933 elected President. Mr. Cook, though a much younger man, had been trained as an official of a large manufacturing corporation in practical business and financial matters, and immediately brought this experience, together with great personal sacrifice and a deep faith and devotion, to the work of strengthening The Theosophical Society in America, not only in membership and finances but in increasing its contacts with the more intelligent and educated groups and classes of society.

To this end he adopted and encouraged the Section to put into operation a plan devised by Dr. Pieter K. Roest, a former pupil of Bishop Leadbeater at The Manor, Sydney, and later a Professor of Sociology at Reed College, Portland, Oregon, and Miss Anita M. Henkel, a social welfare worker of Oklahoma City, Oklahoma. This programme of endeavour known as the Greater America Plan was formally adopted by the 1933 Convention, and Dr. Roest thereupon resigned his University position and he and Miss Henkel dedicated themselves, as Director and Field Worker respectively, to establishing it among the Lodges—each touring the country alone in a motor car, Dr. Roest lecturing

and Miss Henkel inspiring and advising the Lodge members.

Briefly summarized, the Greater America Plan is a sustained effort to accomplish certain general and specific objectives of which the most important are:

That the Lodges of the Section, the national and isolated members, shall all be brought together in a friendly, co-operative relationship, the larger groups feeling their responsibility to all the groups in their territory, and all looking to Olcott for inspiration and guidance;

That all public work of any kind shall be on a dignified and impressive basis, not merely propaganda;

That The Theosophical Society shall take its place in the eyes of the world as a body of people advanced in thought, tolerant in opinion, and broad in its intellectual concepts, sympathetic towards every other genuine humanitarian movement;

To increase the inner, spiritual understanding of each member;

To broaden the general knowledge of members;

To develop a sense of beauty and culture in the entire membership;

To improve administrative work of Lodges and secure greater co-operation with the administrative work of Headquarters;

To develop leaders and lecturers in the Lodges;

To make the Lodge a cultural as well as a spiritual centre;

To strengthen the youth work of the Section.

So great were the results in improved morale, organization, effectiveness and outside contacts at the end of the first year that the

1934 Convention enthusiastically endorsed and financed by popular subscription the continuation of the work, which has been carried on by Dr. Roest and Miss Henkel with ever-increasing success. Meanwhile, Mr. Cook, now recognized by all the Lodges as a worthy successor to Mr. Rogers, has stabilized and strengthened the financial condition of the Section, has maintained an exceptional staff of 16 to 18 enthusiastic workers at Headquarters, beautified the grounds and building, and maintained a personal contact by correspondence with the 150 Lodges of the Section.

Mr. Cook has also co-operated most effectively with the Theosophical Order of Service by giving it and the Round Table a day on the Convention programme and a page every month in the *American Theosophist*, the official bulletin of the Section. Under this encouragement, the Order of Service which, following Max Wardall's illness and death had faded and dwindled to a shell, has now taken on new life and is functioning in one or more of its departments in 44 Lodges. Although structurally organized with a Chief Brother for America and seven National Heads who inspire, advise and co-ordinate the local department heads, it has not inflicted itself upon the Lodges but has worked only with the consent and co-operation of the Lodge presidents, and even so has made no attempt to do more than stimulate and encourage the natural predilections of the Lodge members. In some Lodges, animal welfare is a spontaneous interest, in others world peace, in still others healing,

and in some a number of the seven department activities have been voluntarily organized and the knowledge and experience gained shared with the general membership.

The strongest department has been that of Animal Welfare, which has an almost universal appeal in America and which has for some years specialized in combating the cruelty of trapping by offering substitutes for fur in the shape of beautiful fabrics, samples of which are sent to the Animal Welfare Brother of each Lodge. The World Peace Department is also strong, under the direction of a very efficient and enthusiastic Theosophist; and the Arts and Crafts Department, which for the last two years has held an exhibit during Convention, bids fair to make its way into all the Lodges and evoke not only a great deal of unsuspected talent, but a deeper understanding of art and its spiritual importance throughout the general membership and among those non-theosophists with whom the members come in contact in the course of their work. Needless to say, the Order of Service is co-

operating to the full in the Greater America Plan.

Here, then, is a country full of energy, faith in co-operation, eagerness for accomplishment, delight in the great and impossible, and within it and in the shadow of its central and most representative city—for New York is more cosmopolitan than American—is the Headquarters of The Theosophical Society in America, housed in a substantial and permanent building, co-ordinating 150 Lodges and 4,500 members and developing a definite and practical plan for propaganda and service. A Society for the realization of brotherhood in a country eager for brotherhood, a Society dedicated to the search for truth in a country intolerant of tradition and dogma, a Society pledged to investigate the unexplained laws of Nature and the powers latent in man in a country worshipping the name of science and athirst for marvels and wonders—surely here is an opportunity and a combination of qualities which should make the United States of America the greatest stronghold of The Theosophical Society.

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: "BE THEOSOPHISTS, WORK FOR THEOSOPHY."—From H. P. Blavatsky's final message to the American Theosophists, which Dr. Besant read at the American Convention of 1891, three weeks before H.P.B. passed over.

The Book of the Month

DR. ARUNDALE ON VITAL EDUCATION

Gods in the Becoming: A Study in Vital Education. By Dr. G. S. Arundale. (Theosophical Publishing House, Adyar, Madras, India. Price: India, Rs. 4/-; Foreign Rs. 5/-. Two Volumes.)

Here is so revealing a book on education that in the first moments of reading we almost feel that if we were not taught according to its curricula, it were better to remain untaught, and that without such education one would have little chance of becoming a "God triumphant!" However, as we read on and follow through the author's Plan, which discloses a Way of self-release for childhood, youth, manhood and old age, the earlier fears of its being too utopian for practical use vanish, and are replaced by confidence in its practicality, its power and its truth. Step by step the author brings to light the eternal verities that may be released by proper education—the powers latent in the soul that should be consciously directed. At present, in the majority of people, these powers are expressing themselves as best they may, unconsciously, haphazardly. If these latent or undiscovered powers within the individual were but properly educated, aimlessness would be superseded by purposefulness.

A Way of self-release is not only made plain, but there is awakened by reading Dr. Arundale's book an ardency to walk in it; enthu-

siasm is awakened "for the game of becoming a god." In his plan for proper education Dr. Arundale, himself a lifelong educationist, recommends practical methods by which the student can use self-analysis, self-classification, self-realization. This the teacher or parent can and should do for the young child.

Self-analysis reveals that there are three bodies (in the one person) to be educated, each with its curriculum of processes to be followed out.

There is the physical body—the tangible body of action in which there is a God-becoming. There is a definite plan for the education of the senses. The physical body needs poise—"poise in movement, poise in repose—a steady, scintillating, controlled rhythm, ceaselessly forthgoing, whether in movement or in rest . . . especially at critical moments must poise be fragrant with peace." There must be health and "right relationship" among the constituent elements of the body—all the senses tuned to harmonious vibration. "Order, law, purpose must characterize physical living or the body cannot be well." In its expression there should be naturalness, alertness, agility, endurance, purity—the most important expression of all. "Only as we build the physical body with pure material will it become pure. . . . The physical body

precipitated in any particular incarnation is a God at work in his becoming on the physical plane, and represents a stage in moulding the Image of God—an image of the soul's eternity."

After giving most interesting details of the work of educating the physical body, Dr. Arundale passes to the curriculum of education of the body of the desires—that of feeling and emotions, a region more complex than the physical. He considers that feelings and emotions rule individuals far more than the mind. They rule relationships, rule opinions, beliefs, friendships, antipathies, nations, faiths, finances, diplomacy, arts—the whole world. Modern education seems to have forgotten that there is a place for a science of the emotions.

The author divides the desires into higher and lower. In their higher nature desires are always aspirations; in the lower, cravings. "Cravings seek to acquire." "Aspirations seek to share." Reverence, love, goodwill, compassion, all are of the highest emotions—constructive. Where any form of hatred exists, there is decay, destruction. "The work of education" of the emotions "is to help to send to sleep in the subconscious all destructive and repelling desires, not by fighting them . . . but by doing all possible to intensify wisdom and understanding." "One of the great laws of nature is the Law of Diminishing Repulsion, so that in the higher stages of human growth hatred has ceased, defeated by the advancing tide of love." Dr. Arundale's curriculum for education of the emotions is

tremendously inspiring, leading step by step to the instruction for the mind-bodies—the company of the mind.

The constructive work of the mind is "discovering and purveying to the soul the wealth in its own particular field." Dr. Arundale gives a fine disquisition on what he calls the senses of the mind—five in number (though seven will some time be recognized): the sense of purpose, of law, of order, of synthesis, of analysis—it is only when the channel of one or more becomes clogged that it is possible for the mind to be the slayer of the real. The mind senses evolve, beginning with analysis, and reach the summits of Power typified by the sense of Purpose. The author pictures the mind-body as the soul in a certain mode of manifestation. Just as with the desire-body the Law of Diminishing Repulsion is a great ideal, so with the mind-body there must be a Law of Diminishing Isolation. "All selfish pride ceases, defeated by the mellowing advance of that wisdom to the attainment of which the mind with its five senses is dedicate."

Memory has an important place in educating the mind-body. Its supreme purpose is to remember our divinity, "even in these realms of forgetfulness": "In the midst of the unreal let us remember the Real, in the midst of darkness let us remember the Light, in the midst of death let us remember Immortality, in the midst of defeat let us remember Victory." In training the memory Dr. Arundale urges us to concentrate on noble things—noble

writings, art, music, sculpture, deeds, characters, virtues, aspirations. After describing at length five modes "in which the expression of the senses of the mind can find useful form," he enters into the deeper phases of mind, its power to discover the divine Plan as "born of the mind of God"—not in any anthropomorphic sense, "but in the sense of all that is physical being, a specific mode of the physical being, and of the physical Becoming of God." Enlarging in detail on the development of these senses, the author shows the difference between knowledge and wisdom, and the eternal character of the wisdom. There then follow more details of self-analysis in what he calls the Science of Temperaments. The place of imagination is dwelt upon as of profound importance, since it is a "faculty specially belonging to the creative spirit of life . . . a God-like faculty."

With powerful insight Dr. Arundale describes Gods at work, creating, releasing, God as womanhood, God as Teacher, and lastly Gods Triumphant, those whose union with divinity enables them to

. . . see a world in a grain of sand,
And heaven in a wild flower,
Hold infinity in the palm of the hand,
And eternity in an hour.

Dr. Arundale continues: "From heaven-seeking in grains of sand, in

wild flowers, in the short moments of time, in the daily activities which come to the hand, in the light satisfactions of leisure and amusement, in dreams, and in life's present furniture of outer circumstance and consciousness, in equipment of mind, feelings and body: from heaven-seeking in the world as it lies round about us and in us do we move onwards through worlds of increasing majesty, finally conquering each one after each has temporarily conquered us, until no more worlds are left to conquer at the circumference of the circle of life. Then do we move inwards, until at last we reach the centre, entering into the very soul and laboratory of God's creative mysteries. . . . Thus do we become Gods triumphant."

Dr. Arundale's conception of education as a process of making gods is the fruit of his Theosophical thinking and experience; it divinises the educational outlook no less than the individual who is being educated. It is not too much to say that in unveiling the way to kingship he touches the highest spiritual ideals, archetypes of the future which he brings down, living and vivid in the present. Wherever the book is read, his vision should deepen understanding and his fire inspire educationists to nobler aspiration and effort.

M. R. H.

ANALYTICAL PSYCHOLOGY: WHITHER?

By DR. L. J. BENDIT

Dr. Bendit, commencing this serial in our January number, indicated what psychoanalysis is, emphasizing that "psychoanalysis benefits from a Theosophical study of it; while the individual Theosophist gains much from an understanding of analytical philosophy." Here he shows how psychoanalysis works:

II. The Growth of Consciousness

LET us now consider the material to which analysis is to be applied: that is, a man or woman of, say, thirty years of age.

Diagram 1 gives a sketch of the bodies of man, and their relationship to one another. It will be seen that the lower astral is shown as closely related to the physical, the higher to the lower mental, the higher mental to the buddhic, and so on. The higher of these faculties, of course, are more or less dormant still in the average man.

Alongside of this, and tentatively, I have put ages in years: this is intended to show roughly the focus of the growth of consciousness as expressed through the physical vessel, at different ages.

Physical consciousness appears to dawn some two or three months before birth, at the most. From then on, and for the first year-and-a-half or two years, the child is largely concerned with physical matters, not only growth, but in acquiring, or re-acquiring the functions of the physical body: the

use of the senses, both of action and perception (*karmendriyas* and *gnyanendriyas*).¹ It is natural that, at this age, all physical processes and the sensations concerned with them should be of enormous importance: excretion, nutrition, visceral movements (especially if exaggerated, as in colic) are part of the child's world. Moreover, as the child at this stage does not distinguish between subjective and objective, between "I" and "not-I," these internal visceral sensations are apt to become confused with external experiences: thus a severe bout of indigestion has been found to associate with fear of the rumblings of thunder and of earthquakes.

A little later, the focus has shifted into emotional growth, the child remaining still completely egocentric. It is only about the age of three or four that mind begins to function, "I" and "not-I" to be differentiated, and abstract conceptions to exist: "good" and "naughty" mean

¹ See *A Study in Consciousness*, by Dr. Annie Besant.

nothing except in terms of physical repercussion, to a child under that age. But from then on, ethical considerations, requests for information, and such like, indicate the functioning of mind through the physical consciousness. From then on, growth takes place up to adult life: a stage which may be reached at different ages by different people—and nations—and implying a focus of consciousness in the higher mental, or higher levels, according to the place of the person on the evolutionary ladder.

According to occult tradition, it is at the age of seven that the Ego finally takes over the body from the elementals which have hitherto tended it. Allowing some elasticity, this is in accord with the doctrines of St. Ignatius Loyola,

founder of the Jesuit Order 400 years ago, and rediscovered by science some four centuries later, which is, that the foundations of personality are laid, for better or for worse, in the first five years of life. Thereafter, the individual grows up on the lines of what has taken place between the indwelling life and its environment, merely elaborating and amplifying the reactions which have already taken place.

In short, health of mind or neurosis, happiness or unhappiness of disposition, and so on, are determined for life in those first years, unless, at a later stage, active steps are taken to change the effect of these early experiences: as far as his personality is concerned, the individual's karma descends upon him and is "set" before he is more than a few years old.

There are, of course, many ways by which active forces can be brought to bear on the course of life during any incarnation: any stirrings of Egoic powers must help to change matters. Yoga and all religious disciplines exist for this purpose. And the subject of this article, psychological analysis, is one of these.

III. Analysis

Let us now see how analysis works. And, for that purpose, let us examine the analysand who now presents himself to the analyst. Diagram 2 is that individual, in terms of physical consciousness.

I have indicated the Monad as brooding over him from the beginning to the end of time.

In the present incarnation, his past karma comes to him in

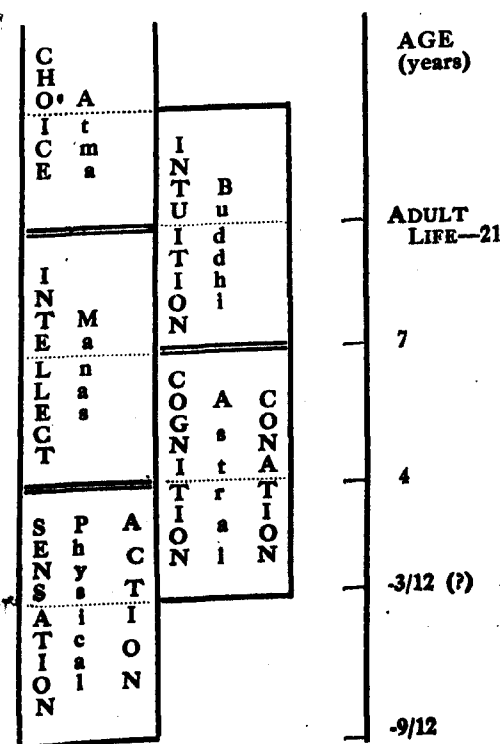


Diagram 1

latency, in the form of *skandhas*, or potential response to certain stimuli. In a less direct manner, it comes in also as physical heredity, determining his bodily type, temperament, appearance, and in some measure affecting his emotional nature in terms of likes and dislikes for material things (e.g., foods) and the nature of his responses (certain superficial mannerisms, intonation, etc.).

As soon as physical consciousness begins, in the womb, moreover, karma as environment begins to affect him, to awaken *skandhas*. (I am here, it should be noted, using the term "*skandhas*" to denote *all* potentialities of response to stimuli, and not only especial potential responses of a violent nature, dependent upon some particularly dramatic experience in a past life).

From the interplay between the life within, and its environment,

growth of consciousness takes place.

The branching lines in the diagram represent neurotic traits: arising from some simple source in the earliest days, they tend to ramify, interweave, and become complex. These neurotic traits make shadows in the ellipse of the consciousness of the patient in the present: symptoms of disease and unhappiness. The lines should be shown as curved to indicate how the original experience, as well as subsequent secondary ones, cannot be seen directly, as if along a straight line, but must be followed up like Ariadne's thread, step by step. At each branching point, one may postulate that there occurs some incident in the emotional life, which causes the bifurcation of the stream of emotional energy, or *libido* at that point.

Thus the patient comes, "NOW" with a consciousness dotted with

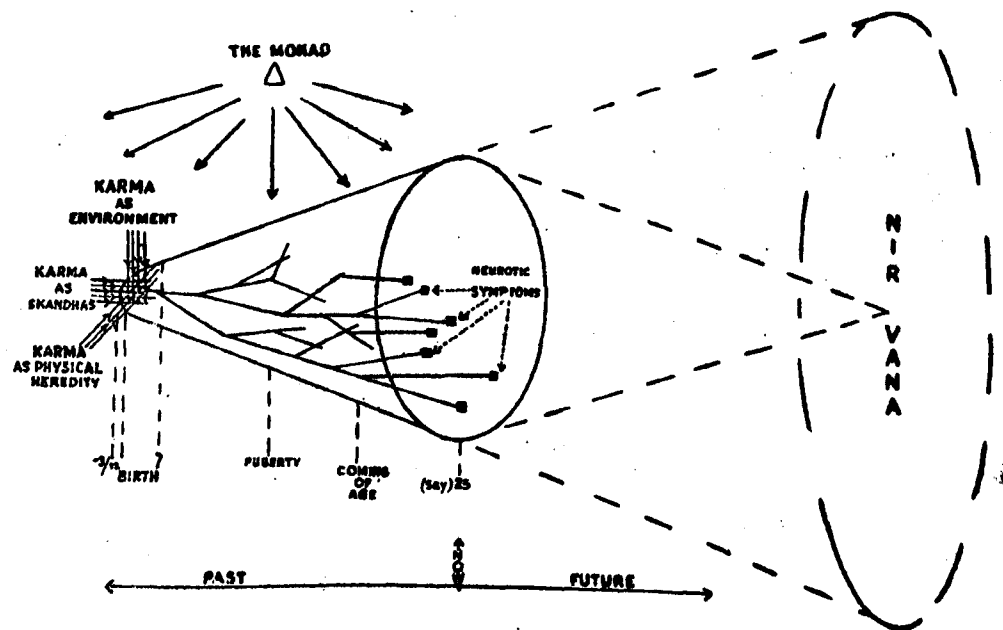


Diagram 2

symptoms, the origin of which is not clear.

In the diagram I have, further, indicated the individual as living also in the future: that future which is represented either by the absorption of consciousness into a point, or its expansion to enclose the whole Universe. This is Nirvana, Liberation, Adeptship. The Monad and the Ego have set a goal for themselves: *dharma* or present "duty" being considered as conditioned by the path to the future goal, and that goal has its influence on the present, as it has had on the past: it draws the individual's "present" on into the future. Although that influence is usually obscure to the analyst as well as to the analysand, it nevertheless is of great importance, since, in some measure, the individual's idea of what he wants to be now is a reflection of that goal, and often a reflection distorted by the past. The aim of analysis should be to help the analysand to get a clear image of this Ego-ideal; which usually means, in the case of a neurotic, a radical change of the false ideals he has made for himself as a result of his neurosis.

An illustration may serve to make this point clear: a man with neurotic symptoms says: "I believe in righteous indignation and anger." In analysis he realizes that he is, unconsciously, excusing himself for feeling anger which is due to his neurosis. In the course of treatment, may be, he comes to see this; then he finds out the causes of his anger in experiences in childhood, and, perhaps suddenly, sees, "Anger is foolish: I

have no use for it under any circumstances; my ideal is to be perfectly calm and good-tempered." It must be added that at a lower stage of evolution, a bland, seemingly good-tempered person may reverse this, and come to feel that he is a better man and less of a coward if he *can* feel anger in the face of injustice: that may be his *true* ideal, for the time being, and in line with his true *dharma*: to become active in any way is better than to be passive and inert: the greater the sinner, the greater the potential saint.

The process of "psychoanalysis" is exactly what its name implies. In chemistry, "to analyse" means to determine the nature and constitution of a substance. More literally, however, "ana-lyse" comes from Greek words meaning "to set free," "to take apart" the components of a complex entity.

In "psychoanalysis," we are dealing with the "psyche"—i.e. an aggregate chiefly of intellect and emotion, but also of physical consciousness. The "analysis" takes place along the lines of both senses of the word: one examines what is in the "psyche," one sets it free, and one dissects complicated aspects of consciousness and reduces them to simple factors. Concurrently, there is a process of "catharsis" (i.e. purging or discharging: "getting it off one's chest"), of gaining insight into one's personality, and, if the analysis is successful, a great freeing of psychic energy together with a conscious control over this, so that it can be used and ridden by the Ego, instead of either bolting, out of control, or having to be kept

constantly in check by drastic repressions.

The practice of analysis consists in bringing things out of the unconscious mind, and into the light of the consciousness of the physical brain. In so doing, one is bringing them into the focus of the Egoic life, and thereby assimilating them, integrating them, with that life. One is making subjective, and consequently more or less uncontrollable matters, objective, real, detached, and consequently under the control of the will, which depends for its action on a clear understanding.

Actually, any method of objectivizing intelligently is sufficient—any kind of action through the *karmendriyas*, or action senses, which effectively and fully expresses the problem in hand, and brings it from the emotional level to the physical. Thus, one may use action, painting, drawing, writing, music, or, especially with children, where speech is limited, play, with suitable material, for the purpose of "stating one's case." But in practice, while the other methods are useful adjuncts, the easiest and most complete method of getting a situation clear is through speech: one must remember that the chakram at the level of the vocal organs represents, in a sense, the central focus through which the creative, or higher mind expresses itself. Thus, analysis is, largely, therapy through talk—the patient doing the talking.

"Getting it off one's chest" is a colloquialism which expresses one aspect of analysis. Perhaps "getting it through one's throat chakram" would be more accurate. It does

not need an expert to listen to the patient; but when the immediate problem is stated, the expert is required to help the patient to a clearer view of the next deeper layers which thereby become exposed, and which in turn, lead to still deeper levels, and so on. In analysis, we are looking for the primal occurrence which caused the state of mind that resulted in the surface difficulty; and we work backward from the present towards the past, possibly even beyond birth, to memories of past lives, in some cases.

In terms of our diagram, we trace back, perhaps along the line of one or two symptoms, to the beginning point; when we frequently find that the analysis of one symptom has resulted in the disappearance of a mass of connected material which had not been specifically tackled: by following one branch of a tree down to its root and extirpating that, we have cut down the whole tree.

We frequently find, moreover, a parallel development of immediate symptoms together with fresh discoveries about one's early emotions. Here is an example:

PRESENT DAY FEAR	ANALYSIS
1. Phobia of sharp things.	1. Home life, as a child, not very happy.
2. Of razors especially.	2. Rows between Father and Mother. My anxiety; age 14.
3. The same, aggravated.	3. Realized my animosity against Father. His injustice: I remember, when I was 8. . . .

PRESENT DAY FEAR

ANALYSIS

4. The same, still worse: cannot sleep for thinking of them.

4. Watching Father shaving. I'd been spanked. Very angry and miserable. Age 4.

5. Obsessing image of father with his throat cut.

5. I was so furious I could have cut his throat.

End of phobia: I am now quite happy about razors.

This example illustrates how, by an indirect route, a symptom is analysed out. The method used is that of "free association." This amounts to starting from a certain point and allowing images and memories and feelings to come up spontaneously, while the process of logic with which we link idea to idea on an intellectual basis is held in check: we are, in analysis, dealing with emotion, not intellect, and it is the irrational, emotional connection we are trying to trace, not the logical—in fact, if logic enters into the scheme too much, we may be sure that the mind is "slaying the real" and hiding the true situation: an intellectual, logical picture of a situation is dead, as a photograph is dead, in spite of its accuracy, not live and real as a less accurate painted portrait is.

It is worth noting that free association, no matter where it starts, inevitably leads eventually to something of emotional moment to oneself, while "unfree," or intellectual, association leads away from the personal. The first may be illustrated as follows: Time, clock, hands, human hand, hand with a wedding ring on it, mother's hand, fear, fear of being struck by her, her hardness. . . . Logical

association might take a line like the following: Time, clock, hands, motion of the hands, time-space, Einstein, the principle of relativity. . . .

The example I have given above shows an interesting point in analysis: that we are dealing with two aspects of time: *the present*, in which the symptoms show themselves; and a progression into *the past*. The latter is being brought up to the level of the present by a process of remembering: remembering will do, in terms of consciousness what, according to the Einstein Theory, can be done in actuality by travelling through space at a speed greater than that of light.

The question is often asked why remembering cures the patient. We must remember that the word "health" is etymologically related to "wholeness" or "unity" or "integration." The unhealthy person is "the house divided against itself": in which are factors which are disharmonious, incompatible, and in which each part is not functioning co-operatively with the rest. Health can only be secured by *acceptance*, first, of the disharmonious factors; and then by transforming these into something different and able to fit into the organism as a whole. In analysis, this is done by the philosopher's stone, which is Atma, or Will. The moment an unacceptable emotion is touched by Will, it is no longer unacceptable, and is transmuted by it: it is no longer a warring, rebellious element, but a citizen in the community, just as, in most cases, a rebel becomes a good citizen as soon as he feels

himself accepted and understood by those in authority.

The physical consciousness represents the focus of Will in the personality; whence the need to objectivize the repressed and disharmonious feelings in terms of the waking consciousness.

Analysis may be compared to gardening: the patient becomes aware of a weed in his garden. If he goes in for treatment by *suggestion*, he is taught to cut off the part of the plant which shows and to put a slab of stone on the place—with the result that, very often, the plant reappears alongside the stone, or in another place. In *analysis*, however, he seizes firmly on what he sees, then traces it down into the ground, following up the branching complexity of the roots step by step until he extirpates it as far down as it goes. This usually means tracing back to the first few years or months of life—when the deep root, at first sight, would seem to have no relationship whatever to the lurid surface-growth, yet with which it is intimately and directly connected.

IV. Dreams

No paper on psychology is complete without some mention of this matter of dreams. Yet it is so great a subject that it might perhaps be best to leave it alone. For a summary of what may be said about dreams, the reader is referred to Dr. Crow's book, *The Science of Dreams*, recently published:¹ Dr. Crow covers the field extensively, in general terms.

¹ By the Theosophical Publishing House, Adyar.

Bishop Leadbeater, in his book on the subject², tells us of three kinds of dreams: prophetic or sybilline dreams; astral memories; and jumbles. It is the latter which are the most useful from the point of view of the analyst, because they represent in allegoric form the unconscious conflicts of the dreamer. Dr. J. A. Hadfield defines the dream as an attempt to gain experience, and to resolve a problem during sleep; while the nightmare is where the problem remains unsolved, and consequently seems insoluble. Freud states that all dreams represent symbolically situations belonging to the past; while Jung accepts them not only as referring to the past, but as pointing also to the future. Jung pays a very great deal of attention to them, especially in the later stages of an analysis. At the same time, there are many analysts who prefer to leave aside the interpretation of dreams, as possibly leading to a great deal of wasted time.

The whole question of the structure and nature of dreams, from the viewpoint of this article, is a subject in itself.

V. The Analyst

One frequently hears people say, "I don't need an analyst, I can do it myself." The reply to this should be, "Then why haven't you done it?" For many of these people are still full of fears and neurotic symptoms.

Actually, it is *possible* to analyse oneself to great depths. But to do this successfully needs a degree of healthy insight (not of morbid

² *Dreams*, the Theosophical Publishing House, Adyar.

introspection) and a degree of detachment from one's own emotions which few can compass even after years of self-training in yoga and meditation: the very fact that people have "inhibitions" and "complexes," in itself militates against that detachment and insight being achieved.

The next objection is that, if a person travels an unknown country without map or signposts, he may get to the goal, but he usually wastes much time and makes a very long journey of it. The function of the analyst is not to do the journey for him, but to point the way. This may be taken to imply that the analyst tells the patient where to go and what to look for. And, unfortunately, this is often the case. But the right kind of analyst neither leads nor interprets: he merely reminds the patient, "Here is North, here South, East and West; here is a river, here a bridge, here a range of hills. Where does *your* path go?"¹

The analyst has to help his patient to see what to do, at each step; but he cannot do it for him or he may lead him astray: the candidate for all kinds of knowledge must seek for it of his own freewill and accord, and achieve it for himself, although he may well need a guide until he reaches at least a modicum of vision. The analyst must not be a doctrinaire. But he must himself have travelled the country, and know in which direction a particular road may lead: at cross-roads, the patient must be taught to choose the

¹ These notes are based on the technique of Dr. J. A. Hadfield.

right branch. In other words, the analyst must have been analysed himself: he can, no doubt, do a great deal for his patient at more superficial levels without this; but, in order to get to the depths, he must know those depths for himself. He can, otherwise, only take his patient as far as he himself has gone, or a little beyond. This implies a kind of Apostolic succession in analysis: and this is indeed so, although not so rigid as in the Christian sense. One must remember that Freud, the father of analysis, was not analysed—it has been suggested that his peculiar view of life can be accounted for by this fact! But since *self-analysis* is to some extent possible, it follows that, when the main analysis is done, it can be rectified and corrected intuitively, from within.

At the risk of opening up a dangerous subject, I will suggest here that an analyst who is also an occultist, and can gain insight into his patient's mind, so that his understanding is always one step ahead of the patient's awareness, is at a great advantage. Similarly, one who can practise "magic" in helping to steady the patient's aura, to help him over a difficult passage, and, by "spiritual" (not *personal*) means to loosen-up and free his astral and mental bodies, has at his command invaluable accessory means to analytical treatment. In any case, his aim should be to help the patient to become *what the patient wants to be*, not what he may think he ought to be. Clairvoyance of an objective kind can also be of great value—as well as a

great danger, in that it so easily misleads; but a discussion of this is outside the scope of this article.

VI. The Ego-Ideal

This is the ideal set for the patient by himself as Ego—the goal he has set for himself as the next step in his development.

The Ego-ideal may, for practical purposes, be described as existing prior to incarnation, and being a statement of the goal the Ego wishes to reach during that incarnation.

But this ideal often becomes conscious to the personality in a debased form: distorted by early experiences. Thus, a patient comes to the analyst, whose false-

ego ideal is, for instance, "I want to become rich and powerful." Analysis shows him that he only wants riches and power as symbols of security, freedom to act, and leisure to do the things which interest him. He may then come near to his true ideal: he wants Truth, Liberation, and the ability to help others. The causes of the distortion are factors like early fear, lack of moral support as a child, and being made to feel small.

The example is crude, but will serve: it is part of the analyst's task to help the patient to discover his Ego-Ideal, and to put him in the way of following the road of *dharma* which leads towards it.

(To be continued)

*Theosophy is the way to peace and prosperity.
Theosophy explains death.
Theosophy tells the truth.
Theosophy releases courage.
Theosophy is the heart of your faith.*

ADDRESS TO NEW MEMBERS

The President of The Theosophical Society (Dr. G. S. Arundale) delivered the following address to a gathering of new members whom he admitted at Adyar on December 31, 1935:

IT gives me very great pleasure to be the instrument through which you are admitted to The Theosophical Society. I have been a member of The Theosophical Society now for exactly forty years, and I am very thankful for my forty years' membership as I hope you will have good cause to be thankful for your membership. It is a sign of a certain stage of growth. Those who join The Theosophical Society, even if they do not remain in it, are people who have won the right to an unfoldment of consciousness through the teachings of Theosophy and their membership of The Theosophical Society. You by desiring to join have won that right, and I hope you will hold fast to it and so win other rights in due course, because this membership of The Theosophical Society is only the beginning of a great way of happiness and of unfoldment which I hope you will all tread steadfastly. I trust there will be no one here who, having joined, will find any occasion to relinquish his membership. It does not matter whether people differ from you or that The Society as a whole is conducted along lines you do not altogether approve. Your membership of The Theosophical Society is independent of all persons, policies, and expres-

sions of opinion. Membership of The Society is entirely free as to opinions, and therefore no one can dictate to you what you should believe. There are no orthodoxies in The Theosophical Society, and you must not dictate to others. You must have perfect freedom for your own opinions, beliefs, activities, and you must happily, eagerly, accord that same freedom to others.

Now I am going to give you the signs and passwords. There is now no real necessity to have signs and passwords, for we are no longer a secret society as we were in those early days when it was dangerous for people to be members, for they were persecuted for their membership by the orthodox and those holding conventional opinions. Now we are quite a respectable body! We have to be careful we do not become too respectable. Were we to become too respectable, too much like everybody else, we might cease to have our value. The Theosophical Society should be a Society for leadership in advance of the world, not just moving in the dust of the crowd.

(Signs and passwords were here communicated.)

I hope that some of you in younger bodies will see in this present physical existence the 1975

Centenary and will look happily back on The Diamond Jubilee Convention you attended when quite young. It may fall to your lot to readmit us present older people to The Theosophical Society! I welcome you very heartily, and I hope you will have all the happiness, the sense of encouragement or certainty as to the future and the present so many of us have experienced by direct reason of our membership in The Theosophical Society.

Our Society was established not by people on earth but people in heaven, Those who have learned to make of earth a heaven—*They* established The Society. They restored Theosophy to the world.

There is a road to Them, there is a way to Them, so that those who are ready, who are worthy, who can be efficient servants, will be able to enter into further training. Our President-Mother, Dr. Besant, always stressed the fact that there is this road to Them, and that you take the first step on it when you join The Theosophical Society. Some of our members have drawn near to the Elder Brethren and are Their pupils. That way lies open to you, and the manner of treading that way is to give yourself to Them as servers of your fellow-men. The Masters are the greatest servants the world has. Each one of us in his own way must try to help Them.

ADYAR

*Adyar, with devotion would we serve thee—
Pour into the chalice of our being
The wine of thy pure spirit,
That we may go into the desert ways of men
And give to those who thirst
Of thine abundant Life.*

ALBERT FREAR HARDCASTLE

LEAVES FROM THE ARCHIVES

By A. J. HAMERSTER

Fascinating it is to follow Mr. Hamerster (Assistant Director of the Adyar Library) as he delves into the Archives at the International Headquarters of The Theosophical Society and brings to light long hidden facts concerning the Founders and the origins of the Theosophical Movement. The Archives are housed in a huge safe—relics and mementos of travel, manuscripts and scrapbooks, and early editions of Theosophical classics—and it is here that Mr. Hamerster, with the researcher's teleological enthusiasm, is reading. This chapter is the first of a new series:

I. ELIPHAS LEVI

SOME time ago I received the request, on behalf of the editors of H. P. Blavatsky's *Complete Works*, to verify the date of first publication of Eliphas Levi's *Paradoxes of the Highest Science*, which had appeared in Calcutta somewhere in 1883 or later, as one of a planned series of *Theosophical Miscellanies*. I have found traces of only two of these *Miscellanies* having duly appeared as separate brochures—they are in grey paper cover, which serves also as title-page. The first one, of which we have a complete copy in the Adyar Library, has on the front page of the cover as place and date of publication, "Calcutta 1883."

Of the second one, containing our *Paradoxes*, I found a somewhat dilapidated copy in the "Archives," but without its grey paper cover, except a fragment of it, which still clings to the right-hand bottom corner at the back. I cannot therefore assert anything definite about its date of publication, except the inference from the date of the first brochure, that it must have appeared "somewhere in 1883 or later." But what gives the "Archives" copy its exceptional value is some notes in ink, probably in the handwriting of Francesca Arundale, our President's adoptive mother, and copied by her from

H.P.B.'s own notes in some other copy of the same book, which has not yet been traced, however. Before reproducing these notes, let me first say something more about the author of the booklet.

The French Abbé, Louis Constant, who wrote under the name of Eliphas Levi on occult and Kabalistic matters, was no unknown personage to the Masters. His writings had apparently the full attention of at least the Master K.H., who attested of their author in some letters to A. P. Sinnett: "Except in so far, that he constantly uses the terms 'Gôd' and 'Christ' [he was an ordained priest of the Roman Catholic Church, defrocked when he became too prominent a Kabalist] . . . Eliphas Levi is not in any direct conflict with our teachings." "E.L. is an Occultist, and a Kabalist." "To reconcile you . . . with Eliphas, I will send you a number of his MSS.—that have never been published, in a large, clear, beautiful handwriting with my comments all through."¹ It is a great pity that we do not know what has become of these annotated MSS. of the Master. Probably they passed to A.O.Hume's heirs and so out of our ken.

There seem to have been quite a number of such "unpublished writings" of Eliphas

¹ *The Mahatma Letters*, pp. 127, 129, 134; see also p. 144.

Levi's, besides those of the Master's. For example, the Archives has a MS. (bound in two volumes) of which every four pages of the French text is numbered from 36-139, and from 140-304 (the first volume from 1-35 is apparently lost), each of the two volumes bearing on the inside of the front cover the inscription in ink by H.P.B.:

Occult Teachings given by Eliphas Levi to Mme. Mary Gebhard and by her copied for H. S. Olcott.

On 29 July 1881, Baron J. Spadaliere, one of Eliphas's pupils, also sent from Marseilles to the Editor of THE THEOSOPHIST two extracts "of the many manuscripts in my possession, written expressly for, and given to me, by my ever-regretted MASTER." The extracts were on "Death" and "Satan," and they were published, with notes by H.P.B., in THE THEOSOPHIST of October 1881. Some time between this date and February 1883 the Master wrote or precipitated some additional remarks of his on the margin of a copy of THE THEOSOPHIST article, sent it thus to A.P. Sinnett, and referred to it in a letter of the last-mentioned date.¹

In November 1882 THE THEOSOPHIST printed some more "Gleanings from Eliphas Levi," this time a translation of some pages from his *Dogme de la Haute Magie*. Before its actual appearance the Master drew A.P. Sinnett's attention to it: "In the forthcoming THEOSOPHIST you will find a note or two appended to Hume's translation of Eliphas Levi's *Preface* in connection with the lost continent." By the "Preface" is really meant the "Introduction" to Eliphas's book. I have asked myself if the Master is here suggesting that the notes to Hume's translation are His own. I cannot definitely answer this question, though I am inclined from internal evidence to think that they are from H.P.B.'s and not from the Master's pen. Or, is a difference in authorship of the notes indicated by the difference in letter-type? Of the nine notes, the 1st, 2nd, 4th and 8th are in 10-point, the other five in 8-point. Of the "note or

two . . . in connection with the lost continent," I have only been able to find one, namely the third of the printed notes.

We will now return to the Calcutta brochure containing Eliphas Levi's *Paradoxes of the Highest Science*. A.O. Hume seems to have had quite a predilection for the writings of the French Kabalist, for it was to him that the Master sent the MSS. with his comments,² about which he had written to Sinnett, as we have seen. And it was from one of these MSS. that Hume translated the *Paradoxes*. By H.P.B.'s testimony he stands revealed not only as the translator of this pamphlet, but also as the writer of the "Preface" and the "translator's" notes. By the same testimony the other notes, signed "E.O.," or Eminent Occultist, are of the Master K.H. Besides these two testimonies, there are two other notes of H.P.B.'s and one correction, in the copy of the booklet which we have in our "Archives." For a better understanding of these two notes I may point out that A.O. Hume had acquired a notorious reputation in the early days of The Theosophical Society, because of his scepticism, to say the least, regarding the Masters, H.P.B. and The Society. Apparently he could never well resist a side-thrust in their direction when he took pen in hand to write on Theosophy and allied matters. Neither could H.P.B. in her MS. notes resist the opportunity to thrust back at him in two places. For a revelation of her ardently loyal nature, and of what the Master thought of these scimmages, here is what she wrote to Mr. Sinnett on another occasion: "K.H. blows me up for talking too much—says He needs no defence and that I need not trouble myself. But if He were to kill me I cannot hold my tongue—on general principles and as a sign of loyalty to Them."³

At last, then, here are H.P.B.'s MS. notes on the "Archives" copy of Eliphas Levi's *Paradoxes*. The double page references are to the original Calcutta edition of 1883, and to C. Jinajadasa's reprint of it in 1922, the latter between brackets.

¹ *Ibid.*, p. 144. The reasons for the Master's calling Hume "our Jacko friend," are to be found on pp. 268, 331, 371; and also in *The Letters of H.P.B.*, pp. 43, 82.

² *The Letters of H.P.B.*, p. 66.

¹ *Ibid.*, p. 196. The two extracts with H.P.B.'s notes and the Master's comments are published in *The Letters of H.P.B. to A. P. Sinnett*, pp. 369-75.

² *The Mahatma Letters*, p. 156.

Page 1 (V). Immediately under the words " (By the Translator)," she wrote:

A.O. Hume.

Page 2 (VII). To the right of the letters "E.O.," she placed the mark #, and at the bottom of the page she wrote:

K.H.

Page 21 (31). To the translator's note—in which he objects against the Master K.H. condemning suicide as well as homicide unconditionally, even in self-defence, for, Hume argues, "to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes"—she added the remark:

A far subtler sophistry—this.
H.P.B.

Page 22 (32). In E.O.'s note she crossed out the word "inconnues," and wrote on the margin:

mésures

Page 32 (46). To the translator's note—in which he again questions the Master's better judgment, when the latter denounces the western or Christian conception of God as "a ridiculous supernumerary"—she added the remark:

Hit number 2 and the translator giving himself out as an Adwaiter too. H.P.B.¹

II. THE FIRST EDITION OF THE SECRET DOCTRINE

It is a curious thing—but there it is,—that, until Diamond Jubilee Day, there was not at Adyar, neither in the Archives, nor in the Adyar Library, one single copy of the first edition of *The Secret Doctrine* in two volumes. On the other hand there are three copies preserved here of the so-called second edition, which is in reality not a new edition, but only a

¹ What H.P.B. means by Hume's giving himself out for an *Advaiti* may become clearer after reading *The Letters of H.P.B.*, p. 33, and *The Mahatma Letters*, pp. 288, 291.

second impression from the same type as the original. Of these three copies, one is of special importance, bearing, as it does, on the dedication-page (v) of each of the two volumes, the superscription in ink, in H.P.B.'s handwriting:

Presented to the "Adyar Library" of The Theosophical Society by its most devoted and humble servant, H. P. Blavatsky, London, 17, Lansdowne Road, December the 7th, 1888.

The word "most" is inadvertently left out in the second volume.

Still for another reason this presentation-copy is a remarkable one. Unlike the other two copies, its second volume bears on the back of its outer binding the imprint in gold lettering: "First edition," and it lacks in the top left hand corner of the title-page (iii) the imprint "second edition" between square brackets. It is only a pseudo first edition, however. In reality it is a second edition. It can be recognized as such from the following marks which distinguish it from the genuine first edition.

On page ii of both volumes, second edition, it is stated that they were "Printed by Allen, Scott and Co., 30, Bouverie Street, E.C." This is altogether missing in the first edition.

On page iv of both volumes, second edition, the words "Entered at Stationers' Hall. All Rights Reserved," replace the words of the first edition "Entered according to Act of Congress in the year 1888, by H. P. Blavatsky, in the Office of the Librarian of Congress at Washington, D.C."

The second volume of the second edition has a misprint in the numbering of page 2 and page 626. In the latter case it reads 26, and in the former the numeral has altogether disappeared.

For the copies of *The Secret Doctrine* presented on Diamond Jubilee Day and after, in answer to my appeal in the December THEOSOPHIST, see *The Theosophical World*, January and February 1936.

A. J. HAMERSTER

OCCULTISM AND LANGUAGE

By W. WHATELY CARINGTON

Mr. Carington is searching for the greatest practicable measure of co-ordination between the two great schools of thought which we speak of as Occultism and Science. "The chief obstacle in the way of this unification is," he says, "to be found in certain difficulties associated with language, not only as regards the unfortunate use of particular words, but with respect to fundamental considerations involving the basic theory of communication, of meaning and of perception itself."
Continued from page 281:

X

AN extremely important example of the kind of linguistic habit just mentioned is the use of Fictions.

No great amount of study will be necessary to show that our ordinary speech, apart from simple statements about concrete objects, is very largely made up of analogical and metaphorical forms. For the most part we are unconscious of this until some hapless writer reminds us by declaring that "her eyes were literally glued to the clock" or some similar absurdity. These metaphorical forms are extraordinarily convenient, indeed indispensable, and are instances of fictional constructs. But they are what I may term superficial fictions and we are never far from realizing that they are not to be "taken literally." This should help us to understand that fictions are not, as might be supposed, "lies," but "provisional auxiliary constructs" set up for purely utilitarian

purposes of thought. Thus, to take a classical example, the mathematical treatment of curves was rendered possible by dealing with them *as if* they were made up of infinitesimal straight lines—which by definition they are not. Utilitarian fictions of this kind are very common and often recognized for what they are, as when in certain legal systems and for certain purposes, an insane person is treated *as if* he were dead.

But trouble is bound to arise whenever, as often happens, the fictional concept is mistaken for a fact and the provisional construct, or scaffolding, as a part of the building itself.¹

The history of the concept of the luminiferous ether affords an elegant illustration both of this tendency and of the very proper discarding of a fiction after it has served its purpose. The concept was adopted by scientists in order

¹ The reader may note the highly metaphorical, but useful and legitimate, forms used in this sentence.

to help us to think clearly about the transmission of light and certain other forms of energy. So far as this function was concerned it was a fiction *de sang pur*, inasmuch as optical phenomena were shown to occur *as if* space were filled with a quasi-substance of postulated properties. The fiction proved so useful that it was soon accorded the status of a fact, with the result that less than fifty years ago Lord Kelvin, speaking on the wave theory of light, went so far as to say that the ether "is the only substance we are confident of in dynamics. One thing we are sure of, and that is the *reality and substantiality* of the luminiferous ether."¹ Today, the ether may fairly be said to have vanished from theoretical physics, except in the mouths of a few sentimental die-hards who "will never desert Mr. Micawber" and for purposes of elementary exposition. It has been replaced by the metric properties of space or, more academically, "a plenum, of which the absolute features are intervals and geodesics."²

I very much hope that this has not appeared too recondite to be followed. The point is that we have here a case of a concept adopted, on purely utilitarian grounds, because it enabled us clearly to represent and think about certain phenomena; its success caused its elevation to the status of a fact; after a time contradictions appeared (sure sign of a fiction) and, an alternative formu-

¹ Cf. *Nature*, 9, vi, 32, p. 45. My italics. W.W.S.

² Eddington, *Space, Time and Gravitation*, p. 164.

lation being found preferable, it was discarded. The importance lies in the considerable reign of ether as a "real substance."

This kind of thing is constantly going on throughout the realm of science, as also in other departments of human activity. Sometimes the fictions are recognized for what they are; more often, I suspect, they are not. The process of fiction-making seem to be indispensable to thought and in no way to be reprehended; but failure to recognize our constructs as fictions is very dangerous.

Thus the whole doctrine of philosophical materialism would appear to depend on taking the "Things-in-themselves" of the so-called external world for autonomous realities; whereas, so far as we can tell, they are nothing of the kind; they are purely fictional constructs postulated for the facilitation of thought.³

XI

The foregoing should serve to make the nature of fictions tolerably clear, and I do not think that anyone will now resent my suggesting that we ought to be very much on the look-out for fictional constructs used—wittingly or unwittingly—in occult exposition and on our guard against according them an ontological status higher than they merit. After all, when one comes to think of it, it is hard to see how an occult expositor can avoid relying very extensively on "*as if*" (*i.e.*, fictional) constructions, since the entities to which

³ For a general account of Fictions, see Vaihinger, *The Philosophy of "As If"*.

he refers are, *ex hypothesi*, not mundanely observable.

As a matter of fact, unless you happen to be omniscient, (and who would claim this?), you cannot always tell whether your provisional construct is going to turn out fictional or not. If you lived on a small island in a crowded archipelago and had noted the behaviour of floating objects, you might well wonder why neighbouring islands did not move. To aid your thought you might imagine the existence of a rigid connecting structure beneath the waves—and you would be right; but you could not be sure of this until you had advanced to the stage of conducting depth surveys. Meanwhile your fellow-islanders might mock your idea as a “mere fiction” and to this your proper and logically sufficient reply would be: “Certainly; but I am only saying that these islands behave *as if* there were a submarine connection; this enables me to think usefully about them and this is my only present object.”

Strictly speaking, no explanatory statement whatever, *whether in occultism or in mundane science*, ought to be made without the preliminary qualification:

“So far as our observations go at present, events appear to occur *as if*, etc.”

We could hardly expect every remark to be so prefaced, but an occasional reminder would not come amiss. Actually, orthodox scientists appear to be almost entirely ignorant of the principles of epistemology in general and the theory of fictions in particular, so that their pronouncements are

liable to be unduly dogmatic. In contrast, it is interesting to note the frequent use of such words as *like, a kind of, as if, as though* in the writings of Bishop Leadbeater.

Before proceeding to another topic, I wish to emphasize most strongly that to insist that some occult pronouncements are possibly or probably or necessarily of a fictional nature is in no way a reflection on those who make them. Someone is sure to think that it is, but he will be seriously wide of the mark if he does.

Newtonian mechanics was a magnificent contribution to human knowledge, and we do not think we are disparaging its illustrious author when we recognize that the concept of *force* so intimately involved in it is characteristically fictional.¹

As our knowledge advances, as our power of understanding grows, in particular as our notational technique is developed, we are able increasingly to subsume diverse provisional constructions under fewer and fewer unifying theories, each then appearing as a special case of a more general form and the specialized concepts introduced for the earlier work being discarded when they have served their purpose. Thus, to take an almost random example, I can imagine a generalized theory of group consciousness being so developed as to include and exhibit as special cases all instances of corporate activity from colonies of bees and ants, through football crowds, political parties, societies of all kinds, Masonic Lodges and Churches to The Great White

¹ Cf. Vaihinger, *Loc. cit.*, p. 197.

Brotherhood itself and ultimately to Cosmic Consciousness. In such a presentation a great number of psychological fictions, such as “ideals,” would disappear, but this would not depreciate their practical value.¹

It is above all important, but very difficult, in dealing with fictions to avoid falling into either of two antithetic errors: the first is to suppose that to identify a concept as fictional is tantamount to stigmatizing it as worthless and “untrue”; the second to confuse the provisional with the final because the former is indispensable to progress.

XII

Before we approach the last and most difficult aspect of my subject we may relax for a moment to consider the simplest and most obvious linguistic difficulty by which the unfortunate occultist is handicapped. I have hinted at this in an earlier paper,² saying that “any account whatsoever by any exponent however enlightened is necessarily given in terms of a vocabulary based on experiences in physical space-time” and “no knowledge or skill can extract more signs from the typewriter than have been built into it”.

Broadly speaking, it is fairly clear that mundane language does not and cannot contain words referring to non-mundane entities, for the simple reason that such

entities are, by definition, not found in mundane experience. If this be true, it would appear that the task of the occult expositor must be for ever hopeless, since no mundane word he can find can possibly refer to his referent, while if he coin a new word for the purpose, it must necessarily be unintelligible to normal persons who can only identify referents within their own (mundane) experience.

It is necessary to insist on the reality of this dilemma before going on to show that it is not really quite so bad as it sounds.

The objection most likely to be raised in Theosophical circles is that although English (or French or German or western language generally) does not contain words referring to non-physical referents, because western interests have been predominately material, yet Sanskrit, or Pali, or Tibetan do contain such words in abundance, because eastern thought has been so much more concerned with spiritual matters. This may very well be true; though the terminological achievements of western philosophers and mystics do little to inspire confidence in any language, eastern or otherwise, alleged to be “peculiarly rich in metaphysical terms”: It is so much easier to invent new terms than to be sure what you are talking about! But whether it be true or not, it is irrelevant. You cannot enlighten the benighted westerner on occult subjects merely by producing a lot of eastern words and assuring him that they really do mean something. You must, so to speak, show him the referents. Any other

¹ Cf. Vaihinger, *Loc. cit.*, p. 48. “From a logical standpoint they (ideals) are really fictions, but in practice they possess tremendous value in history.”

² THE THEOSOPHIST, March 1932, pp. 692-3.

procedure is as futile as to seek to instruct someone in electricity by saying that the motor is driven by the current, which is supplied by the battery, which is charged by the dynamo, which is turned by the turbine, without linking any of these words up with his own immediate experience. It is no better than defining a tove as that which gimbles, gimbaling as that which takes place in a wabe, and a wabe as the habitat of toves. As a matter of fact, as will be seen in a moment, the latter is better, inasmuch as at least a self-contained system is formed, whereas the first has two loose ends, so to speak, namely, "motor" and "turbine."

It is our old difficulty of identifying the referents of the symbols, and we cannot evade it by any process of definition unless at some point in that process we can make contact with some fact of immediate experience and say "an x is *that*."

What we can do and what theoretical occultism, in so far as it is successful, does do is to construct a scheme of things which is self-consistent because, and precisely to the extent that, the symbols employed are defined in terms of each other. Provided its logical structure is correct, such a system will be comprehensible in the same sense that the wildest non-Euclidean geometries are comprehensible; that is to say it will be internally coherent. But it will form a closed nexus and be isolated from all other systems until and unless a linkage be established with them.

It is almost startling to note that the whole of physical science forms

an isolated closed system of this sort. Thus, to condense a long story to an almost telegraphic brevity, the physicist may define *matter* in terms of energy, momentum and stress; these are derived by one of Einstein's "most far-reaching achievements" from the *potentials*, which are derived from the *intervals*, which are measured by the *scales*, which are made from the *matter*—which we started with! And so we go round and round forever unless we suddenly fly off at a tangent, so to speak, and say, for example, "matter is something we *know* at first hand," thus effecting at any rate some sort of contact with immediate experience; that is, with consciousness of which certain modulations are referred to as knowing matter.¹

By this "ingenious device" of cyclical definition physics "secures for itself a self-contained domain for study with no loose ends projecting into the unknown." Similarly, we could in principle secure, if we wished, a self-contained domain for occultism having no contact with that of physics save in the single respect that modulations of consciousness, of different kinds, form the raw material of each. We can never co-ordinate the two until and unless we can define at least one entity of one domain in terms of entities of the other.

We come back to Einstein's dictum, mentioned earlier in this paper to the effect that all we can do is to establish relations between incomprehensibles.

¹ For a fuller account of the cyclic nature of physics the reader should consult Sir Arthur Eddington, *loc. cit.*, pp. 216, *sqq.*

(To be concluded)

WHO'S WHO IN THIS ISSUE

SHRIMATI RUKMINI DEVI has brought the International Academy of the Arts into being to embody and disseminate her ideals of Beauty and Culture in our modern civilization. Besides being head of the Academy, she is also President of the World Federation of Young Theosophists, which took shape at the Diamond Jubilee Convention, and she is Editor of *The Young Theosophist* journal. She will develop the objects of the Academy in Europe during her forthcoming tour, commencing in April.

MR. FRITZ KUNZ is founder of the Research Seminars at 9 East 40th Street, New York City, author of *The Men Beyond Mankind* (published in 1934 by Rider's) and other writings, and inventor of the Visual Education Scheme of films and literary material.

MR. G. NEVIN DRINKWATER does research in science, being author of *Corroboration of Occult Archaeology*, a transaction of the Theosophical Research Centre, London.

MISS E. W. PRESTON also is a science writer, and author of *The Earth and Its*

Cycles, comparing the geology of the professors with that of H. P. Blavatsky and the occultists.

MR. W. WHATELY CARINGTON turns a logical mind on to psychic research and allied borderland sciences. He is writing concurrently for *The Spectator*, London.

Details appeared in our January issue concerning authors of continuation articles:

DR. J. I. WEDGWOOD, Theosophist of many years' standing and first Presiding Bishop of the Liberal Catholic Church.

MR. ROBERT R. LOGAN, lawyer and Theosophical worker in the American Section.

MR. ALFRED K. JENKINS, researcher in literature in the American branch of the proposed Theosophical World University.

DR. L. J. BENDIT, a London physician, who assimilates psychoanalysis with the Ancient Wisdom.

MR. A. J. HAMERSTER, student of literature and occultism, and Associate Director of the Adyar Library.

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