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THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

March 1936

Vol. LVII, No. 6



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A NEW INTERPRETATION OF THEOSOPHY

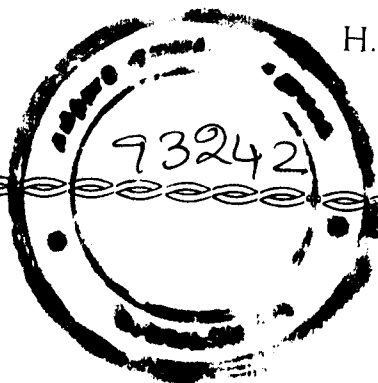
DR. GEORGE S. ARUNDALE

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THEOSOPHY AND POLITICS

Political action must necessarily vary with the circumstances of the time and with the idiosyncrasies of individuals. While, from the very nature of their position as Theosophists, the members of The Theosophical Society are agreed on the principles of Theosophy, or they would not belong to The Society at all, it does not thereby follow that they agree on every other subject. As a Society they can only act together in matters which are common to all—that is, Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt The Theosophical Society.

H. P. BLAVATSKY,
The Key to Theosophy.



VOL. LVII

No. 6

THE THEOSOPHIST

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

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THEOSOPHICAL PUBLISHING HOUSE
ADYAR, INDIA

THEOSOPHY

What the *true* occultist seeks, is not knowledge, or growth, or happiness, or power, for himself; but having become *conscious* that the harmony of which he forms part is broken on the outer plane, seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy—Divine or Universal Wisdom—the root whence have sprung all “religions,” that is all; “bonds which unite men together,” which is the true meaning of the word religion.

Therefore, Theosophy is not a “religion,” but religion itself, the very “binding of men together” in one Universal Brotherhood.

H. P. BLAVATSKY, *Lucifer*, vol. 1, p. 48.



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GEORGE S. ARUNDALE
President of The Theosophical Society

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ON THE WATCH-TOWER

By THE EDITOR

Four Great Aspects of Theosophy

THE richer Theosophy grows in revelation from above and in experience from below, the more important it is to remind ourselves, who live in a world of differences, that essentially Theosophy is one and indivisible. In this outer world of ours Theosophy assumes many different forms, largely to meet the needs of the varying modes of worship of its gradually increasing number of votaries. But however varied be its forms, there is but one Theosophy, and it is not for any of us to insist that our own individual and cherished worship is the only true worship for all, and is the only true Theosophy.

During the past sixty years the Theosophy restored to the outer world by the Masters has enjoyed a number of interpretations, personally, I think, four in number. First there was the original interpretation of Theosophy through H. P. Blavatsky and through that great channel-maker, H. S. Olcott. This interpretation was of Theosophy in its aspect of cosmic and eternal wisdom. Unfolding from

this original interpretation came in comparatively quick succession three others. The second was the interpretation of Theosophy through Dr. Besant—its interpretation in terms of will and activity. Third, there was the interpretation of Theosophy through Bishop Leadbeater—its interpretation in terms of the larger science. Fourth, there was the interpretation of Theosophy through Krishnamurti—its interpretation in terms of individual uniqueness and self-sufficiency. Each interpretation in truth, as it seems to me, reflects the other three. No single interpretation in reality contradicts any of the others. Together they form petals of a single flower. Each petal is certainly distinct from all the others, and sometimes, perhaps, in seeming antagonism to one or to another. Yet to the wise student of Theosophy all these interpretations belong to the one Lotus flower of Theosophy, or, if you will, are facets of the one great diamond of truth. Doubtless there have been other interpretations. But perhaps

the above constitute the major interpretations so far vouchsafed to us.

And the Fifth * *

And now to these four would there seem to begin to be added a fifth, the interpretation of Theosophy in its aspect of Beauty, through the great Arts, through form and sound. We are at the beginning of a new era, both for Theosophy and for The Theosophical Society, during the course of which, while all other interpretations will surely grow in power and wisdom, the Beauty Aspect of Life will be much more definitely stressed. It has already received a certain amount of attention, mainly, perhaps, through the writings of Mr. Jinarajadasa. But now we are hoping Theosophy as Beauty will incarnate in actual forms, so that we may no longer be confined to principles, but may perceive Theosophy through the dance, through music, through painting, through sculpture, through architecture, through ceremonial—forthshowing the essential unity of life amidst a myriad divergencies of colours, sounds, gestures, postures: all in terms of Beauty. In some degree essential colours and essential sounds, both primary and secondary, have been pointed out to us. We must now perceive those great forms upon the sending forth of which nature is building her evolutionary superstructure. And I venture to think that only those who are well acquainted with the science of Theosophy are in a position to perceive the nature of those essential principles of colour, of sound, and of form, which

constitute the root-being of evolving life. I have reason to believe that Shrimati Rukmini Devi will largely dedicate herself to this work, endeavouring to exemplify the great truths of Life especially through the medium of the dance. For many years she has been studying both in the West and in the East the fundamental principles of Art. She had the privilege of the friendship of one of the greatest of artists for all time—Madame Pavlova. In India she has for long been under the tuition of two of the greatest masters of dancing and music in southern India. During the course of the Diamond Jubilee International Convention she gave a Recital of Indian Dancing which deeply impressed a very large audience. She is, therefore, in all probability well equipped to become one of the pillars of this new interpretation of Theosophy.

* *

Theosophy as Beauty

Through dancing, through music, through painting, through sculpture, through ceremonial will be disclosed to us as the years pass the mighty language of Form, of Movement, that we may come to realize that the Arts utter a universal language which all may hear even though there are a number of individual sub-languages appropriate to varying national, religious and racial types.

In Ancient India are probably to be found the most fundamental conceptions both of form and of movement, especially in some of the oldest sacred books. In Ancient India, the Arts were nothing more

than, but nothing less than, appreciations, reflections, of eternal Life. They were incarnations of Divine Truths. Inevitably, as the centuries passed, the Arts have tended to lose their link with their ensouling realities, though by no means to the same extent as has been the case with their western counterparts since western Arts lost their religious idealism. Today in India, dancing and music, for example, still remain modes of worship of the Real.

This fifth interpretation, once again as in the case of its great predecessors, is being sponsored by members of The Theosophical Society, though with no official relationship whatever to the Movement. It will have as its primary objective the purpose of restoring to the Arts throughout the world their supreme objective, namely of bringing visible witness to the Real amidst the unreal, and will thus help to banish that ugliness which so much threatens to take the place of Beauty and to cause the world to sink again into an epoch of darkness. No less will this interpretation help towards the establishment of that universal Comradeship of Art which is so essential an ingredient of the Universal Brotherhood which is the high objective of The Theosophical Society.

* *

The Message of Beauty to Civilization

In furtherance of this interpretation has the International Academy of the Arts been established, an article on which appeared in our February issue. And Shrimati

Rukmini Devi hopes to travel in many countries in Europe during the course of the coming summer and autumn in order to enlist support for it especially among artists and all lovers of beauty. Wherever invited she will be glad to give public addresses on "The Message of Beauty to Civilization," and later she hopes to tour in various parts of the world in order to endeavour to interpret especially through Dance Recitals that Eternal Wisdom which some of us call Theosophy, but which goes under many names. This will be a new form of that which is essentially Theosophical propaganda, a form so far neglected among us to the very definite detriment of our work of winning the world to Theosophy. We have been brought up in terms of words, of ideas, of beliefs, of opinions, of teachings through addresses, of forms appropriate to the kingdom of the mind. We are, perhaps, in no little danger of becoming mind-ridden. This is not altogether unnatural in a mind-ridden age. But the mind must be a servant and never a tyrant. Today we stand at the beginning of a period of adjustment in which Theosophy as Beauty will play a very important role. And the Light of Beauty shall not only illumine our minds, but shall also educate our eyes to convey to our souls a very vital aspect of eternal truth.

* *

The Diamond of Theosophy

Thus through this fifth interpretation will be revealed to us yet another facet of the splendid diamond of Theosophy. We must

learn to receive each revealing gladly, even though a particular revealing remains to us supreme. There must always be some for whom there can be but one supreme revealing. For such, one individual facet is their all, is indeed the very diamond itself, and to suggest the existence of other facets is almost a blasphemy, for such brethren have yet to realize that nothing can be taken away from one glory when another is added. It is most regrettable that in the case of the interpretation through Mr. Krishnamurti so much misunderstanding has arisen because of the fact that while some have felt his own interpretation to express the truest Theosophy, or conception of life, they have so far encountered, others, treading ways somewhat different, have found that in this interpretation has arisen a dangerous challenge to the Theosophy which happens to be all-sufficient for them. For my own part, I welcome and respect and appreciate the interpretation offered to us by Mr. Krishnamurti. It is very definitely an enrichment of Theosophy, and is an interpretation of our science whereby we may understand much which heretofore has remained either unrevealed or insufficiently emphasized. Through his interpretation we should gain a wider vision of the real meaning and purpose of Theosophy.

* *

Shines More and More

Thus opens one petal after another of the Lotus flower of Theosophy. Thus shines forth one facet after another of Theosophy's eternal diamond. Shall we not

rejoice that in these ways is truth slowly but steadily revealing itself to our gaze? I am certain that the Theosophy of each one of us thus becomes substantially enriched, even though many of us may not yet be at such a stage of all-round development as to be able to perceive the White Light in every splendid colour of its rainbow. I may not yet be an artist in the truest sense of the word, but I hope I am sufficiently evolved to be able to perceive Theosophy in forms, in movements, in gestures, in colours, in sounds, no less than in words, in intellectual conceptions, in beliefs, in opinions. Let me see Theosophy with my eyes as much as I may be able to hear it with my ears, to know it with my mind and to feel it with my emotions.

The Theosophical Society urgently needs the development of the aspect of Beauty. Much of its work remains unfulfilled, much of its life remains in shadow, as it lacks the power to be a pure channel through which the Light of Beauty may shine upon the outer world. Let this new interpretation be added to those which have gone before it. We must not forget other petals, other facets, as we rejoice in the new petal, the new facet, which is becoming disclosed to our gaze. During the past sixty years Theosophy has been greatly restored to us. Today we need the whole of the restoration we have so far received. We need in a very special measure the Theosophy which H. P. Blavatsky gave to the world at the command of her Master. It is a Theosophy as true today as ever it was. No

less do we need the successive interpretations which have come to us through Dr. Besant, Bishop Leadbeater, through Mr. Krishnamurti and through other Theosophists who have revealed to us the Light. For my own part, while one special interpretation may be more congenial to my individual temperament, I am happy to be able to make no distinction between the interpretations. The Lord Muhammad made no distinction between the Prophets. He knew that each Prophet brought his truth from the One Source. We should know that each of our great interpreters brought his truth from the One Source.

Let us not think we must reconcile one petal and one facet with another. Let us not think that any individual teaching is only justified as it can be found in books, in scriptures, in traditions, in orthodoxies. Let us not be eager to harmonize. All such anxiety seems to me to be slavery to orthodoxy, is a mode of fear, is an imprisonment in the past when we should be free in all modes of time, past, present and future.

* *

Seeing Theosophy

How wonderful it will be when we are able to present Theosophy to the world not only through books, and through lectures, but equally through the Arts. I think there are many members of our Society who are already able to perceive Theosophy in one or another of the Arts, who see in forms, in colours, who hear in sounds, who sense in ceremonies and rituals, a myriad glorious aspects of life, a

myriad truths, a myriad laws. May such brethren become encouraged, through the emergence of this fifth interpretation, to go forth into the world, calling the world to Theosophy through dancing, through music, through painting, through the drama, through sculpture, through architecture, through ceremony. May they have encouragement to become creators in the outer world of forms through which the beauties of Theosophy may become increasingly perceived. Many of us may still be needed to work more particularly in the fields of other interpretations. All of us have, as it seems to me, the duty of ceaselessly calling attention to the great interpretations which already illumine the way of the world as it travels towards the light. We all rejoice that a new field of activity is now beginning to open before us, and that many members will now be finding in this new field their true Theosophical vocation. I feel sure that under the influence of this new way there will be many to join The Theosophical Society, giving to it a much needed Beauty and themselves making their own conceptions of Beauty more true. How wonderful it is that our fields of work and service thus increase—to the greater glory of the Masters and of Truth and Brotherhood.

* *

Understanding Is Happiness

In the midst of these various interpretations, however, let us realize that each is in fact an opportunity for increased understanding, even though one particular

interpretation reigns supreme in our hearts. In misunderstanding lies most of the unhappiness which at present permeates the world. War is, of course, due to misunderstanding, born as such misunderstanding generally is of pride and selfishness. The oppositions between nations and between races are due to misunderstanding and result in terrible unhappiness. Religious conflict and the strange tendency to proselytization are entirely due to misunderstanding. And how terrible is the unhappiness which results. The Theosophical Society is, or should be, a Brotherhood of Mutual Understanding. Indeed, brotherhood means understanding. Theosophy is the great science of understanding, for it is all-inclusive, demonstrates truth to be everywhere, and absent nowhere. Thus is the virtue of appreciation exalted and the spirit of respect firmly rooted in the hearts of all. The time for aggression is past, for aggressive teaching, for denunciatory criticism, for all signs of a small-minded sense of superiority. The time is past for abusive and violent language, for the vulgarities and crudities of separative utterances. The time is past for us to attack each other's sincerities. The time has come for us to promote our causes graciously and in a spirit of appreciative chivalry towards those whose causes are other than our own. We need each other. We need to respect one another. How little do we tread our own ways as we pour contempt on the ways of others. How much the world and each one of us in it need Freedom and Friendship—to receive and to give.

What is Theosophy?

I am often asked as to how we classify Theosophy. Is it a religion? Is it a science? Is it a philosophy? My answer is that Theosophy is as you take it. In so far as we believe it, it is religion. In so far as we intellectually conceive it, it is philosophy. In so far as we experiment with it, it is science. But it is Life as we live it.

Theosophy can be all things to all types of student, but it remains veiled save as it is lived. Belief is not enough. Intellectual conception is not enough. Experiment is not enough. Life dynamic, life restless, life unfolding, life aspiring, life expanding—such alone is enough, for above all else Theosophy is the religion, the philosophy, the science, and the very life, of movement. Theosophy stays in no faith, in no science, in no philosophy, in no mode of living. Theosophy sweeps onwards and ever onwards those of its votaries who are knowers of its Truth. The Theosophist of 1875 was different, even though not essentially, from his brother of 1900. The Theosophist of 1912 was different from his brother of 1925. The Theosophist of 1934 was different from his brother of 1935. And the Theosophist of 1941 will, I most sincerely trust, be different indeed from his brother of 1936. Even the essentials change as to the perception of them. Should we not see today far more Theosophy, even in the Theosophy as presented to us a decade or so ago, than that which at first we saw? Shall we not hope to see in the course of a little while a Theosophy more wonderful still than the Theosophy

which thrills us today? Theosophy is infinite, and never must our finite knowledge of it be without a silver lining of the infinite. Never must any less be without the fragrant intimation of the more.

The World Congress

I earnestly trust that as many members as possible of The Theosophical Society, as well as those who are interested in the application of the Eternal Wisdom to modern life, will do their best to be present at the World Congress of The Society which will be held at Geneva, Switzerland, from July 29th to August 5th next. A most interesting programme is being arranged, setting forth the great principles of Theosophy as applied to certain fundamental problems of modern life, and some of The Society's most prominent speakers have been invited to deliver addresses. In addition, Shrimati Rukmini Devi will speak on "The Message of Beauty to Civilization," and may possibly be able to give some dance illustrations from the great science of dancing as known from ancient times in India. There will also, of course, be interesting and beautiful excursions, and contacts with the many movements for human uplift which have special centres at Geneva in connection with the League of Nations. Friends desiring accommodation on the most reasonable terms should without delay address Monsieur Georges Tripet, 1, Avenue Théodore Flournoy, Eaux Vives, Geneva.

This World Congress is a septennial activity of The Society, the last having been held in Chicago,

U.S.A., under the presidentship of Dr. Besant, the late President. There was then a great gathering of members, both from abroad and from the United States itself. I hope that at Geneva we shall find a very representative assemblage, hailing from all parts of the world. Opportunity might well be taken of the Congress gathering to spend a delightful holiday in a very beautiful country. I shall hope in subsequent issues of THE THEOSOPHIST to be able to give details as to the actual programme of events.

The New York Theosophical Research Centre

I wish to invite the generous attention of readers of THE THEOSOPHIST to the work that is being done by Mr. Fritz Kunz and his colleagues in the cause of Theosophical research. As I have already pointed out, he has designed an extremely valuable Visual Education Service, dealing with the great truths of Theosophy, by means of a special lantern and a number of rolls of lantern films. We have received these at Adyar, and they were shown during the course of the Diamond Jubilee International Convention to the very great appreciation of all.

The Research Centre is now making a collection of photographs of racial types, from living and archaeological records, and will be grateful if friends throughout the world will collaborate by sending to Mr. Kunz, The Theosophical Society, 9 East 40th Street, New York City, from three to ten photographs of the principal racial

types in their area. Duplication will be all to the good, so that the workers may have varied types from which to select. Some data should be supplied on race, language and other details. Such contributions will eventually be made part of the Visual Education Service, and the originals will be deposited at Adyar. In the course of this year the Service hopes to add a film on Tibet and the Tibetans, available as part of the general equipment.

Mr. Kunz will also be glad to receive adequate photographs of the various Headquarters and Centres of The Theosophical Society, also for the Visual Education Service. These, too, will be made into a film.

I hope that many Lodge secretaries and certainly many Section secretaries are in touch with Mr. Kunz, so that they may have the benefit of this very valuable contribution to Theosophical publicity.

THE TRUE ARTIST

Everyone can be an artist. To paint, to sing or to dance is not the only form of Beauty. The world has a mistaken conception of Beauty. A man will go to an art gallery and leave the beautiful tree in his garden neglected and unnoticed. A musician may be able to play the violin and yet drive the birds away from his garden because they disturb him. There is no expression without appreciation. To appreciate art truly, you must appreciate life. If you desire to create, appreciate the creation around you. To be a true artist, you must first appreciate, then live, and then express or create.

RUKMINI DEVI

GOD AS LOVE

AN ADVENTURE IN MYSTICISM

By HIRENDRA NATH DATTA¹

(Vice-President of The Theosophical Society)

THE Vedanta speaks of the Godhead as *Sat, Chit* and *Ānanda*—who, in the words of St. Augustine, is unchangeably, knows unchangeably, and desires unchangeably. To use Christian phraseology, God is "Life, Light and Love"—the hidden Life that is vibrant in every atom, the hidden Light that shines in every creature, the hidden Love that embraces all in oneness! Hidden? Yes, for, as the Sufi says:

His secret presence through Creation's veins
Runs quick-silver-like and eludes our pains.

So the Upanishad: "He abides in all beings—the *Vijñānam* (Wisdom) but hidden as *Ghi* in milk—*Ghrītam iva payasi Nigudham Bhūte Bhūtecha Vasati Vijñānam*." But He is not *Vijñānam* only, but is also *Satyam* and *Ānandam*. He is "the glorious Trinity of Power, Wisdom and Bliss"—*Pratāpa, Prajñā* and *Prēma*—a Trinity in Unity.

Three Archetypes

Now, God being a Trinity with the triple aspect of Power, Wisdom and Bliss, Man, who is made in

¹ Diamond Jubilee Lecture delivered at Adyar, 26th December 1935.

² *Brahmabindu Upanishat*, 20.

His image, is also triune. The sparks, emanated from the Divine Flame (spoken of in Theosophy as Monads), are also essentially *Sat, Chit* and *Ānanda*, and their destiny is, sooner or later, to be fanned into flames—fully evolving their latent potentialities of Power, Wisdom and Love—until they, Gods in the becoming, actually become Gods. To achieve this high destiny, and in order that the unfoldment may be harmonious and not lop-sided, Man has appropriately evolved a threefold technique of approach to God—the three well-known paths of Action, Intellection and Devotion—*Karma, Jñānam* and *Bhakti*, to be trodden successively, if not simultaneously—the first being mainly the line of approach for the heroic temperament, the second for the philosophic, and the third for the devotional, the three archetypes being the Hero, the Sage and the Saint.

The Hero, as we know, belongs to the first ray, the ray of power, and to the seventh, the ceremonial. The sage is temperamentally either a philosopher or a scientist and so belongs to the second or the third ray. And the Saint, who is artistic, mystical, devotional, is affiliated to the fourth, fifth and sixth rays.

Wisdom Emphasized

In the early days of The Theosophical Society, the emphasis was mainly on the Wisdom side, and we had revelation of a grandiose scheme of evolution—with Chains, Rounds, Races and Sub-Races, with Root-Manus and Seed-Manus. We had, moreover, the magnificent *Stanzas of Dzyan*, regarding Parabrahm and the self-manifestation of the Absolute in time and in space. Thus the Wisdom aspect was intensified, almost to the exclusion of the other two, namely Power and Love. So, when the inevitable break came with the Ārya Samāj of Svāmi Dayānanda in 1882, we find that the Svāmi is taunting The Society with want of Faith in God (*i.e.*, *Bhakti* or Devotion). "The highest aspiration of a yōgi" (said Svāmi Dayānanda) "is God, and they who have no faith in a God . . . can never become Yōgis." This was answered from Tiruvallam Hills in the pages of THE THEOSOPHIST:

"The Parabrahm of the Vēdāntins and the Ādi-Buddha of the Northern Buddhists are identical. Both are abstract Principles or *non-entities*—Mōksha and Nirvāṇa being their immutable states: hence the reabsorption of the human spark into the Parent flame whence it proceeded."

This was absolutely right for the *Jñāni*, the man of intensified intellect. But what about the *Bhakta*, the man of devotional temperament? Was he not left aside to shiver in the cold? Yet if the *Ānanda* or love-aspect was to be unfolded, if the element of devotion was not to be starved, *Bhakti* had to be given its rightful

place in the universal system of soul-culture we know as Theosophy. So our President-Mother came into The Society. Though a Hero-Soul (she has spoken of herself as Annie Besant *the Warrior*), she was a born Mystic with a deeply devotional temperament, as her *Autobiography* clearly shows. Hear again what she says about God:

Annie Besant, Mystic

"Nature is but a veil behind which is shining the eternal smile of God. And think what it means if Nature is to you not a soulless mechanism but a living organism, if God is no longer an abstraction of theology but a living spirit, the Friend and the Lover of Men, if He is no longer to you a Name but is a Life. That is the glory of the mystic, that is the joy of the one who knows. Wherever you go you see Him shining, wherever you look you recognize the traces of His being. You look at the wonder of Nature spreading out before you, and in the whole of that manifested beauty, as in the tiniest fragment that you can take in your hand, you will see it all irradiated by the Perfect Beauty that is God. You see Him in the blue of the sky or the ocean. You see Him in the radiant snow on the mountain peak, you hear Him singing in every bird, you see Him smiling in every flower, and most of all you see Him in the heart and in the intellect and in the love of man. You see Him in the love of the mother for the babe; you see Him in the love of the youth for the maiden; you see Him in the strength of the athlete; you see

Him in the patience of the saint, you see Him in the righteousness of the most holy; and you see Him hiding in the heart of the basest, illuminating it now and then with some touch of human love, which is the nearest of all things to God, whose very Nature is Love and Bliss."

Is not that the accent of pure *Bhakti*?

Bengal Bhaktas

The *Bhakta*, the Mystic of the devotional temperament, delights to speak of God as Love and for this he has high authority. For the Christ himself declares: "God is Love" echoing which Emerson says: "The essence of God is Love." The Upanishad also proclaims *Rasō Vai Sah*¹.—He is the "supremest Delight" (*Rasātama*)—*Dolce Amore*, the *Dayita*, the *Vanita*, the Beloved, the Dearest One (*Priyatama*)—"Dearer than offspring, dearer than wealth, dearer than all other things, . . . "*Preyah Puttrāt, Preyō Vittat, Preyō'nyasmat Sarvasmāt*. . . ."²

The Sufi also speaks of Him as the *Masuk* (the Beloved), he himself being the *Asek* (the lover), and the highest felicity for man (according to the Sufi) consists in the dedication of Love (which he calls *esk*) to God.

To this aspect of the Divine Wisdom, my province (Bengal) has much of value to contribute. So has Madras with its Tamil Saints and Bilvamaṅgala's wonderful poem *Karṇāvatī*. But because of personal limitations, I may not quarry from that rich

mine and have to confine myself to Bengal Vaishṇavism. Let me preface by saying that my province, though often accused of dry intellectualism, is deeply devotional. True, Bengal produced Raghunāth, the father of that neo-logic which, to use the language of Prof. Cowell, makes the European head dizzy—and also Madhusūdan whose *Advaitasiddhi* is the high-water mark of Vēdantic athleticism. But did not Mother Bengal also give birth to Shri Chaitanya and his galaxy of God-inebriated Saints—Rūpa and Sanātana and Haridās, Raghunāthadās and Krishṇadās, not to speak of Nityānand, Advaita and Gadādhara, and before the advent of Chaitanya to such minnesingers of the Holy spirit as Jayadēva, Vidyāpati, Chandidās and the rest.

Krishna and Radha

Now, in the Krishna-and-Rādhā legend, which these saints and seers of Bengal have woven into the greatest spiritual allegory in the world—the allegory of the union of the human soul with the Divine—Rādhā is the ideal Lover and Krishna is the Beloved, and the "lovely dalliance of their private conference in the secret garden of the Soul," named *Brindāvana*, is the motif of those wonderful love-lyrics of the Bengali bards (we call them Mahājanas—Troubadours of God), which for passion, insight and sheer artistry of song leave far behind the erotic effusions of other times and climes—from Sappho to Swinburne. Now, in this allegory, why is Rādhā represented as a woman, rather than as a man? Because,

¹ *Taittiriya Upanishad* II, 6 (1).

² *Bṛihadāranyakopaniṣad*, 4, (8).

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in the words of F. W. Newman, "if thy soul is to go on to higher spiritual blessedness, it must become woman—yes, however manly you may be among men."

Rādhā then is the prototype of all lovers of God, male or female, only her love is human love raised to the *n*th power. For, if I may employ the words of Gertrude More, "never there was or can be imagined such a love as there was between this humble soul (Rādhā) and—God." So she is called *Mahābhava-mayī*.

Now, this Rādhā, a simple artless maiden, chances one day to cast her eyes on Krishna and is at once smitten with love—for is not Krishna the embodiment of beauty and grace divine and loveliness unspeakable?

Presently, she "sigheth and panteth after Him alone"; she feels the intensest longing to meet her Beloved and says in thought what a Christian mystic (St. John of the Cross) has said in words about the Christ:

"I will draw near to Thee in silence and will uncover Thy feet, that it may please Thee to unite me to Thyself, making my soul Thy bride! I will rejoice in nothing till I am in Thine arms."

First Flame of Love

This we call *Pūrva-rāga* in Bengal, the same as the Mystics' "first flame of love"—when the lover drinks deep of the sweet-bitter chalice of Love, the poisoned nectar which Divine love verily is.

On His side Krishna reciprocates Rādhā's love and says (to borrow the language of another Mystic):

"Oh Soul! before the world was, I longed for thee and thou for Me." This must be so, for, as Rumi assures us, "when the love of God arises in thy heart—without doubt God also feels love for thee!" Thus a "rippling tide of love flows from God into the Soul and draws her mightily." So Rādhā is the *Priyaji* and Krishna the *Pitam*. This reciprocity, this mutual attraction has been aptly called "divine osmosis"—the give-and-take that is set up between the Finite and the Infinite Life. That leads naturally to the ultimate union of the human lover and the Divine Beloved, of which mysticism knows and speaks and in connection therewith draws upon "the phrases of mutual love, of wooing and combat, awe and delight, the fevers of desire, the ecstasy of surrender"—which, as Miss Underhill points out, have indeed once been sensual, but which are now anointed and ordained to holy office, carried up, transmuted and endowed with a radiant purity—an intense and spiritual life.

As we say in Bengal, the assured fruition, the only proper end of Love is union with the Beloved. But before the Rādhā-Soul can be united with Krishna, there are three obstacles to be overcome, three fetters to be shed. What are they? *Māna*, *Lajjā* and *Bhaya*—pride, shame and fear.

She who aspires for spiritual union must first and foremost discard pride and be lowly as the grass, as she is tolerant as the tree. So the Buddha said: *Yassa rāgō cha dosō cha Māno Makkhō cha Pātito*¹, and the advice of the *Gītā* is to

¹ *Dhammapāda, Brāhmanabagga, 25.*

root out pride and hauteur and self-righteousness . . . (*Ahaṅkāram, balam, dar-pam*).¹ The Power (says *Light on the Path*) which the disciple shall covet is that which shall make him appear as *nothing* in the eyes of men. Thus the lover of God has to be a mere dot, a cypher, a no-thing, for only the naughted Soul (*Akiñchana*) can meet God face to face. So, Shri Chaitanya used to say: "Oh Lord! think of me sometimes as a mere speck of dust on Thy lotus feet," and the *Gōpī* spoke of herself as the self-offered bondswoman of her Lord of Love—purchased for all time without a fee—a sentiment which Mīrābāī, the queenly *Bhakta* of Mewar, echoed when she prayed: *Mane Chākar rākhojī*.² "Oh, please engage me as your servant."

Love Fulfilled

Next, fear (*Bhaya*) has to be discarded—not only physical fear, but fear of consequences, fear of public opinion, fear of disregarding conventions. The Soul is to be a law unto herself, if she is to make headway on this path. Thus the *Gītā* enjoins: *Sarva-dharmān Parityajya*,³ and in Bengal we say—*Kula-shila-lajjā-bhaya parihāre samudayaḥ*.⁴ So in the Krishna-and-Rādhā legend, Rādhā has to become an outcaste from society and to defy her relations and friends, before she can meet her Beloved. Thus is Love fulfilled—"love, which casteth out fear."

† So the Upanishad says: *Ānandam*

¹ *Bhagavad-Gītā, XVI, 18.*

² Mīrābāī.

³ *Bhagavad-Gītā, XVI, 66.*

⁴ Bengali song—Anonymous.

Brahmaṇō Bidwān na bibhēti ku-taschana.⁵

Last of all—Shame (*Lajjā*). The Rādhā-Soul has to discard shame once for all, for, as Mr. Jinarāja-dāsa points out, it is the sense of shame, of diffidence, of timidity before the thought of God, that is the obstacle to realization. So the Christian injunction is: Naked follow the naked Christ! And Meister Eckhart says:

"If the Soul were stripped of all her sheaths, God would be discovered all naked to her view and would give Himself to her, withholding nothing. As long as the Soul has not thrown off all her veils, however thin, she is unable to see God."

Again: "When the spiritual pilgrim has stripped herself *naked* of all that she had" (Hilton), it is then that, caught up above all things, by the sublime ardours of a stripped and *naked* spirit, she obtains (as Ruysbroeck truly says) "the immediate contact of the Divine."

This is wonderfully symbolized in the *Bastra-harāṇa-līlā* of Lord Shri Krishna—the disrobing of the *Gōpīs*. So He is appropriately called *Gōpa-badhūti-dukūla-chaura*.⁶ As this *līlā* is well known to all Hindus, I shall content myself by citing here a beautiful prose-poem of Sādhu Vaswani on this topic.

Blessed, thrice blessed
Were Gōkul and Brindābana
And the simple, guileless *Gōpīs*
Whose garments he stole in love.
Steal Thou in Thy mercy
My garments tinted, tainted, soiled,

⁵ *Taittirīyopanishat, Bhṛigu-vallī, 9(4).*

⁶ *Bhāṣhā-Paricchīda.*

My gaudy garments of power and
pride,
Steal them, O Lord of Love,
And ne'er give them back to me,
But tear them to the shreds,
Or burn them in the sacred flame
Of Thy all-consuming Love!
And I shall at Thy Lotus-feet
Stripped, self-emptied, naked sit
To see the naked Truth of Love—
The LOVE that steals and sanctifies!

So Mirābāi: "Having left
father and mother and brother and
friend and discarded utterly shame
and the censure of the world, I
am out to seek my Beloved in
company with saints." *Tata Mata
Bhāi Bandhu apnā nā koī Santan
dhig baiṭhi baiṭhi lōklāj khoī.*¹

Krishna Calls

When Rādhā has thus prepared
herself by discarding pride and
shame and fear, she hears the
Divine call (symbolized in our
legend) by the flute-notes of
Krishna, which must be responded
to, and she sallies forth one dark
night to meet her Beloved. The
sky is overcast and there is
thunder and lightning and rain;
she has to walk alone—for must
not every aspirant walk the single
file till the journey's end? So
Light on the Path: "Now thou
must travel alone."

Moreover, the way is long and
drear, full of slush and thorns and
infested with serpents of sorts, but
she recks not. Her tender feet
are torn by brambles and she has
to tread over the heads of snakes,
but what does it matter? She is
out to seek her Beloved and
tarries not until she reaches the
place of assignation. This we call
abhisāra in Bengal. The Christian

mystic calls it the "spiritual
quest," in fulfilment of which the
mysterious traveller goes forth to
"the country of the soul." This
abhisāra is finely described by
St. John of the Cross:

Upon an obscure night,
Fevered with Love's anxiety,
(O hapless, happy plight!)
I went, none seeing me.
By night, secure from sight,
And by a secret stair disguisedly.

Without a light to guide,
Save that which in my heart burnt in
my side.
That light did lead me on
More surely than the shining of
noontide.
Where well I knew, that One
Did for my coming bide.²

So the Lover and the Beloved
meet and Oh! the ecstasy of that
meeting! Let St. John of the
Cross describe it:

Upon my flowery breast
Wholly for Him and save Himself
for none,
There did I give sweet rest
To my Beloved One:
The fanning of the cedars breathed
thereon.
All things I then forgot,
My cheek on Him who for my
wooing came—
All ceased and I was not,
Leaving my cares and shame
Among the lilies and forgetting them.
—*En una Noche Escuro.*

Hear next the palpitating
phrases of the Old Testament:

Let Him kiss me with the kisses of
His mouth,
For Thy Love is better than wine.
Behold Thou art fair, my Beloved,
yea, pleasant,
Also our bed is green, . . .

² Quoted in Evelyn Underhill's *Mysticism*, p. 420.

His left hand is under my head
And His right hand doth embrace
me.
By night on my bed—I sought him
Whom my Soul loveth:
I sought Him but I found him not.
His left hand should be under my
head
And His right hand should embrace
me.
I charge you, O daughters of
Jerusalem,
That ye stir not up nor awake
My Love, until He please.

The Dark Night

There are many beautiful lyrics
of the Bengali bards describing
this union, but their delicate per-
fume will not survive translation,
so I refrain from attempting the
impossible.

What, however, we have to take
note of is—that from the very na-
ture of things this union can only
be transient, for affirmation has
inevitably to be paid for by nega-
tion, *Yogōhi prabhava pyayau.*¹
When basking in the sunbeams of
the Uncreated Light, the Soul
forgets that she has not yet reach-
ed "the Perfect Land," is yet
far removed from the end of
Being. So the Light withdraws
and the "Dark Night of the Soul
sets in" (Underhill).

"*Biraha* is our name for this
"Dark Night of the Soul"—"Divine
Absence" the ecstasy of depriva-
tion—what St. Teresa called "pain
of God"; when the soul cries out
in the classic phrase of Pascal,
"My God! Art Thou going to
leave me? Oh, let me not be
separated from Thee for ever!" In
this state, the Soul seeks God but
"cannot find the least marks or
footsteps of His presence. For,

¹ *Katha Upanishat*, II, 6, (11).

having shown Himself, He has
now deliberately withdrawn His
presence." "He acts," says Meister
Eckhart, "as if there were a wall
erected between Himself and us."
So in the Krishna-and-Rādhā
legend *Milana* (Union) is followed
by *Māthura* (Deprivation) when
Krishna having left Rādhā and
departed for Mathurā, she suffers
the intensest agony of soul, and
says with Rūmi: "With Thee, a
prison will be a rose-garden. Oh!
Thou Ravisher of Hearts!"

The Vaishṇava lyrics have
described with inimitable grace
this "profound emptiness," this
"period of destitution" of Rādhā,
with its overwhelming darkness
and distress, when, in the intervals
of her swooning madness, she cries
out in the acme of despair:
"*Kva Nanda Kula-chandrama!
kva Shikhi-chandrikā-lankriti*"—
the same as the Princess Mirā
called upon—*Yake Sira Mayūr-
Mukuta Maro Pati Sōi*²—"He
whose crest is adorned with the
peacock plume—He verily is my
Beloved."

Rādhā, our legend goes on, is
at last *in extremis*—in the condi-
tion which the western mystics
call "mystic death," so well de-
scribed by Madame Guyon and St.
Teresa. "The nearer the Soul
drew to the state of death, the
more her desolations were long
and weary, her weaknesses in-
creased . . . until the time in
which she fell into total privation"
(Guyon). "The pain grows into
such a degree of intensity, that
in spite of oneself one cries aloud,
the bones of the body seem to be
disjointed by it. The pulse is as

² Mirābāi.

¹ Mirābāi.

feeble as if one were at the point of death. She is no longer the mistress of reason. . . . She burns with a consuming thirst and cannot drink at the well which she desires." (St. Teresa).

This *Biraha*, this "Divine Negation," the Rādhā-Soul must probe, combat, and resolve, for, as Kabīr, the weaver-mystic of Benares, has pointed out: *Biraha-agin andara jarē Tav Pawē Pada Pūrē*¹—until the Soul has been consumed in the fire of deprivation, she cannot attain full union with the Divine." Western mystics confirm this psychological verity, when they say: "In the midst of this psychic storm, mercenary love is for ever disestablished and the new state of Pure Love is abruptly established in its place." So we are told—"In the Dark Night of the Soul, comes Krishna (back) to Rādhā." (Vaswani).

"In order to raise the soul from imperfection," said the Voice of God to St. Catharine, "I withdraw myself from her sentiment which I do in order to humiliate her, and to cause her to seek me in truth. . . . Though she perceives that I have withdrawn myself, she awaits with lovely faith the coming of the Holy Spirit, that is of Me, who am the Fire of Love."

So, Evelyn Underhill says in *Mysticism*: "With mystics, the Dark Night is all directed towards the essentially mystic act of utter self-surrender, that *fiat voluntas tua* which marks the death of selfhood in the interests of a new and deeper life—a complete self-naughting, an utter acquiescence in the large and hidden pur-

¹ Kabir.

poses of the Divine Will, what Madame Guyon called 'holy indifference'."

The Unitive Life

In this novation of the mystic life, which western mysticism calls "the unitive way," what sort of union is achieved between the Lover and the Beloved? Is it *Milana* or *Mishraṇa*? Is it mere propinquity, or "at-one-ment," total mergence, absorption? In a word, is it unity or identity?

The distinction between "unity" and "identity"—between *Milana* and *Mishraṇa* may be brought out by an analogy. In the familiar phenomenon of the water-spout, the tiny cloud is for the moment joined to the ocean so that it is free of the "vasty deep"—this is union. When, however, the river losing name and form plunges into the sea—it is identification: *yathā nad-yah syandamāna Samudrē Astam gacchanti nāma-rūpe bihāya*.² This is well illustrated in mystic literature, where we are told that in the first or illuminative life, the individuality of the subject, however profound his spiritual consciousness, however close his communion with the Infinite, remains separate and intact; whereas in the second or unitive life, the subject disappears and loses himself in God, so that "God and the Soul are made *One* thing—He and I become one I" (Eckhart). So St. Catherine of Genoa says: "My 'me' is God nor do I know myself except in God," and St. Mechthild—"We are two in One. He is given to her and she is given to Him."

² *Muṇḍakopaniṣhat*, III, 2, (8).

It is inapt to dogmatize about this ineffable experience because "the wonder of wonders is the human made Divine," as is the case now. When is the human made Divine? It is when in the case of a rare elect spirit, the whole man is remade according to the pattern shown him "in the mount"—when caught and led out of himself he, in the language of the *Mirror*, "becomes God by condition of love"—that is, in the graphic phrase of the *Upanishad* when *Brahmaiva San Brahma-apyeti*.¹ How can we speak or even lisp about this state? Yet those who know assure us that "the mystic experience ends with the words: 'I live, yet not I, but the God in me' (Racejac). So Bishop Leadbeater says: "The dewdrop slips into the shoreless sea, but is not lost therein," and Krishnaji: "Liberation is not annihilation. . . . It is not entering into a mere void and there losing yourself. . . . It is true there is no separate self, but there is the Self of all." (*By What Authority?*, p. 37). Note, moreover, that (in the words of Jimi) whoever in Love's City enters, finds but room for one and but in Oneness Union. So another Sufi, the poet Attar, tells us that when the theopathic state is attained, the self is utterly merged "like a fish in the sea" in the ocean of Divine Love. We also read in *The Voice of the Silence*: "Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the Eternal Radiance." So said Bādarāyaṇa millennia

¹ *Bṛihadāranyakopaniṣhat*, IV, 4, (6).

ago: *Abibhāṣo vachanāt*²—it is a state of in-discrimination, of non-duality.

A Sufi Parable

It is not proper, as I said, to dogmatize at second-hand and squabble about *Dvaita* and *Advaita* (Monism and Dualism), when fortunately for us we have available the first-hand testimony of some of the greatest saints and seers, both of the East and the West. Let us first hear the Vaishṇava mystics of India (they being like many Christians fanatically dualistic), and turn to the famous dialogue between Shri Chaitanya and Rāma Rāi at Rajamandry. After Rāma Rāi had expatiated on the blissful state of union between Krishna and Rādhā, Chaitanya said: "This is verily as you say. But is there any higher?" And then Rāma Rāi darkly hints at the unitive state when the Lover and the Beloved are "oned"—*Na so Ramaṇaḥ Naham Ramiṇi*? Before him, Chāṇḍīdās, the great Vaishṇava singer, speaking of this identity, had made his Rādhā say of Krishna: "We are two in one—one flesh and one soul." And the ancient *Bhakta*, Prahlāda, speaking in a state of at-oned ecstasy declared: "I am the heart of Being. All things live and move and rest and refuge in Me"—striking, like the rest, a distinctly Vedantic note.

I have already spoken of the Sufis, but let me, if I may, recite here a Sufi parable. A nightingale was heard by a moth, courting his lady-love (the rose) in melodious notes. The moth was moved to

² *Brahmasūtras*, IV, 2, (16).

laughter and addressing the would-be-lover derisively said: "Babbling fool! What knowest thou of Love? My Beloved is the Flame: in that I burn myself to nothingness!" So Rūmi says: "The lovers who dwell within the sanctuary are moths burnt with the torch of the Beloved's face."

Let us next turn to the Christian mystics. St. Augustine, for instance, speaking of "faith" (his word for "love") says: "By faith to love Him, by faith to be devoted to Him, by faith to enter into Him, to be incorporated in His members." This will remind you of the *Gītā* verse: "When *Para Bhakti*, that is supremest love, evolves in the heart of the *Jīvan-mukta*, he knows God truly and then enters into Him (*Vishate tadanantaram*)."¹

The Summit of Being

This is almost word for word, Meister Eckhart's testimony: "If I am to know God directly, I must become completely He and He I: so that this He and this I become and *are* one I." So Hilton says in his *Scale of Perfections*: "Perfect love makes God and the Soul to be, as if they both together were but *one* thing," and Ruysbroeck: "In this embrace and essential unity with God, all devout and inward spirits are *one with God*, by living immersion and melting away into Him; . . . In this highest stage, the Soul is united to God without means, it sinks into the vast darkness of the Godhead." Elsewhere the Christian mystic speaks of "amalgamation with God," "immersion in the Ab-

¹ *Bhagavad-Gītā*, XVIII, 55.

solute," "absorption in the Divine Dark," "selfless in the All," "annihilation of the selfhood in the nudity of Pure Being."

Some even go a step further and speak of the "fathomless sinking of the Soul into a fathomless *Nothing*" (Tauler), of "the Soul being rapt into the nakedness of *Nothing*" (Henry Suso), "of the self being annihilated in some mighty Life, that overpasses his own" (Underhill). Hear Ruysbroeck: "Having obtained the immediate contact of the Divine, we are immersed in the Nothingness," thus justifying the Buddha's connotation of Nirvāṇa as *Shūnyatā-siddhi* (achievement of No-thingness). For what is Plenum (*Pūrṇam adah Pūrṇam idam*)² from one viewpoint, is Nihilum, from another (*Shūnyam Shūnyam—Mahā-Shūnyam*). Therefore Shri Shankarāchārya was quite right when he said the *Shūnyam* of the Buddhist is the same as the *Brahm* of the Vēdāntist, for does not the Upanishat speak of *Brahm* as *Neti Neti*?

I desire to end on this Vēdāntic note, but permit me before I close, to point out that what the Vēdāntist, sounding an impersonal metaphysical chord, calls *Brahma-sāyujya* (self-identification with God) in *Mōksha* or Nirvāṇa, the mystic, using more personal and intimate language, speaks of as unification with the Beloved (*Mahā-milana*) by mystic marriage—"a perfect uniting and coupling together of the lover and Loved *into one*" (Hilton).

From another point of view, it is the Return Home of the Exiled

² Peace-chant of *Ishāvāsyaopaniṣat*.

Native, which is the phrase used both by the *Rigvēda* and the Buddha in describing the condition of the Nirvāṇi—*Hitwāya avadyam punar astam ehi*¹ (*Rigvēda*) and *Atthan gatassana pamāṇam atthi*.² So the *Upanishad* says: *Bishate Brahma-dhāma*.³ For we, having been emanated from God, as sparks from the flame, God is our true home—our *asta* or *dhāma*:

Trailing clouds of glory do we come
From God who is our home.

And Man who is "the pilgrim of an inward Odyssey" reaches home when he is unified with God. That is his supreme destiny, which is realized when he is able to say *Sōham*—"I and my Father are one" (*Anahat Haq*).

This he does by the mode of Love-magic used in mysticism or by the wisdom-stairway built by Vēdāntism. But note this, that to mount to God is really to enter into One's Self, for He is seated in the heart-lotus of every being, *Guhāhitam Gahware-shṭham*, *Purāṇam*⁴—*Hrit-padma-kōshhe vilasat Taḍit prabham*⁵—as the ineffable glory. Therefore "Heaven is within you and whoever shall know *himself* shall find

¹ *Upasivamanavayucchā*, 6.

² *Sutta Nipāta*, 5.

³ *Munḍakopaniṣat*, III, 2, (4).

⁴ *Kāthopaniṣat*, I, 2, (12).

⁵ *Bhāgavata-Purāṇa*.

it." For "individual man is one with God and is of His very nature in essence and existence." Therefore says Madame Blavatsky: *Aham ēva Parama Brahma*⁶ is the motto of every Initiate. So also a tract attributed to Albert the Great and cited by Underhill on p. 364 declares: "He who inwardly entereth and intimately penetrateth into himself, gets above and beyond himself and truly mounteth up to God"—the God as Love, as also as Power and Wisdom.

Thus you may reconcile Vēdāntism and Vaishṇavism in the light of Theosophy, which you surely appreciate I have been talking to you most of the time. That is the glory and greatness of Theosophy. It is the supreme harmonizer. Concord and conciliation are inscribed on its far-flung banner. It is the synthesis not only of religion, philosophy and science, but of differing religions, of disputing philosophies and of discordant sciences. May its sun never set!

⁶ The quotation as given by Madame Blavatsky, 'Ahamēva Parama Brahma,' is not found in the *Upanishads* in that exact form. The nearest approach, so far as I have been able to trace, is the following: *Aham Saḥ Sōham iti—Nṛsimha Uttara Tapanīyopaniṣat*, 9; *Aham Brahmāsmi—Bṛihadāraṇyakopaniṣat* I, 4, (10); *Brahma Eva Aham—Sankarāchārya*.

THE TENETS OF THEOSOPHY

By C. JINARAJADĀSA

IT happens to all men, at some period of their lives, to ask the questions: "Whence have I come? Whither do I go?" Sometimes, too, if they have suffered much, they will also ask: "Is all life mere chance? Does justice rule the world? Does God exist?"

The great religions provide answers to these questions; answers to some of them are provided by modern scientific theories also. But not all men find these answers completely satisfactory; if the answers satisfy the intellect, they fail often to satisfy the heart. Where the answers satisfy the heart, the mind often remains unconvinced. Thus it happens that in every land, in spite of the solutions offered by religion, philosophy and science, there are men and women who are seeking for a more logical and more inspiring solution. It is to these that Theosophy has a special message.

Theosophy is a body of ideas which are very old. Some of them are found in the religions and philosophies of India, China, Egypt, Greece, Palestine, Arabia. Others come from the discoveries of scientists of the past and the present. Theosophy is not presented to you as a revelation or dogma; it is not offered to you for belief, but for your examination and judgment.

What, then, are the main tenets of Theosophy?

First, that the universe is not just a place where nature's forces operate by chance. Every event that has happened from the beginning of time has happened according to certain laws inherent in the universe. These laws are the expressions of a Consciousness. Everything that exists, from the electron to the largest star, is impregnated with Consciousness.

This fundamental Reality is so beyond our grasp, that sages and saints have called it by contradictory terms. Many have termed it "God"; but some have called it Law, Heaven, the Great Architect, Evolution. Each man, according to his temperament and his experience, must determine how he will regard this Consciousness which directs everything. Let us call it God.

The next great truth is that the nature of God resides in every man and woman. We are not these bodies which perish; they are only garments which we wear for a while and cast aside. We are immortal souls. The perfection of God dwells in us also, for we "live and move and have our being" in Him. But we are unconscious of our Divine Nature, till we awaken it.

It is to realize our true nature that we are born. Our birth is as

the entrance into a workshop or laboratory, where by work we slowly unfold our faculties. But it is not possible to realize the Divine Nature in us by the experiences of one life-time. So we reincarnate again and again. We enter into life, we are born, we grow, we act, we finish our work, and we return. Our return is death. After a rest in heaven, growing by realizing the joys we planned but did not achieve, we return to birth again, more purified, stronger, wiser, to work again, so as to become more expert in thought and feeling and action. This is Reincarnation.

As we live and act, sometimes we succeed, sometimes we fail. We do good and we do evil, guided by our altruism or our selfishness. When we do evil, we create discord in the universal harmony, and we must restore that harmony. The evil we did must be undone by new good; the good we did must be re-shaped to a more far-reaching good. This process of sowing and reaping is called Karma. It is the law of readjustment which a man puts into operation by every one of his thoughts, words and deeds.

Since all souls are divine, all souls are equal. There are young souls and old souls, but all are brothers. In spite of every difference—of birth, capacity, environment; of race, creed, sex, caste or colour; of goodness or wickedness—all men form an indivisible Brotherhood. All of us, high or low, ignorant or wise, make a chain, and the stronger grow by helping the weaker. Brotherhood is the law of growth for all men.

But this Brotherhood extends to all—animals, birds, fishes, even the

plants, mountains and seas. We grow by our unity with all things. The Divine Nature, which is latent in them as in us, helps our inherent Divinity to step forth in its beauty.

There are two eternal mysteries: the mystery of God and the mystery of Man. All that we postulate concerning God of goodness, holiness, truth and beauty, reside in man. Religion, Philosophy, Science, the Arts, Commerce, Industry, Philanthropy, all these are channels along which the Divine Nature descends to reveal its Beauty. And our human nature ascends to Divinity by growing in the virtues and capacities associated with these channels.

Theosophy means the Wisdom of God. It is a statement of the modes of action of the Divine Mind. All our questions are solved when once we understand "God's Plan which is Evolution." This understanding is the heritage of every soul. But he will possess it only as he learns to be a brother to all that lives, for "Loving action is the Divine Wisdom at work, and whoso acts lovingly will inevitably come to the Wisdom."

Note: This article may be obtained as a Gramophone Record.

BOOKS TO READ

- The Key to Theosophy*, H. P. Blavatsky.
- The Voice of the Silence*, H. P. Blavatsky.
- First Principles of Theosophy*, C. Jinarajadasa.
- Life! More Life!* C. Jinarajadasa.
- Practical Theosophy*, C. Jinarajadasa.
- Popular Lectures on Theosophy*, Annie Besant.
- The Ancient Wisdom*, Annie Besant.
- A Textbook of Theosophy*, C. W. Leadbeater.
- You*, G. S. Arundale.

THEOSOPHY IN POETRY¹

By JAMES H. COUSINS

THE Diamond Jubilee of The Theosophical Society brought forth a number of valuable surveys of various aspects of the Theosophical movement during the sixty years that have passed since the founding of The Society. But the field of art has not yet received attention. The Theosophical impulse and idea has found notable expression, in music, in the work of Scriabine (whose *Poem of Fire* is his response to the injunction to him of the painter Jean Delville that he should set *The Secret Doctrine* to music), Cyril Scott, Gustav Holst, Merikanto, Sibelius, Foulds, and others; in the paintings of Nicholas Roerich and Jean Delville; in the architecture of Claude Bragdon, and the sculpture of George Grey Barnard. These eminent artists have in varying degrees expressed the Ancient Wisdom with intuitive enthusiasm, conscious exaltation, or both. To them may be added most of the creative artists of India, whose work rises naturally out of the Vedic tradition that regards the details of the universe as codes of reality, and works of art as essays in interpretation.

Such a survey will, I trust, be undertaken. My task here is the limited one of indicating some of the material available for the study

¹ The substance of a lecture delivered during the Diamond Jubilee Convention of The Theosophical Society at Adyar in December 1935.

of Theosophy in poetry, and in one language only, English. Other students of poetry might well make similar studies in their various languages, and thus create a world anthology of poetical illumination and spiritual experience. I make here a further limitation to poetry in the literary sense; that is, to the finest aesthetical expression of individual discovery, ecstasy, illumination, and realization, as distinct from verses constructed to express some Theosophical teaching, like reincarnation.

The study of the spontaneous poetical expression of truths in affinity with Theosophical truth (or, for that matter, the study of the deliberate expression of accepted truth when such expression reaches the level of literature by virtue of felicity of language and figurative beauty, as does AE's poem on reincarnation beginning:

Dream faces bloom about your face
Like flowers upon one stem;
The heart of many a vanished race
Sighs as I look on them. . .)—

this study is not a merely interesting intellectual exercise in cultural cross-references. Such expressions have a very important bearing on the reality that lies behind both scientific, speculative, religious and occult responses to the life of the Universe. They may prove nothing, as the mathematician complained of Wagner's music, but they give weighty

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collateral ratification to the others by means of the poetical dogma of the imagination, which, because it is disinterested dogma, sets the mind free from the bondages of preconception and of intellectual or emotional vested interests. The important service of poetry to religion, for example, has been recognized by so eminent a churchman as Dean Inge in the frank statement: "Poetry, for those who can appreciate it, can interpret spiritual reality better than creed or dogma; its forms are less rigid and more transparent;" and he quotes the late Principal Shairp as saying: "Some form of song or musical language is the best possible adumbration of spiritual realities." Two constituents of both religion and poetry are here recognized: a pliable transparency through which significance may show itself with the minimum of distortion, and an exaltation of mood in affinity with exaltation of significance. Poetry should both mean and feel. We are here on the edge of the controversy as to whether poetry has any right to mean anything. But as we are concerned now with demonstration, and not with dialectic, I shall make what is a somewhat rigorous sacrifice for an Irish poet, and refrain from argument—for which act of virtue I am sure the Editor will permit me to say that I have dealt at length with the question of intelligence in poetry in my book, *A Study in Synthesis*.

I think that the Theosophical doctrine (note that I do not say, the doctrine of The Theosophical Society) of the unity of life and the community of its forms will

be generally regarded as the first principle of Theosophical truth and action. Certain expressions of that truth emerge out of one's memory of the masters of English poetry, and, being easily available, need not be transcribed in our necessarily limited space. Read the passage in Alexander Pope's "Essay on Man," beginning:

All are but parts of one stupendous whole,

and ending—

One truth is clear, whatever is, is Right;

then read William Wordsworth's "Tintern Abbey" from

For I have learned

to

And rolls through all things;

then Samuel Taylor Coleridge's "Religious Musings" from:

There is one mind, one omnipresent Mind

to

But 'tis God—

Diffused through all that doth make all one whole;

and you will see how three temperamentally different poets say the same things with different accents. But there is one poem which finely expresses the community of life—"Each and All" by Ralph Waldo Emerson—and as its author is more widely known as an essayist than as a poet, I shall quote its significant passages:

Little thinks in the field yon red-cloaked clown

Of thee from the hill-top looking down;

The heifer that lows in the upland farm,

Far-heard, lows not thine ear to charm;

The sexton, tolling his bell at noon,

Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon
Alpine height;
Nor knowest thou what argument
Thy life to thy neighbour's creed has
lent.

All are needed by each one;
Nothing is fair or good alone.
I thought the sparrow's note from
heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at
even;
He sings the song, but it cheers not
now,
For I did not bring home the river
and sky;—
He sang to my ear, they sang to my
eye."

Then I said, "I covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of
youth:"—

As I spoke, beneath my feet
The ground-pine curled its pretty
wreath,
Running over the club-moss burrs;

Emerson tells also of the fading
of sea-shells taken out of their
environment, and of the dimming
of human romance when life falls
from the spiritual level to the
merely earthly, when the relation-
ship is narrowed from each for
each and for all, to each for itself.
He makes to cast beauty away as
"unripe childhood's cheat" but he
is brought back to truth by the
sights and sounds of nature:

Over me soared the eternal sky,
Full of light and of deity;
Again I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole.

The essence of life is unity: the
process of life is rhythm: rhythm
in embodiments of consciousness
is periodicity, otherwise reincarna-
tion. Probably the poets have

been more called upon for expres-
sions of reincarnation than of any
other phase of Theosophical doc-
trine. There is one poem, however,
Shelley's "With a Guitar, to Jane,"
whose full content, in regard to
this doctrine, has not, as far as I
am aware, been fully realized.
The poem should be read in full.
I can only point out that, in addi-
tion to the human incarnations
referred to, in terms drawn from
Shakespeare,

(Ariel to Miranda:—Take
This slave of Music, for the sake
Of him who is the slave of thee . . .
. . . Your guardian spirit, Ariel, who
From life to life must still pursue
Your happiness;—for thus alone
Can Ariel ever find his own . . .)

Shelley also, as will have been
observed, expresses the idea of a
continuing guardian; and in the
second part of the poem he ex-
presses reincarnation in nature in
the dying of a tree to become a
work of art as the Guitar. His
great chant of reincarnation in
"Hellas" should be memorized
and pondered on:

Worlds on worlds are rolling ever
From creation to decay,
Like the bubbles on a river,
Sparkling, bursting, borne away.
But they are still immortal
Who, through birth's orient portal
And death's dark chasm hurrying to
and fro,
Clothe their unceasing flight
In the brief dust and light
Gathered around their chariots as
they go.
New shapes they still may weave,
New gods, new laws receive.
Bright or dim are they as the robes
they last
On Death's bare ribs had cast.

AE, an early member of The
Theosophical Society, like his

Celtic ancestors, took rebirth not
only as an article of faith but as a
reality of experience. He sings of
it in the poem mentioned above.
"Babylon" is a grandiose reminis-
cence, ending:

Oh light our life in Babylon, but
Babylon has taken wings,
While we are in the calm and proud
procession of eternal things.

John Masefield is not generally
thought of as a believer in rein-
carnation, but his poem entitled
"A Creed" seems to date such
belief in his past:

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth.
With sturdier limbs and brighter
brain
The old soul takes the roads again.

Such is my own belief and trust;
This hand, this hand that holds the
pen,
Has many a hundred times been dust
And turned, as dust, to dust again;
These eyes of mine have blinked and
shone
In Thebes, in Troy, in Babylon.

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

He refers to certain karmic re-
percussions of love, anger, mockery,
sorrow, moral cowardice; but
while he holds that all he gave
shall be repaid, he sees the karmic
give-and-take as incidental to the
process of spiritual ascension and
the transmutation of the material
aspect of the individual life.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,

So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold.

One of the most profound,
spontaneous and original expres-
sions of the periodicity of life, and
along one line, the feminine, is
that of the American poetess
Nathalia Crane, in "My Hus-
bands." I copy this remarkable
poem in full, as I know the poetess
would permit me to do.

I hear my husbands marching
The ages all adown,
The shepherd boys and princes,
From cavern unto crown.

I hear in soft recession
The names they give to me.
I hear them chant my titles
From all antiquity.

But never do I answer,
I might be overheard,
Lose love's revised illusions
By one untimely word.

I sit, a silent siren,
And count my cavaliers;
The men I wed in wisdom,
The boys who taught me tears.

To some I gave devotion;
To some I kinked the knee;
But there was one old wizard
Who put his spells on me.

He taught me like a master
That one rose makes a gown;
That looking up to heaven
Is merely looking down;

He marked for me the circle,
Made magic in my eyes;
He won me by revealing
The truth in all his lies.

So when I see that wizard
Among the marchers dim,
I make the full court curtesy
In fealty to him.

It will be noted that the poem
also indicates the finding of the
Master, and the attainment of para-
dox which, according to Laotze,

is the only way in which the deepest truths can be expressed. Note also the literary deftness of the lines—and then ponder the significance of the fact that the poetess of New York State wrote that poem when she was nine years old!

In two stanzas in "Adonais" beginning, "He is made one with Nature:" and ending—"into the heaven's light," Shelley marvelously sings the whole course of evolution through the kingdoms of nature from densest substance, through the development of forms, to spiritual illumination, and thus intuitively anticipates the Theosophical doctrine of the three life waves.

Emerson, in a passage in "Woodnotes," spoken by a pine-tree, gives a more detailed expression of the evolutionary process, and of the interplay of life and form.

All the forms are fugitive,
But the substances survive.
Ever fresh, the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds.
Once slept the world an egg of stone,
And pulse and sound and light was none;
And God said, "Throb!" and there was motion,
And the vast mass became vast ocean.
Onward and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave or flame, into new forms
Of gem and air, of plants and worms.
I that today am a pine,
Yesterday was a bundle of grass.
He is free and libertine,
Pouring of his power the wine
To every age, to every race;
Unto every race and age
He emptieth the beverage;

Unto each and unto all,
Maker and original . . .
As he giveth to all to drink,
Thus or thus they are and think.
With one drop sheds form and feature;
With the next a special nature;
The third adds heat's indulgent spark;
The fourth gives light which eats the dark;
Into the fifth himself he flings,
And conscious Law is King of Kings.

In another passage, this in "The Celestial Love," Emerson propounds the idea that the archetypes, which are the first formulations of the ultimate "one only form," are the origins of karmas.

Higher far, into the pure realm,
Over sun and star,
Over the flickering Daemon film,
Thou must mount for love;
Into vision where all form
In one only form dissolves . . .
. . . There Past, Present, Future shoot

Triple blossoms from one root;
Substances at base divided
In their summits are united;
There the holy essence rolls
One through separated souls;
And the sunny Aeon sleeps
Folding Nature in its deeps,
And every fair and every good,
Known in part, or known impure,
To men below,
In their archetypes endure . . .
. . . Pray for a beam
Out of that sphere
Thee to guide and to redeem.
Oh! what a load
Of care and toil,
By lying use bestowed,
From his shoulders falls who sees
The true astronomy,
The period of peace.
Counsel which the ages kept
Shall the well-born soul accept,
As the overhanging trees
Fill the lake with images,—
As garment draws the garment's hem,
Men their fortunes bring with them . . .

A complementary expression of the One Life in its masculine aspect is found in its feminine expression in "The House of the Titans" by AE, in a passage spoken by the World Mother in the Celtic form of Dana.

I am the tender voice calling away.
Whispering between the beatings of the heart,
And inaccessible in dewy eyes
I dwell, and all unloved on lovely lips.
Lingering between white breasts inviolate,
And fleeting ever from the passionate touch,
I shine afar till men may not divine
Whether it is the stars or the beloved
They follow with rapt spirit. And I weave
My spells at evening, folding with dim caress,
Aerial arms and twilight-dropping hair,
The lonely wanderer by wood or shore,
Till, filled with some vast tenderness, he yields,
Feeling in dreams for the dear mother heart
He knew ere he forsook the starry way,
And clings there pillowed far above the smoke
And the dim murmur from the duns¹ of men.
I can enchant the rocks and trees, and fill
The dumb brown lips of earth with mystery,
Make them reveal or hide the god; myself
Mother of all, but, without hands to heal,
Too vast and vague, they know me not; but yet,
I am the heartbreak over fallen things,
The sudden gentleness that stays the blow,
And I am in the kiss that foemen give

¹ Duns are homes.

Pausing in battle, and in the tears that fall
Over the vanquished foe. And in the highest
Among the Danaan gods I am the last
Council of pity in their hearts when they
Met justice from a thousand starry thrones.
My heart shall be in thine when thine forgives.

The conception of the unity of life and the community of its forms, which is the basis of the First Object of The Theosophical Society, passes over into the Second Object as the basis of the comparative study of all expressions of the Universal Life. Intellectual unitarianism as the true approach to all study, is expressed by Emerson in the following lines from "Problem"; certain of the lines also express the exalted passivity which is the source of inspiration of the highest achievements of the arts.

. . . Not from a vain or shallow thought
His awful Jove young Phidias brought;
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe:
The hand that rounded Peter's dome
And groined the aisles of Christian Rome
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew . . .
. . . Earth proudly wears the Parthenon
As the best gem upon her zone,
And morning opes with haste her lids
To gaze upon the Pyramids;
O'er England's abbeys bends the sky,

As on its friends, with kindred eye;
 For out of Thought's interior sphere
 These wonders rose to upper air . . .
 . . . These temples grew as grows the
 grass;
 Art might obey, but not surpass.
 The passive Master lent his hand
 To the vast soul that o'er him
 planned;
 And the same power that reared the
 shrine
 Bestrode the tribes that knelt within.
 Ever the fiery Pentecost
 Girds with one flame the countless
 host,
 Trances the heart through chanting
 choirs,
 And through the priest the mind
 inspires.
 The word unto the prophet spoken
 Was writ on tables yet unbroken;
 The word by seers or sibyls told,
 In groves of oak, or fanes of gold,
 Still floats upon the morning wind,
 Still whispers to the willing mind.
 One accent of the Holy Ghost
 The heedless world hath never lost . . .

However we may express these
 Theosophical truths in terms of
 the objective accumulations of
 human history, we must never lose
 sight of the other truth, that
 humanity's particular response to
 and formulation of what he regards
 as truth is ultimately subjective.
 Robert Browning voices this in
 "Paracelsus," together with the
 related truths that error is caused
 by carnal deflections, that the ac-
 quisition of knowledge is not by ac-
 cretion but by unveiling, and that
 the unveiling can only be properly
 effected in conditions making for
 happiness. As these latter truths
 are the cardinal principles of true
 Theosophical education, I set
 them out in italics.

Truth is within ourselves; it takes
 no rise
 From outward things, whate'er you
 may believe.

There is an inmost centre in us all
 Where truth abides in fulness; and
 around,
 Wall upon wall, the gross flesh hems
 it in,
*This perfect, clear perception—
 which is truth.*
*A baffling and perverting carnal
 mesh*
*Binds it, and makes all error; and,
 to know*
*Rather consists in opening out a
 way*
*Whence the imprisoned splendour
 may escape,*
*Than in effecting entry for a light
 Supposed to be without.*
 I knew, I felt, (perception unexpress-
 ed,
 Uncomprehended by our narrow
 thought,
 But somehow felt and known in
 every shift
 And change in the spirit—nay, in
 every pore
 Of the body, even) what God is,
 what we are,
 What life is—how *God tastes an
 infinite joy*
*In infinite ways—one everlasting
 bliss,*
*From whom all being emanates, all
 power*
*Proceeds; in whom is life forever
 more,*
 Yet whom existence in its lowest
 form
 Includes; *where dwells enjoyment,
 there is He,*
 With still a flying point of bliss
 remote,
 A happiness in store afar, a sphere
 Of distant glory in full view; thus
 climbs
 Pleasure its heights forever and for-
 ever.

But we must give the words,
 "pleasure, enjoyment, bliss," their
 highest spiritual, not their common
 hedonic, connotations.

The object of the Theosophical
 life and of the Third Object of The
 Theosophical Society is the ulti-
 mately victorious assertion of the

authority of the spiritual will
 over its material and semi-material
 instruments both in the individual
 and in the group. Shelley sings of
 this attainment of Masterhood
 in the song by the Spirit of Earth
 in "Prometheus Unbound."

Man, oh, not men! a chain of linked
 thought,
 Of love and might to be divided not,
 Compelling the elements with adaman-
 tine stress;
 As the sun rules, even with a tyrant's
 gaze,
 The unquiet republic of the maze
 Of planets struggling fierce towards
 heaven's free wilderness.

Man, one harmonious soul of many
 a soul,
 Whose nature is its own divine
 control,
 Where all things flow to all as rivers
 to the sea.
 Familiar acts are beautiful through
 love;
 Labour and pain and grief in life's
 green grove
 Sport like tame beasts, none knew how
 gentle they could be!

His will, with all mean passions, bad
 delights,
 And selfish cares, its trembling
 satellites,
 A spirit ill to guide, but mighty to
 obey,
 Is as a tempest-winged ship whose
 helm
 Love rules, through waves which dare
 not overwhelm,
 Forcing life's wildest shores to own its
 sovereign sway.

All things confess his strength.
 Through the cold mass
 Of marble and of colour his dreams
 pass;
 Bright threads whence mothers weave
 the robes their children wear.
 Language is a perpetual Orphic song
 Which rules with Daedal harmony a
 throng
 Of thoughts and forms, which else
 senseless and shapeless were.

The lightning is his slave. Heaven's
 utmost deep
 Gives up her stars, and like a flock
 of sheep
 They pass before his eyes, are num-
 bered, and roll on!
 The tempest is his steed, he strides
 the air;
 And the abyss shouts from her depth
 laid bare,
 Heaven, hast thou secrets? Man unveils
 me; I have none.

AE, in certain lines in one of
 his latest poems, "Time Spirits"
 in his great little volume, "The
 House of the Titans," indicates
 the inadequacy of a merely "real-
 istic" poetry, and declares that,
 once the Master is known, all points
 of view and all expression thereof
 assume larger significance:

I do not chide them that they fly the
 wood,
 Hill, river, lake, remote and endless
 shore,
 Nor pluck jewels of words out of the
 light,
 But seek their song under those cliffs
 of stone
 And stone-grey air that reels dizzy
 with mist.
 They think if they but watch their
 world they will
 Be master of it, their speech recall
 today
 Unto tomorrow. They do not know
 that time
 Forgets its hours, its days, its years
 and all
 But that which has some touch of the
 timeless on it . . .
 I have no blame that they
 Forget the aristocracy of speech, and
 use
 Slang of the town, and have no age
 in their thought,
 And think as children might do if
 their world
 Were newly born, and god or sage
 had never
 Dropt star or lantern into our
 abyss . . .

They might look upon transience all day long,
 Yet be in company of the gods, could they
 But know the Master of the Ceremony,
 Cry with Aratus, "Full of Zeus the city;
 Full of Zeus the harbour; and full of Zeus
 Are all the ways of men," the vision that makes
 All lights be torches in the mystery,
 All speech be part of the soliloquy,
 Or endless canticle, all holy, sung
 By Him who is poet both of heaven and earth.

Such vision of the Master not only indicates the qualifying capacity of seeing Light in all lights, even in darkness, and of hearing the divine Voice through life's dissonances; it indicates also the realization and practice of the truth that all embodiments of the One Life are working out One Will, however opposed their operation in time and space may seem to be. Long ago I discovered this Theosophical truth, and put my experience into the following poem, entitled "Will":

I drew my sword against the sky,
 And dared the power of God most high.

A sudden palsy loosed my grip,
 And froze defiance on my lip.

My stricken weapon fell to rust;
 My lordship bent its knee in dust.

I raised my forehead to the sky,
 And craved the grace of God most high.

From unseen lips there came the word:
 "Leave thou the dust; take thou thy sword:

The Whole in all its parts fulfils
 One purpose through the warring wills:

The strength that slew thee is thine own;
 Thyself thyself hast overthrown."

A sword goes forth on land and sea—
 Who dares the power of God and me?

When I wrote the foregoing lines my imagination was full of the symbolism of the Irish mythos, through which flashes the sword of Manannan, the spiritual will wielded by the higher mind. The realization of my young manhood, that the true function of the individual will is neither rebellion nor supplication, but co-ordination with the Universal Will, of which it is an integral part, has remained with me as a steadying influence among the fluctuating tendencies of a super-sensitive temperament and physique.

James Stephens gives the apparent clash of wills its cosmic interpretation and reconciliation in his short poem, "The Fulness of Time," in which, in a stroke of dazzling spiritual drama, he sets Satan side by side with Christ as fellow-workers in the fulfilment of the Cosmic Will. In the first stanza he sees Satan haggard and lonely, resting after his millennial labours:

And to him from out the sun
 Came his father and his friend
 Saying, now the work is done
 Enmity is at an end:
 And he guided Satan to
 Paradises that he knew.

Gabriel without a frown,
 Uriel without a spear,
 Raphael came singing down,
 Welcoming their ancient peer,
 And they seated him beside
 One who had been crucified.

'KARMA AND CAUSATION: THEIR IDENTITY

By D. JEFFREY WILLIAMS

IN some respects, the desire to restate old truths is to be welcomed and applauded, and it was with much interest that one read in the November Diamond Jubilee number of THE THEOSOPHIST Mr. A. J. Hamerster's article on "The Causal and the Karmic Worlds Contrasted." There is much to be said for a revision of terms and the clarification of our language, whenever necessary.

So far, so good. It is when we wish to make something other than this, something more than this, that some of us may fail to follow the path of our revisionists. When, for example, Mr. Hamerster says, in dealing with definitions of the law of karma as cause and effect given by H. P. Blavatsky, Annie Besant, C. W. Leadbeater, and C. Jinarajadasa, that these were put forward by them by way of illustration only, "and in no way as an 'identification'," of causation and karma, one asks if there is not another point of view?

Shall we take Dr. Besant's views as a specific case? In Dr. Besant's *A Study in Karma* will be found certain explicit statements such as the following:

"Karma is natural law in the full sense of the term; it is Universal Causation, the Law of Cause and Effect. It may be said to underlie all special laws, all

causes and all effects. It is natural law in all its aspects and in all its subdivisions; it is not a special law, but a universal condition, the one law whereon all other laws depend, of which all other laws are partial expressions.¹

"The inter-relation between beings, in or out of manifestation, is the eternal karma. As Being never ceases, so karma never ceases, but always is. When part of that which is simultaneous in the All becomes manifested as a Universe, the eternal inter-relation becomes successive, and is seen as cause and effect. . . . In the One Being, everything is related to everything else, and in the phenomenal, the manifested universe, these links and relations are drawn out into successive happenings, causally connected in the order of their succession in time, *i.e.*, in appearance."²

A little later on in the same chapter is the statement:

"Wherever there is inter-relation in the Eternal which demands succession for its manifestation in time, *there* is causation."

Dr. Besant, however, makes clear the difference between succession and causation, making passing references to the extreme views of some followers of Huxley who saw only succession, but no

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

causation, in the world of nature. Here is a relevant passage:

"Succession alone, however, does not necessarily imply causation; we do not regard day as the cause of night, nor night as the cause of day, because they invariably succeed each other. To assert causation we need more than invariable succession; we need that the reason shall see that which the senses are unable to discern, *i.e.*, a relation between the two things which brings about the appearance of the second when the first appears.

"The succession of day and night is not caused by either; both are caused by the relation of the earth to the sun; that relation is a true cause, recognized as such by the reason, and as long as the relation exists unchanged day and night will be its effect. . . . The links between phenomena that are never broken, and that are recognized by the reason as an active relation, (that is) bringing into manifestation the second phenomenon whenever the first is manifest, we call causation. They are the shadows of inter-relations existing in the Eternal, outside space and time, and they extend over the life of a universe, wherever the conditions exist for their manifestation."

Again, the following statement seems conclusive:

"The whole universe is included within the ideas of succession and causation. . . . The inviolability of Law does not bind—it frees. It makes Science possible, and rationalizes human effort. In a lawless universe, effort would be futile, reason would be useless.

In a lawless universe, we should not dare to move, not knowing what any action might bring about. We move safely, surely, because of the inviolability of Law."

It is apparently certain that in Dr. Besant's mind the Law of Karma is identical with the law of causation in every realm of Nature, and is not to be considered apart from it.

As to the so-called "law of indeterminism"—*so-called* is used here because a law so described seems a contradiction in terms—is not this based upon what is known (or not known) of the behaviour of electrons? Is it quite accurate to say that the law of causation is no longer "being recognized by modern science?" Max Planck and Einstein, both outstanding representatives of science, are themselves quoted by Mr. Hamerster against the alleged "dethronement" of the law of causation. If there is any such dethronement among modern scientists it is confined to men like Sir James Jeans and Sir Arthur Eddington. Bertrand Russell—as well as Max Planck and Einstein—can speak with as much authority as Jeans and Eddington where modern science is concerned, and Bertrand Russell in a fairly recent book, called *The Scientific Outlook* has some rather pungent things to say about the enthronement of the case for "freewill" upon the supposed dethronement of the law of causation in Nature. The following passages seem like a breath of pure fresh air:

"The eighteenth and nineteenth centuries had a philosophy of

natural law based upon Newton. The law was supposed to imply a Lawgiver, though as time went on this inference was less emphasized, but in any case the universe was orderly and predictable. By learning nature's laws we could hope to manipulate nature, and thus science became a source of power. This is still the outlook of most practical men, but it is no longer the outlook of some among the men of science. The world, according to them, is a more higgledy-piggledy and haphazard affair than it was thought to be."

"One of the most remarkable developments in religious apologetics in recent times is the attempt to rescue freewill in man by means of ignorance as to the behaviour of atoms. . . . It is not yet known with any certainty whether there are laws governing the behaviour of single atoms in all respects, or whether the behaviour is in part random. . . . In the atom there are various possible states which do not merge continuously into each other, but are separated by small finite gaps. An atom may hop from one of these states to another, and there are various different hops that it may make. At present no laws are known to decide which of the possible hops will take place on any given occasion, and it is suggested that the atom is not subject to laws at all in this respect, but has what might be called, by analogy, 'free will'."

"It is false to say that the behaviour of the atom is known to be capricious, and it is also false to say the behaviour of the atom

is known not to be capricious. Science has quite recently discovered that the atom is not subject to the laws of the older physics, and some physicists have somewhat rashly jumped to the conclusion that the atom is not subject to laws at all. . . . Eddington's view . . . is at the mercy of the experimental physicists, who may at any moment discover laws regulating the behaviour of individual atoms. It is very rash to erect a theological superstructure upon a piece of ignorance which may be only momentary."

"Those who desire caprice in the physical world seem to me to have failed to realize what this would involve. All inference in regard to the course of nature is causal, and if nature is not subject to causal laws such inference must fail. We cannot, in that case, know anything outside of our personal experience; indeed, strictly speaking, we can only know our experience in the present moment, since all memory depends upon causal laws. . . . The principle of causality may be true or may be false, but the person who finds the hypothesis of its falsity cheering is failing to realize the implications of his own theory. He usually retains unchallenged all those causal laws which he finds convenient, as for example, that his food will nourish him and that his bank will honour his cheques so long as his account is in funds, while rejecting all those he finds inconvenient. This, however, is altogether too naive a procedure.

"There is, in fact, no good reason whatever for supposing that the behaviour of atoms is not

subject to law. It is only quite recently that experimental methods have been able to throw any light on the behaviour of individual atoms, and it is no wonder if the laws of this behaviour have not yet been discovered."⁸

As far as the world of Nature is concerned, both Dr. Besant and Bertrand Russell appear to have ideas in common, and both are definite in regard to the causal character of the physical world. No one knew better than Dr. Besant that the working of law, the operation of law, appears to be different in different realms. If we may surmise that our modern physicists are penetrating into the astral "beyond" within the atom, then the laws of ordinary physical-plane physics cannot apply, but this is no ground for supposing that there is no law governing the behaviour of matter beyond the purely physical boundary. A quotation from Dr. Besant again at this point might help us:

"Scientists find themselves compelled to speak with greater and greater caution as they travel beyond the limit of actual observation. Causes and effects which are continuous within the area of our observation may not exist in other regions, or workings which are here observed as invariable may be interrupted by the irruption of some cause outside the 'known' of our time, though probably not outside the knowable. . . . Within a given area only can we speak with certainty of a 'law of Nature'."⁹

Is it not significant that men of science of the standing and repute of Lord Rutherford, Max Planck, Einstein, Bertrand Russell, and

others, hold views as to the law of causation in Nature that are the opposite of those held by Eddington and Jeans? To the former there is no such thing as "dethronement" of the law of cause and effect in the physical world. In the foregoing quotations from Bertrand Russell we have seen the slender grounds upon which the supposition of this "dethronement" is based.

Is it not recognized that human beings have the power to upset the balances of Nature, infringe law, as we put it, in a way not possible in the case of beings belonging to either the sub-human or the super-human kingdoms? In the light of Theosophical teachings, is it not true to say that the power to infringe law, or in other words, to make karma, in any real sense, belongs only to members of the human kingdom? The Druidic philosophers recognized, for instance, that in man we see the power of choice for the first time, a power obtained in virtue of the alliance of a higher spiritual "potential" to lower and "material" forces in his own nature. The power of choice arises because man has become potentially a master of his own fate. He may not be able to choose to be other than he is, but he can choose to be better, greater, nobler, than he is at any stage in his evolution.

(One is ignoring, for the moment, those animals on the point of, or which have actually reached, individualization, and also those members of the super-human kingdom who may not have completely freed themselves from the bonds of Karma.)

We have, as human beings, linked our inner nature with a power that is "transcendent," and in virtue of this higher potential we are able to act as a result of choice within certain limits. Existence in the sub-human kingdoms has been compared by Dr. Besant with the embryonic stage of the growth of the physical body in the mother's womb. Terms like freedom and bondage, freewill and determinism, are almost meaningless when applied to that stage. Minerals, plants and animals obey the law perfectly, but they obey unconsciously; members of the super-human kingdom are such in virtue of the fact that they have renounced the right and given up the power to be anything but a perfect embodiment of the law. Our consideration of karma, therefore, is, in a special sense, but only in a special sense, confined to the human kingdom.

Law is everywhere, cause and effect operate in every realm of Nature; but the power to go counter to law or to choose to co-operate with law, is apparently limited to the kingdom of humanity. This brings another factor apparently into the process of evolution for a time, and some of our Theosophical thinkers have used various analogies to describe this abrupt change in the evolutionary story. It has been called a sort of loop-line, at the end of which we once more, as humans, join the main line of

evolution. It might even be thought of as a stage when evolution is "off the rails" for a time. It is, however, a necessary stage, and one which sees the junction of Spirit and Matter, as well as the eventual conquest of Matter and its subservience to the ends of Spirit.

Throughout the universe there is only One Law. There may be many manifestations of the One Law, and many special fields in which it may operate. Human beings are able to understand its operation to some extent, and are able to "manipulate" law for many purposes, including scientific achievement in an outer sense, or spiritual achievement in an inner sense.

"Cycles ferried my cradle," asserted Walt Whitman, and in a cosmic, universal, as well as in a purely human sense, that seems to be true. Those cycles and that cradle in which we have been and are carried, nurtured and nursed, are manifestations of Law, eternally beneficent, eternally burdened with the promise of one great divine event from one universe to another.

REFERENCES

- ¹ *A Study in Karma*, Annie Besant, pp. 11-12.
- ² *Op. cit.*, pp. 13-14.
- ³ *Op. cit.*, pp. 21, 22, 23.
- ⁴ *Op. cit.*, pp. 23-31.
- ⁵ *The Scientific Outlook*, Bertrand Russell, pp. 97-98.
- ⁶ *Op. cit.*, p. 107.
- ⁷ *Op. cit.*, pp. 110-111.
- ⁸ *Op. cit.*, pp. 111-112.
- ⁹ *A Study in Karma*, pp. 23-26.

EARLY THEOSOPHY

"The Complete Works of H. P. Blavatsky." Edited by A. Trevor Barker. Vol. III, 1881-1882. London, Rider and Co. 1935. Pp. 345. Price 15 sh.

TO those who are not content to receive Theosophy from others as a ready-made and therefore lifeless article, but who want to feel it living in their hands, to know it growing in their minds, and to realize it spreading in the world, like a banyan tree, adding to its trunks with every fleeting year—to such as these, publications like H. P. Blavatsky's collected works provide a rare intellectual delight, showing as they do when and where and how the seed of Theosophy first struck its tender yet powerful roots into the soil of the past, and sprouted, grew and spread through all the years to come. The living only has a history, and among the living, man only has the prerogative of knowing that history himself, if he but cares to exercise his retrospective faculty, and by so doing prove himself a rational being. But rationality is primarily ideal, and only secondarily formal. If history is of the living only, then its tale is the story of evolution, and its primary interest the evolution of ideas, before the evolution of forms. And it is this evolution of ideas, in the Theosophical field, which is again so strikingly illustrated in H. P. Blavatsky's complete works, not only when

this "early" Theosophy is compared with our "later" Theosophy, but also when it is taken in itself, when each successive volume is compared with its predecessors.

From this standpoint, the third volume now under consideration is especially interesting, for example because of the first appearance in it of the complete systematical enumeration of the seven principles in man, as compared with the general and somewhat vague allusions to it that had gone before. As such—namely containing the very first complete outline of this important tenet of Theosophy, which through all the years maintained itself as the basic scheme for all subsequent tabulations of the septenary constitution of man—the series of articles under the general title of "Fragments of Occult Truth," the first three of which are here reprinted (pp. 98-142), belong to the most valuable parts of this third volume. I therefore esteem it a most happy thought of the Editor that he has also found space in the same volume for a reprint *in extenso* of Subba Row's invaluable comment on the first of these "Fragments," under the title of "The Aryan-Arhat Esoteric Tenets on the

Sevenfold Principles in Man" (pp. 213-230).

I have only a few remarks to make. First that, just as was done for the article "Karma" (another comment on the first "Fragment"), so also in regard to Subba Row's contribution, the chronological order of publication might have been put aside, and the comment published immediately after "Fragment I," to the elucidation of which it is exclusively dedicated. The second remark is that the "Fragments" are *not* the work of H. P. Blavatsky, and should therefore, with an explanatory note from the Editor, as in the case of Subba Row's article, have been printed in smaller type, with the exception of the footnote on p. 102. In the original this note bears the signature "ED. THEOS." Why was this left out in the reprint? In two words it tells the story of the different authorship of article and note. Indeed the first three "Fragments," republished in the volume under review, are decidedly of Hume's penmanship. The first "Fragment" is positively said by H. P. B., in a letter to M. Fauvety in Paris, to be the work of A. O. Hume, and the third "Fragment" is also alluded to by the Master K. H. as from the pen of the same author (compare *The Mahatma Letters*, p. 174, with *H. P. B.'s Complete Works*, Vol. III, p. 131; and see also *The Letters of H. P. B.*, pp. 8-9, 41) As to the remaining five "Fragments," these are A. P. Sinnett's Work. But all the "Fragments" have, of course, the Masters' letters, and H. P. Blavatsky's and Subba Row's,

partly incomplete and partly reluctant oral teachings, as their sources of information (cf. *The Mahatma Letters*, p. 348). The necessary rectifications may be made in the next volume of the *Complete Works*, in which the remaining five "Fragments," as well as H. P. B.'s French letter above referred to, will probably find a place.

Another omission which might be redeemed in the next volume is the co-operation of the "Adyar Archives" in the compilation of the material for publication. I received letters from the Editors in U.S.A. (California), asking for that co-operation and promising its acknowledgment in the published works. And in willing compliance with the request, I have had copies made of the cuttings in H.P.B.'s "Scrapbooks," and forwarded them. In the case of this third volume I would ask the Editor why the articles on page 204 and 206, for example, have not been thus "duly credited" to the Adyar Archives and H.P.B.'s Scrapbooks? If they have been obtained from other sources, then why make us here send owls to Athens?

I further note the following mistakes, leaving out minor misprints. On page 16, line 18 from the top, instead of "itself" read "himself." On page 105, lines 13-14 from the top, instead of "the two other principles that remain of the perispit," the original, before the later correction, had the apparently faulty reading "the three other principles that constitute the perispit." On page 138, line 19 from the top, instead of "decades" read "duads," this being also a mistake of the original. On page

205, last line, instead of 247, read 245. The French original of General Fadeeff's certificate, mentioned on these pages, is found in H.P.B.'s *Scrapbook*, Vol. XI, p. 146. On page 217, lines 19 and 22 from the top, instead of $2^n=1$, and $2^3=1=8=1=7$, read 2^n-1 , and $2^3-1=8-1=7$. On page 218, line 8 from the bottom, instead of the suggested reading "the nature [make-up] of these combinations," I think the right reading is: "the nature of these [mechanical or chemical] combinations." On page 264, line 19 from the top, instead of "St. German," read "St. Germain."

If I end in faultfinding, that is only seemingly. The true end of

these remarks is the improvement of the volume under review. I need hardly stress the value of this publication of H. P. B.'s collected works. Whoever wishes to lay claim to the epithet of being "well-informed" in Theosophy, cannot do without a close study of these volumes, but even they who do not aspire to any such high-sounding title of proficiency, cannot leave unexplored H. P. Blavatsky's smaller writings—which are, as it were, the rough stones from which she built the stupendous cathedrals of her greater works—without great loss to his understanding of the latter's structure, their grandeur, and their magic.

A. J. H.

H. P. BLAVATSKY AND THE SECRET DOCTRINE

Since various irresponsible people are hurling accusations against Dr. Besant that Vol. III of *The Secret Doctrine* does not consist of the writings of H. P. Blavatsky, it is as well to put an end to this fantasy. There were two people who were intimately connected with H.P.B. in helping her with *The Secret Doctrine*. These were Mr. Bertram Keightley and his nephew, the late Dr. Archibald Keightley. Mr. B. Keightley has narrated in his *Reminiscences of H.P.B.*, published in 1931, what really happened. Regarding the material of the Third Volume, he says that after the material had been selected for the First and Second Volumes, "there still remained a certain amount of matter over; mostly unfinished fragments or 'Appendices' or bits about symbolism,

which could find no suitable place in the selected matter, or—more frequently—were not in a condition or state for publication. Of course we asked H.P.B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that 'some day' she would make a Third Volume out of it. But this she never did, and after H.P.B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed—without complete and extensive revision and rewriting—as part of Vol. III in the revised edition." (pp. 13-15.)

I should like to mention further that Vol. III contains some of the original material of H.P. Blavatsky which she did not incorporate in

either Vol. I or II. I mean by original material that five sub-sections were written by her and are in the original draft of Vol. I of *The Secret Doctrine*, which exists in manuscript form here at Adyar. It was this manuscript which she sent to Mr. T. Subba Row, whom she regarded as her co-disciple, and who was announced by her in the original announcement as assisting her. Fortunately for us, Mr. Subba Row severely criticized the lack of method and order in the manuscript. This was naturally a blow to H.P.B., but it forced her to recommence her work. Part of this original draft of Vol. I was published in THE THEOSOPHIST in October 1932 and subsequent issues.

I publish for the information of all interested the titles of the parts

in the original Draft which appear in Vol. III of *The Secret Doctrine*:

(O. D. = Original Draft;
S. D. = *The Secret Doctrine*)

- O. D. Section IV. Sub-Sec. I.
Who was the Adept of Tyana?
S. D. Vol. III, p. 129.
- O. D. Section V. Sub-Sec. II.
What the Occultists and
Kabalists have to say. = S. D.
Vol. III, p. 211.
- O. D. Section V. Sub-Sec. III.
Re Souls of the Stars. Uni-
versal Heliolatry. = S. D. Vol.
III, p. 332.
- O. D. Section V. Sub-Sec. IV.
The Mystery Sun of Initia-
tion. = S. D. Vol. III, p. 277.
- O. D. Section V. Sub-Sec. V.
The Trial of the Sun Initiate.
= S. D. Vol. III, p. 270.

C. JINARAJADASA

"For me, as for anyone else, the phenomenal birth of our Society, on my initiative, its daily and hourly growth, its indestructibility in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that The Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor; but a great power rests with it."—Written by H. P. BLAVATSKY in 1886 to her sister Mme. Jelihovsky.

BUDDHA AND HIS MESSAGE¹

By C. JINARĀJADĀSA

AMONG all the great personalities who stand out as revealing the genius of Asia, Buddha is the foremost. The spirit of Asia, when Asia is at her noblest, is the spirit of Buddha. Above all other teachers of India, above Confucius and Lao-Tse of China, this great Teacher of India dominates Asia. The peoples of Asia, from the Tartars of Russia and Turkestan in the West to the Chinese and Japanese peoples in the far East, from the Mongolians in the North to the Annamites, Siamese, Cambodians, Burmans and Sinhalese in the South, all alike reverence him as their guide and teacher. Tens of thousands of temples have been built in his honour, to express the gratitude which millions feel to this Teacher whose spirit of compassion and tenderness has modified the harshnesses in human nature and taught men to tread the way of peace.

For two thousand five hundred years, Asia has grown under the peace-making and refining influences of Buddhism. And now, that same influence is being felt in Europe also. There are Buddhist Societies in France, England and Germany; several magazines, dedicated to Buddhism in European languages, show that the interest in Buddha's

teachings is steadily growing. Why has Asia come under the sway of the Buddha's teachings, and why are thousands in Europe and America today moulding their lives as if they were born in Buddhist lands and not Christian?

Not one writer but a thousand are needed to explain the significance of the Buddha's message. I can narrate only one aspect of his great work. To me, the most significant fact in his teachings is that he appeals to man, and not to God. Let me explain what I mean.

Buddha's Teaching

We know that Christianity, Hinduism, Islam, Zoroastrianism, Judaism, base their teachings on the idea of God. These religions say that till a man believes in God, he cannot begin to live a truly righteous or useful life. We know that millions in these religions do live lives of charity, purity and holiness, because they worship their God and obey His commandments. But the strange fact is that lives of charity, purity and holiness are also lived by thousands who follow Buddha who never asked men to worship any God as the first step towards their salvation. Buddha taught men to rely upon themselves in order to achieve their own salvation, and not to look to any external saviour. He never assumes the role of a saviour; he

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never says: "Believe in me; give me your trust; and I will free you from your sins and save you." On the contrary, Buddha proclaims that he is not a saviour but a teacher, that he is not one who carries you on his shoulder over the obstacles in your path to salvation, but rather one who has trod that path in advance of you and so can show you your way.

Summed up in "Dharma"

All the teachings of Buddha can be summed up in one word: *Dharma*. Dharma is the Sanskrit form; in the language of Pāli which Buddha spoke, it is softened to Dhamma. But Dharma, the Sanskrit form, is better known. What is Dharma on which all Buddhist teachings are based?

Let me first tell you what Dharma means in Hinduism. Buddha was born a Hindu; all his disciples were Hindus. He spoke to Hindu audiences. He used words and phrases of Hinduism. Yet he did not teach Hinduism, for he revealed new meanings in the old Hindu ideas. Now, all Hinduism is based on Dharma. In Hinduism, Dharma means Duty. It is the duty which is imposed on you by the will of God. It is God, says Hinduism, who weighs your good and evil, and sends you to be born in this or that race or religion, and as a man or as a woman. This is your Karma, the result of your good or evil in a previous life, which God gives you as your reward or punishment when you are born again. When you are born according to your Karma, God imposes upon you your Dharma or duty. If

you are born in the Brahmin or priestly class, your Dharma or duty is to teach and to perform ceremonies of worship; if you are born into the fighter's caste, as a Kshatriya, your duty is to fight for your King and to protect the people. If you are born a Vaishya, in the merchant caste, your Dharma is to engage in trade, and to spend much in charity. If you are a Sudra, in the servants' class, your duty is to be the servant of the other three castes and loyally do the work for which you are paid. Each man and woman, says Hinduism, has certain Dharmas or duties, allocated to him or her by God.

Dharma is Law

Now, when Buddha made Dharma the central theme of all his teachings, he never said that Dharma was the will of God. He never mentioned God. On the contrary, he proclaimed that Dharma exists in a man's own heart and mind. Dharma is law, said Hinduism, the law of God. Dharma is law, said Buddha, the law which is at the heart of a man's conscience. Buddha appeals to man to be noble, to be pure, to be charitable, to be tender, not in order to please any God, but in order to be true to the highest in him, in order to be at peace with himself.

As Buddha proclaimed Dharma, this inner principle of goodness and holiness, which resides in a man's inmost self, he proclaimed that Dharma exists in the universe also. All the universe is an embodiment or revelation of Dharma. The laws of nature which modern

¹ The English version of a French lecture delivered to a Buddhist audience, at the Leader Lodge, Saigon, Cochin-China.

science has discovered are revelations of Dharma. If the sun rises and sets, it is because of Dharma; for Dharma is that law inherent in the universe which makes matter act in the ways studied in physics, chemistry, zoology, botany and astronomy. Dharma is inherent in the universe, just as Dharma is inherent in the heart and mind of man. Dharma is the principle of righteousness, the basis of the highest morality. If a man will live by Dharma, he will escape misery and come to salvation.

A Religion of Conduct

How shall a man discover Dharma, which will lead him to salvation? Is it by accepting Buddha as a saviour; is it by praying to him, or worshipping him at his temples? This is not the way. On this, we have very clear teachings from Buddha himself. Buddha never puts himself forward as a mediator between you and your final salvation. He cannot help you, unless you help yourself. He can tell you what to do, because he has done it himself, and so knows the way; but unless you yourself act, Buddha cannot take you to your goal. Though you may "take refuge in Buddha," as is the Buddhist phrase, in the simple ceremony of pledging yourself to live a righteous life, it must not be with any blind belief that he can save you. He can point out the way; he can tell you of its difficulties and of the beauties which you will find as you tread the way; but he cannot tread it for you. You must tread the way yourself.

It is not by any kind of prayer, by any ceremonies in temples, or

by any appeal to invisible agencies like Devas, that a man will discover Dharma. He will discover it only in one way—by developing his own character. I do not mean by developing his character the practice of Yoga or magic to acquire occult powers. The development which is necessary is a control of the mind and a purification of the emotions. Until a man stills the storm in his heart, until he radiates from him the spirit of goodwill to all, he will not find the first step of the way to salvation.

Buddhism is essentially a religion of conduct. It is by the life which a man lives that he determines for himself whether he is proceeding on the right road or the wrong. It is therefore necessary that a man should first understand himself; for how shall he proceed rightly until he knows what is his baggage, his equipment of good and bad thoughts, or good and bad feelings? Like as a traveller up a difficult mountain path must rearrange his baggage, and discard much that will be merely a hindrance as he climbs to the higher levels where the air is rare, so must the traveller on the road to salvation examine his character and decide what he must discard from it. He must understand himself, so as to be prepared for the obstacles on his path. What are these obstacles?

Blinded by Desire

They are certain evil elements in our own character. Buddha says that three great currents of force are sweeping each one of us on the road to misery, just as the swift current of a river will carry with it all the helpless logs which

have fallen into it. Of these three currents, the first is Rāga or desire. Rāga means desire in all forms. The sensuality of the body, whether coarse like that of a mere animal, or more refined in ways that our social conventions permit, this sensuality is Rāga. It makes us selfish, so that we think only of our own need for gratification; and it makes us unscrupulous, if not cruel to others. And this Rāga when once gratified is never satisfied; it clamours for further gratification. It carries us on like helpless logs on a stream. What happens to us when desire sways us is well described in a Japanese proverb, referring to drunkenness. No man who begins drinking a little wine or a little arrack or whiskey dreams of becoming a drunkard; he would be horrified if he saw that that was to be his future. Nevertheless it is true, as says the Japanese proverb:

First the man takes a drink;
Then the drink takes a drink;
Then the drink takes the
man.

There are forms of Rāga that are not the lusts of the body, but the more refined lusts of the emotions. We want to be praised, and are hurt if we are not properly appreciated. Or we are jealous, if someone whose admiration we desire gives that admiration to another and no longer to us. All this is Rāga or desire. This Rāga is like a thick mist such as we meet when climbing mountains. Then we cannot see which way the path goes. Sometimes at sea, when ships enter a territory of fog, and nobody can see what lies ahead, two ships will collide, and

perhaps both sink. When men are blinded by desire, they are carried away by a powerful current, and they do not realize whither they are going. If many are blinded by desire, and they desire the same things, there is jealousy and rivalry. As they act to satisfy their desires, they hurt each other. This is our life of competition, our social life of wanting pleasures, amusements, wealth and rank; each thinks only for himself. The end of it is suffering.

The Fog of Anger

Rāga or desire is one current which carries us along to misery. But there is a second current which equally leads us to misery. It is called Dosa. The word means ill-will or hatred. It is that instinct in us which resents any action of another which challenges our right to what we desire. Our natural instinct is to dominate over others; we want them to obey our will. We want our servants to obey us instantly; we want our children to be obedient to us, that is to say, to suppress their wills in order to carry out ours. In all sorts of ways, we feel sure of our individuality, of our uniqueness as egos, only when no one opposes us.

But when someone opposes his will against our will, then our action is like that of a dog with a bone when another dog approaches. There is instant resentment. In a hundred ways, we are irritated by our inferiors, equals or superiors. Our irritation may be slight, or it may burst out in a fury of anger. Sometimes we may suppress all outward manifestation of

our anger, because it is dangerous to express it. Then we go on feeding our anger day by day, till it grows into a deep hatred. The anger in a man leads to crimes; we say that an angry man is "beside himself." That is absolutely true; he is being swept along by a torrent of hatred, one part of which is his own anger, but another part of it is like an invisible storage battery of anger which exists in the world.

If Rāga or desire envelops a man in a fog so that he does not see clearly, a thicker fog which surrounds him is the fog of Dosa. Many are its gradations; first there is in us a mild irritation; then it becomes a resentment. If we do not get out of the stream which is carrying us on, the stream gathers speed, and our resentment turns to anger, and later to hatred. All of us are surrounded by a fog of Dosa or hatred; with some of us the fog is light, and with a little struggle we manage to look through it; but with others the fog is so thick that they see nothing beyond, and are aware only of their hatred, which eats into them like an acid.

The Magic of Delusion

There is yet a third current which carries us to misery. It is called Moha or delusion. This is far more subtle, and even the cleverest of us become hypnotized by it. Moha is that instinct which makes us want to feed our individuality. We want the whole world to turn to us; we want to become the world's centre. We feel we are nothing unless we have our own possessions. Our "I" is precious,

and without it we lose our sense of individuality. So a man thinks and says: My money, my house, my property, my child, my rights, my country. He draws a circle round himself, and then says: "These things are mine. Those things are not mine."

Under the subtle magic of Moha, a man plans continually, with the thought: "My happiness, my future, my immortality." Year after year, he feeds his ambitions for personal happiness, for personal knowledge, for personal growth. It is impossible for him to understand that his "I" is like a malignant growth or cancer which ever grows as he dwells more and more upon himself. Then, one day he finds that all men have turned against him, that the world does not want him any longer; he may be powerful, but he is feared and not loved. And as he grows old, he is alone. He blames others; he does not know that in himself is the poison which has made a healthy world around him into a diseased world. He does not know that as he fed the fire of his ego with his ambitions, with his refusals to look beyond his own needs, he has been wrapt in a deep fog of delusion.

It is these raging torrents of Rāga, Dosa, Moha—of desire, hatred, and delusion—which bar our way, as we try to find peace and happiness. We long for peace, and yet we blunder and create confusion; we long for happiness, and yet unhappiness is what we obtain. Our intentions are good, and yet we fail. Why? Because, says Buddha, we are like logs carried along helplessly in the streams of desire, anger and delusion; or, to

use the other simile, because we are continually surrounded by a fog created by these defects in our character. If we are to find happiness, we must step outside the stream, we must dissolve the fog. And how?

It is here that the technique of salvation which is characteristic of Buddhism is so different from that of all other religions. They say: "Turn to God; pray to Him; give yourself utterly to Him; become one with Him." The Buddhist technique is to still the raging torrents of desire, anger and delusion, not by prayer to any God but by a careful self-culture. "Save thyself by thyself," "Rouse thyself by thyself," are phrases of Buddha. He sounds a trumpet-call, as it were, giving us an order to act. Our action must be carefully planned; it must be as scientific as the methods of a physician to cure a malady. The method very briefly is as follows.

An End of Misery

If we are to escape from Moha or delusion, we must remove our ego from ourselves; we must substitute the world for our ego. We must become aware that others are like ourselves, seeking happiness and finding sorrow. We must develop in ourselves the sense of affection and pity. We must develop one attribute in us, sympathy. Somewhere in us, in all of us, in even the most brutal of men, there is the capacity for sympathy. It may be sympathy for a man or woman or child, or even only for a dog. We must nourish that little flame with thoughts of kindness for others. Little by little, the fog of

delusion thins; we begin to find how interesting are other people, other nations, the whole world. We discover a new and friendly world.

How shall there be an ending to anger? By understanding that there is no injustice, and that the universe is one of law. If a man is opposed to me, if he injures me, I am but reaping the unhappy harvest of a selfish and careless sowing. Understanding the law of Karma, that as a man sows, so does he reap, I shall not be resentful, but feel patient. And I shall try to learn from the lesson set before me. That lesson tells me that the ill-will of others which I resent is only my ill-will of the past which returns to me. My enemy is only my own evil self in a past life which is returning to me. For if another hates me, and I hate him in return, he is showing me to myself, as in a mirror. If there is no hatred in me, I shall not mind how many thousands hate me; I shall be serene and send them thoughts of pity for their ignorance and delusion. If I am always truthful, do I get angry if I am called a liar? No; I smile and remain unmoved. But if I get angry, it is only because there is still somewhere in me a part that likes to tell lies. It may not be telling lies to others, but only to myself, about myself. All this is Karma, and when a man knows that justice rules his life, the fog of hatred dissipates little by little.

The Way of Peace

And lastly, there is the ending of desire. Desire is in all of us like a raging thirst, which cries:

Water! Water! We cry: "I want; I must have; I cannot do without." The things which we want are for ourselves. There is no evil in wanting happiness, knowledge, peace or even power. Misery enters only when in what we desire there is no place for others. Let us desire such things as we can share with others, and then our desires become wiser, more unselfish. Let us desire wealth, but only in order to do works of mercy and charity; let us desire happiness, but only in order to create a world of happiness around us. Slowly the fog created by desire begins to dissipate, and at last we begin to see clearly into the meaning of life for the first time.

In this manner, as we control Rāga, Dosa and Moha, we discover in ourselves the great principle of Dharma. Dharma is Wisdom; it is Power; it is Peace. We discover that we do not need wealth in order to be happy; we have a new wealth of our own in our thoughts of love and pity, in our thoughts of courage and tenderness. Then a little flower is as rich in wealth to us as a handful of gold. A tender heart becomes a nobler object of ambition than wealth or land or titles. As problems of life come before us, we discover in ourselves the wisdom which will tell us how to act rightly. We then know the joy of forgetting our little ego in the delight of seeing the beauty of mankind and the world.

It is Dharma which will guide us so to live that our little ego will be like a mirror of the World Ego, till our ego contains the Universal Ego.

Nirvana

It is when the three streams of Desire, Anger and Delusion have died down and ended in a man's heart and mind, that he has an intuition of that wonderful state called Nirvana. Nirvana is not a state of annihilation or nothingness; what is annihilated, like the light of a lamp that dies down because the oil is ended, is the inner turmoil in a man caused by the turbulency of the three streams. So wonderful is the state called Nirvana that it cannot be described in words; its nature cannot be understood by any process of mind. It must be experienced by each directly and for himself. It is a state where all the limitations of the individual self have dropped away; perfect wisdom gives insight into every problem; and the individual merges all that is purest, highest and noblest in him with all that is highest and noblest in his fellowmen in one immense wave of tenderness and compassion.

Every Man His Own Saviour

The very especial characteristic of Buddha's gospel is the emphasis which he lays on the idea that each individual must, to use his phrase, "work out his salvation with diligence." Each man must himself quieten the storm of the passions and the ambitions which are ever creating a turmoil within him. This result is to be achieved not by prayer to any deity, nor by the aid of rites and ceremonies conducted by priests; there is only one way, which is by a life of the highest morality. Buddha has summed up for us his whole gospel

in one verse of four lines. The verse is:

*Sabba pāpassa akaranam,
Kusalassa upasampada,
Sachittapariyodapanam;
Etam Buddhānasāsanam.*

"Not to do evil,
To increase good,
To purify the mind;
This is the teaching of the
Buddhas."

I ask you to note the last line: "This is the teaching of the Buddhas," that is to say, Buddha declares that it is not only his teaching but that of all the Buddhas who have preceded him. To come to salvation by producing in the heart and the mind purity, peace and love, says Buddha, is the eternal law.

A Plan of Life

In order to help his listeners to live in such a manner that they may feel even now something of the wonder to come, Nirvana that is their goal, Buddha has carefully mapped out the moral life which must be lived. Like an engineer who constructs a pathway up a difficult mountain, so Buddha has constructed a code of morality. First come the Five Precepts, as they are called. These are:

1. Not to kill.
2. Not to steal.
3. Not to commit adultery.
4. Not to lie.
5. Not to take intoxicating liquors or drugs.

These are not Buddha's commandments, the breaking of which entails sin. They represent the preliminary ideals of a virtuous life which a man is to accept wholeheartedly, if he is to call himself a Buddhist. He does

not promise to Buddha not to break the precepts; he gives the promise to himself. For the phrase is: "I accept the precept to refrain from taking life," and so on with the other precepts. Each man, as he repeats the precepts, puts himself upon his own honour to do his best not to break them.

And if he breaks them? Then the only repentance, which is constructive, is to make the pledge to himself again, indeed, as many times as necessary, day after day, month after month, year after year, till he wins in the struggle against his lower nature. A man must win the goal of purity and nobility by himself. Not Buddha, nor all the Devas, can bring a man to salvation.

Upon this groundwork of harmlessness, self-control and purity, the individual is to build a perfect life. Buddha carefully tabulates the duties which surround us men and women of the workaday world, and he explains how we should perform them. He considers one by one the mutual relations which exist between (1) parent and child, (2) teacher and pupil, (3) friend and friend, (4) the Buddhist monk and layman, (5) husband and wife, (6) master and servant. What are the duties of a man towards his wife, of a wife towards her husband, of a master towards his servant, and of a servant towards his master, and so on, are all tabulated, so that men may live a life of kindness and helpfulness, supporting each other in joy and sorrow.

Great Ideals

I have said that a man must "work out his salvation with

diligence," and that he must not look to another to do his work for him. Yet he is not left alone and unaided at this difficult task. His help will come to him not from any vicarious saviour, but by contemplating and uniting himself with three great ideals. These three ideals are Buddha, Dhamma and Sangha. A Buddhist repeats the phrases: "I go to Buddha for refuge, I go to Dhamma for refuge, I go to Sangha for refuge." Now, "going for refuge to Buddha" does not mean that Buddha is waiting as a saviour to save his devotee. Buddhist tradition is positive that Buddha has "passed into Nirvana," and is beyond the reach of any suppliant. What, then, does it mean to "take refuge in Buddha"? It is not going for aid to a particular Buddha, but rather going for inspiration to a natural fact that, always, from the beginning of time to its end, Buddhas have appeared and will appear. Each Buddha toils during hundreds of lives to discover the Truth so as to reveal it to mankind; each reveals the same fundamental morality, the same laws of human relations. Each when he discovers the Truth, "attains Buddhahood" as is the phrase, appears to show men that the road to Nirvana is open, and that no man who struggles for Liberation is alone. For Buddhas appear not only on this earth, but in all the planets and stars; there are Buddhas always somewhere in the universe, even if at any given epoch no Buddha moves on this earth. It is this invisible mystical fellowship with all Buddhas, who have triumphed, which the earnest man is to remember as he fights his way to his Liberation.

When he says, "I take refuge in Dhamma," once more he contemplates an ideal and takes refuge in it. It is the ideal of universal law, the law which orders the invisible electrons and protons within an atom to move according to mathematical laws, which orders the planets to circle round their suns according to law, and which orders the smaller suns to circle round larger suns. It is this same Dhamma or Law which is Karma, and declares that as a man sows, so he shall reap; it is Dhamma dwelling in a man's heart which states that "hatred never ceases by hatred, hatred ceases only by love." All the noblest and loveliest virtues of pity, charity and renunciation are within a man's heart, for Dhamma is a creative power within him. The Dhamma or doctrine which Buddha stated is only a revelation or reflection of what dwells in every man; in saluting Buddha's Dhamma, in "going to refuge" to his Dhamma, a man goes as to a refuge to the highest which is within him.

The Noble Ones

The Sangha is that band of noble souls who are striving to become Buddhas, so that they may lead mankind some day from misery to happiness, from darkness to light. They form a Brotherhood of the Saints or Noble Ones, and each is a centre of compassion and wisdom. The yellow robed Buddhist monks were, in Buddha's days, all pledged to this work of helping the world, and each was

a leader and guide. To-day, the monks are that in name; they do not know by direct experience the way to Nirvana. When a Buddhist says: "I take refuge in Sangha," he is recollecting that there is still, somewhere, if not in Buddhist lands today, the true Sangha, or the Noble Brothers who live as the Buddha trained them to live. He contemplates the inspiring fact that their eyes dwell on him in compassion, and that they share their strength with him.

So, while no Buddhist is to look outside himself for aid, yet he is invisibly encouraged by the power of certain ideals to which he has given his trust—Buddha, Dhamma, Sangha.

Vital Sayings

There are three sayings of Buddha which I desire to quote, as they express more than anything else I know, in Buddha's own words, the spirit of his teaching and the message of his life. They both tell us how the true Buddhist must live, always with thoughts of love. In *Metta Sutta*, the Discourse on Compassion, he says:

"As a mother, even at the risk of her own life, protects her son, her only son, so let him cultivate goodwill without measure among all beings. Let him cultivate goodwill without measure toward the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. Let a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, sitting

or lying down. This state of heart is the best in the world."

In another sermon he says:

"And he lets his mind pervade one quarter of the world with thoughts of love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere, does he continue to pervade with heart of love, far reaching, grown great and beyond measure."

The third saying is:

"All the means in this life, ye monks, to acquire religious merit have not the value of a sixteenth part of love, the liberation of the mind."

Buddha's Greatness

It is because Buddha taught these truths that all Asia has bowed in reverence before his greatness. He never claimed to be divine; he never asserted that he was different from other men, except that he had won his victory, while they are still in the middle of the battle; and he insisted that all men could become like him. Though he descended to our level and stated that he was as we are, yet the intuition of Asia has sensed his greatness—a greatness beyond all the Gods of her Scriptures. To his name tens of thousands of temples have been erected during the last two thousand five hundred years. Yet the power of Buddha is not in his temples but in the hearts of the men and women who look to him and say: "I take refuge in Buddha." And to take refuge in him is not by repeating formulas and by offering

flowers ; it is : By not doing evil ; By developing the good ; and By purifying our thoughts.

I am a Buddhist by birth ; but I am a Theosophist first and a Buddhist after. For to be a Theosophist is to realize that all religions are like the seven colours of the solar spectrum, into which the blinding white ray of the sun is separated by a glass prism. Who shall say that in the solar spectrum the colour blue is better than the green, the yellow better than the red ? My love and reverence for Buddha do not make me feel that I am holier and nearer to salvation than the Christian or Mohammedan or Hindu. Yet I

know this : that help comes to me as I contemplate the ideals represented by Buddha, Dhamma and Sangha. It is the help which I have received which I would share with you. I hope I have given to those of you who are already Buddhists more light on your faith. I hope that when you repeat : " Namo Tassa Bhagavato Arahato Sammā-sambuddhassa," " Praise be to the Lord, the Holy One, Perfect in Wisdom," you will have a more definite idea of him and of his greatness. I hope that in those who are not Buddhists I have roused some interest to know more of a teacher who has truly been called " the Light of Asia."

THE BUDDHA'S ENLIGHTENMENT

*Yea ! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife ;
The robber laid his plunder back ; the shroff
Counted full tale of coins ; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.*

*The Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bodhi-tree,
Glorified with the Conquest gained for all,
And lightened by a Light greater than Day's.*

" The Light of Asia "

RELATIONSHIPS BETWEEN NATIONS

By ANNIE BESANT

(An unpublished memorandum. Evidently notes for a lecture)

THE question to be considered is what rules should prevail as to the relationship between Nations since at present there is no International morality, and actions which are condemned as crimes if performed within the limits of a Nation are regarded with indifference and even as glorious when wrought by one Nation against another. International murder, burglary, and robbery are called by quite other names, and the curse pronounced on removing a neighbour's landmark is not supposed to be valid if the neighbour be a foreigner.

There must be a reason for this. It lies in the slow widening out of the area over which moral laws are applicable. Morality begins in the family, in the mutual duties necessary to be discharged if the family is to continue to exist. In ancient times laws laid down by Divine Kings to infant peoples quickened the recognition of duties with assemblages of families, *i.e.*, the tribe or village. In an old Indian inscription we read that the punishment of a man who had killed a man of another village was to keep a lamp burning in the village temple—a small fine. Murder of a fellow villager would be punished heavily.

The recognition of duty extended to a collection of tribes, or a

Nation. Actions which weakened the tribe, or the Nation, were condemned as " wrong," while actions strengthening the Nation, even by the injury of another Nation, were praised as " right." As small kingdoms, like the Saxon Heptarchy, united into one realm, morality extended to the larger unit. It has not yet overleapt the limits of the Nation, for war is the annihilation of morality between the fighting Nations.

It is right to note that war and murder differ as to motive, the one being devoid, so far as the fighters are concerned, of individual hatred or desire for pain, while murder is essentially a killing motivated by personal hatred, or covetousness. The morality of an action is partly determined by motive. A defensive war may be justified, like all self-defence. An aggressive war is a crime of the government concerned, not of the fighters.

The aim should be to extend morality to the relations between Nations. As fights between members of the same Nation to establish the right to any desirable object are not permitted but are punishable by law, so should it be between Nations. Disputes must be decided by an International Court of Justice, by law not by force. Attacks by one Nation on another must be regarded as

crimes, just as between individuals. Aggressive war must be regarded as a crime.

Ways of leading up to this :

Encouragement of friendly communication between students of different Nations.

Exchange of students between National Schools, making international relations between the young of knowledge and goodwill.

Encouragement of travel as a part of education. Travelling scholarships. Commercial relations

on the basis of mutual benefits. Discouragement of trade rivalries. Co-operative efforts between countries.

In education, the teaching of history so as to promote admiration for the good points of other Nations, their special aptitudes. Establishment of "colonies" in other Nations for mutual exchange of thought, friendliness, etc. Communities of members of different Nations, to promote mutual understanding and sympathy.

(Dr. Besant's points are still valid, notwithstanding the League of Nations and all other world movements for peace.—EDS.)

THE POWER OF THE ORIENT

To fervent and persevering candidates for the science of Theosophy I have to offer but one word of advice, "Try and become!" One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student,

the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years.—H. P. BLAVATSKY.

MAN IN RELATION TO GOD

A STUDY IN CHRISTIAN THEOLOGY

BY THE RT. REV. J. I. WEDGWOOD

Dr. Wedgwood commenced this study by stretching our minds with a survey of the immensities of the solar system as they appear to great astronomers like Jeans and Eddington, leaving us "becomingly humble in the contemplation of our ultimate destiny." That was a fitting prelude to the study of the nature of the Deity: in this issue our author applies to the problem of the Logos Christology a Theosophical key. From page 443 :

C. W. Leadbeater's *Synthesis of the World-Scheme*

THE scheme of the divine manifestation propounded in Theosophical literature not only reconciles the ideas of immanence and transcendence which we have been studying, but embraces in one orderly whole all that is valuable and distinctive in the various conceptions of the Deity which we have reviewed. This is the more remarkable, since C. W. Leadbeater wrote at a time when theologians were mostly divided on this subject into hostile camps. Immanence was at that time suspect. The reader can turn to C. W. Leadbeater's *Man, Visible and Invisible* (chapters VI-X) or *The Christian Creed* (chapter III), the second edition of the book in either case, and there he will read of three successive outpourings of the Divine Life. The scheme outlined relates to our planet, but is said also to apply in terms of correspondence to "the reawakening after one of the great periods of cosmic rest."¹

¹ *The Christian Creed*, p. 34.

The First Outpouring is from the Holy Spirit, "the Giver of Life," as the Nicene Creed bears witness, and has for its purpose the vivification of virgin matter. "And the Spirit of God moved upon the face of the waters" (*Genesis* I, 2). The Second Outpouring carries into this prepared field of manifestation the divine life which is eventually to find self-expression through the mineral, vegetable and animal kingdoms. The Third Outpouring of the divine life brings man into being. Each of these outpourings represents activity at a stage higher than the field of manifestation preceding it; each stage is therefore relatively transcendent to the earlier. The doctrine of the divine immanence as commonly understood relates to the second of these outpourings. Dr. Matthews is therefore stressing a truth in the passage quoted from p. 132 of his book when he insists that "any pantheistic . . . 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."

Cosmic Activity

Let us now sum up what takes place:

1. There is postulated first a range of virgin or unproductive matter, marked out from the universe to be the field of the special manifestation. This virgin matter has what we may call "existence" (Latin: *ex* = out of, *stare* = to stand), but is inert and without inherent power of action.

2. *The First Outpouring.* Matter then takes on some phase of personality; it is brought into a state of organized activity and is vested with properties of attraction and repulsion. And as evolution proceeds, more of this quickening life is transmitted, so that matter becomes increasingly a more plastic instrument for the expression of life. As the result of this impulse the genesis of the chemical elements takes place. Here the materialist receives his answer.

3. *The Second Outpouring.* The life of God then becomes immanent in the world. It eventually finds ordered expression through the mineral, vegetable and animal kingdoms.

4. *The Third Outpouring.* "That which has hitherto been the ensouler becomes itself in turn the ensouled; from that monadic essence which was part of the animal group-soul is now formed the causal body . . . into which the still more glorious light and life from above has descended, and by means of which that higher life is enabled to express itself as

the human individuality."¹ As the result of this process man is transcendent to the life which has emerged from the lower kingdoms.

5. If the reader will turn to Plate II in *Man, Visible and Invisible*, he will see that man is a threefold spirit at the atmic or nirvanic level. The Deity is a triple manifestation in the world in which we live, on the highest, the adic or mahaparanirvanic, plane. The Second Aspect is manifested one plane lower and the Third Aspect two planes lower. The same process of descent into manifestation is reflected in the being of man, on the buddhic and higher mental planes. What is said in the *Book of Genesis* (I, 26-27) is therefore true, namely that man is made in the image of God.

6. The Deity reigns supreme in the world in which we live, on the highest plane (Plate II).

7. The Deity reigns supreme above the world of manifestation, and is then described as "The Absolute."

Theosophy, then, puts forward a philosophy of what may be styled multiple theism, but it eliminates all objection to such a system of "the many in the One" by ranging all manifestations in orderly and relative sequence. Any phase of immanent life is seeking its fulfilment and realization in relation with another phase which is relatively transcendent, and all phases of manifestation are expressions of and are related to the one eternal and transcendent God.

The Logos Christology

The content of Christian doctrine can be traced back to three streams

¹ *Man, Visible and Invisible*, pp. 63-64

of tradition: Israelite, Greek and Roman. The sources are so utterly different that great conflict and confusion of doctrine has inevitably resulted. In the Jewish tradition one fact needs to be borne in mind. Jehovah was always regarded as the God of Israel. The earliest conception is that of a tribal deity, a god among other gods. This gradually developed into a rigid monotheism; He was creator and ruler of the world. But the tribal element remained. The Jews looked to the coming of a Messiah who would make this recognition and worship of Jehovah universal. The Jehovah cult of the Old Testament is empty of all philosophy. He is a God exalted in righteousness. His will is made known by the line of inspired prophets. And the religious observances are preoccupied with the regulation of mundane life; they are in no fashion concerned with other-worldliness. The kingdom of righteousness of Jehovah was to be set up on earth.

How different the Greek contribution! A race, of unknown origin, who revelled in the power and speculative exercise of the mind, and who laid the foundation of our philosophies. They had no prophets speaking in the name of God. In the integral meaning of the word a prophet is not one necessarily who foretells the future, but one who interprets and reveals religious truth. The Greek philosophers were as surely prophets as any of the Old Testament figures.

The third stream of influence is that of ancient Rome. Rome boasted no prophets and had no mind for philosophy; but it excelled in the establishment of law and order.

Such are the elements which contributed to the shaping of Christian thought. Along the one line of tradition Jesus, of the house of David, was regarded as the Messiah. He fulfilled many of the Old Testament prophecies, and critics maintain with much force that the text of the Gospels has undergone modification in places with a view to arranging for this fulfilment. The opening verses of the Gospel according to St. Matthew trace the genealogy of Joseph back to David and Abraham. Dr. Major in *English Modernism* speaks of three stages in the development of New Testament Christology:

"According to the first of these stages Jesus was the son 'according to the flesh' of Joseph, the carpenter of Nazareth, and Mary his wife, but became the Messiah, or Son of God in the Jewish sense, *by the anointing of the Holy Spirit* at his Baptism when, as St. Mark's Gospel relates, the Spirit entered into Him and He heard the Divine Voice say (in His heart, not in His ears), 'Thou art my Son' (possibly with the addition: 'To-day have I begotten Thee'). This is the type of Christology which is enshrined in the first twelve chapters of the *Acts*, for instance, in such phrases as 'Jesus of Nazareth *a man approved of God* unto you. . . . How that *God anointed Him* with the Holy Ghost and with power: who went about doing good . . . *for God was with Him* (*Acts*, II, 22 and X, 38), and was undoubtedly the Christology of the primitive apostolic Church of Jerusalem."¹

¹ *Op. cit.*, pp. 151-152.

With this line of tradition must be ranked the early apocalyptic ideas, the belief in a speedy second coming of the Lord to establish His kingdom and to raise up the righteous, living and dead, so prevalent in the early Church and shared by the Apostle Paul in his earliest Epistle, that to the Thessalonians. The idea of being "caught up . . . in the clouds to meet the Lord in the air", put forward in I *Thessalonians*, II, 17, is in *Philippians*, I, 23, dropped in favour of: "depart and be with Christ".

The Roman stream of influence was the reverse of apocalyptic. It worked itself out in terms of a rude dualism: natural and supernatural, body and soul—soul and spirit being in practice often taken as conterminous. This dualism found its way later into the scholastic theology. And the theology of the Roman Church has been dominated by that of the Schoolmen. Pre-eminent among these is St. Thomas Aquinas, the great *Doctor Ecclesiae*. Pantheism, which was held to identify God with matter, was current at the time of Aquinas. The doctrine of Aquinas, based on the method of Aristotle, affirms an absolute dualism between the temporal and the eternal realism, between the natural and the supernatural. God is wholly different from matter and unlike it. Man and the world are created by God but not rooted in Him. Creatures are related to God, but God is not really related to them. Man is raised into sonship with God by a process of adoption. Cardinal Gasparri in *The Catholic Catechism* writes thus

in a footnote: "This image and likeness of God becomes more and more perfect by the addition of sanctifying grace, whereby man becomes a sharer in the divine nature, a temple of the Holy Spirit, a friend of God and His adopted son, heir to eternal glory."¹ There are two kinds of grace, habitual and actual. Habitual grace is a supernatural quality dwelling in the soul, and is lost by any mortal sin. "Actual grace is not a quality dwelling in the soul, but a divine impulse from without, moving a person to perform acts beyond his natural powers, such as an act of contrition."² The sacraments are a special means of sanctifying grace.

It would be beyond the scope of this article to criticize the doctrine at any length. We may content ourselves with some cogent remarks of Dr. Matthews:

"The defect of this noble construction, worthy to stand beside the cathedral of Chartres, lies still in the imperfect coalescence of the philosophical concepts with the religious content. . . . God is in essence the infinite First Cause, the Pure Activity of Aristotelian metaphysics. It is, of course, quite consistent with this standpoint that the being of God should be treated in this system before the doctrine of the Trinity and the so-called 'metaphysical' attributes before the 'moral'. Revelation is not for this theology an indispensable prerequisite for the knowledge of God. On the contrary, Revelation comes to complete the knowledge which reason had by itself acquired.

¹ *Op. cit.*, p. 79.

² *Op. cit.*, p. 142.

Doubtless Revelation is necessary that man may know the truths which concern his salvation, but not to impart the thought and disclose the reality of God. . . . But this sublime audacity has its nemesis. The metaphysical attributes which are taken as fundamental, as giving us the nature of God 'in Himself', threaten when they are rigorously considered, to bring to nothing those qualities and acts of God which form the burden of the Christian Gospel. . . . The two concepts of infinity and perfection are of special importance. It seems to follow from the abstract idea of infinity that all the concrete qualities of God must be different from those which we know in finite being in so great a measure that we can form no idea of them except of a negative kind. The divine Knowledge and the divine Will, being those of an unlimited Being, must be quite different from knowledge and will as they occur in our experience. But the will of God which the Prophets announced and which Jesus fulfilled was not a will unrelated with time; it was a will concerned with events, like a human will, only holy and wise. . . . We are here far indeed from the Biblical picture of the sons of God shouting for joy and the Creator rejoicing over all His works. It is surely a curious result of Christian philosophy that it should lead to a doctrine of God which, through anxiety to preserve His real divinity, excludes from His experience any real care for the world which He has created. . . . We are far away in this circle of ideas from the central Christian affirma-

tion that 'there is joy in heaven over one sinner that repenteth'."¹

The idea of an essential relationship between man and God, and not simply one of adoption, takes shape in what is known as the Logos Christology. The doctrine has its roots in the philosophy of Plato and of the Stoics. It found its way into Jewish Alexandrine thought. Dr. Headlam points out that conceptions of this character had their source mainly in Alexandria, "but they need not have been confined to that place; there were several influences which had combined to make this word *Logos* one of the leading theological terms of the day. It was habitually used in Greek philosophy. We find it in Jewish-Alexandrine theology. We find it in Palestinian theology. We may assume, therefore, that it existed in Jewish theological speculation generally. . . . What all our evidence proves is that in the last half of the first century the Word, the *Logos*, must have been a current theological conception."² And Dr. Inge writes as follows: . . . it is unquestionable that most of the canonical books of the New Testament, especially the epistles of St. Paul and the Johannine group, do not belong to the Palestinian tradition. . . . Dieterich is, in my opinion, right when he says that 'for the chief propositions of Pauline and Johannine theology the basis of Judaism is wanting,' but only if by Judaism we mean the religion of Jerusalem. Even in that most Judaic of the epistles, that attributed to St. James, we

¹ pp. 101-104.

² *Op. cit.*, p. 332.

are almost startled to find the Orphic phrase 'the wheel of birth,' which Schopenhauer wrongly ascribed to Indian influence. We are on surer ground when we look for a Platonic element in St. Paul's theology than when we discuss possible borrowings from the mystery-cults."¹

The Logos doctrine appears in the well-known words which form the prologue to S. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." A parallel tradition appears in the "Wisdom" literature of Proverbs: "The Lord possessed me (Wisdom) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . When he prepared the heavens I was there: when he set a compass upon the face of the depth" (VIII, 22, 23, 27). Similar language is found in the apocryphal book, *The Wisdom of Solomon*: "Wisdom is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: . . . And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets" (VII, 25, 27).

In the Logos Christology we have two implications: one is a

¹ *The Platonic Tradition in English Religious Thought*, pp. 10, 11.

scheme of graded life, the other that all life is rooted in the one Divine Life. The two complement one another. Dr. Inge has two interesting chapters on the Logos Christology in his *Personal Idealism and Mysticism*, some quotations from which will be given later. For the moment we are concerned with a difficulty which he raises:

"The orthodox Greek fathers were not afraid to say, 'Christ was made man that we might become God'. . . . I do not advocate such language as this. I am very glad that modern theology has abandoned the language of deification, which is not scriptural, and which always indicates, I think, either too low an idea of God, or too high an idea of man."²

One understands and respects such scruples of reverence. There will always be this and similar difficulties unless the Logos doctrine is brought into sequential perspective, in the same fashion as in our approach to the doctrine of the Deity. Only then shall we rid ourselves of the system of dualism which in one degree or another has captured the orthodox field, and of which a lingering shadow is discernible in Dr. Inge's reservation. This dualism sees Christ as different from man not alone in degree but in kind. In its extreme and common form it brings into rude contrast the complementary issues of the Fall of Man and the redemption of the world from original sin in the person of Jesus Christ. "The incarnation of the Son of God was necessary if fitting satisfaction was

² *Op. cit.*, pp. 89-90.

to be made for sin, because no mere creature could of itself make fitting or adequate satisfaction for sin."¹ In this scheme of things the dualism is fused or reconciled only in the person of Jesus Christ. An unhappy gap is left between the time of Adam's exile from heaven and the birth of Christ in Bethlehem.² On this general situation a writer in the Anglican "modernist" magazine, *The Modern Churchman*, makes the following comment: "The powerful, popular tendency towards isolating the religious history and thought of one people, called the Hebrews, from those of other nations, the isolating of God from the world, and Jesus from man, are examples of theological departmentalizing which must be frankly given up as morally, no less than mentally, unclean. This impossible attempt to regard 'events' in isolation is the natural consequence of the way in which Christian thought has so often endeavoured to isolate itself from other knowledges, claiming indeed to have dealings with a unique realm of reality."³

¹ Gasparri, p. 8.

² One reservation is made in Roman doctrine: "God did not leave mankind in a state of original sin, but, moved by His infinite mercy, He immediately promised, and in His own time gave, a Redeemer, who is Jesus Christ, the Son of God made man; so that men by their belief in Him and His merits, being united to Him through faith and charity, might obtain salvation even before His coming on earth" (Gasparri, p. 82). Note the concluding words and the opening word "immediately."

³ T. Wigley: *The New Background of Christian Thought*; issue for July, 1935.

To this criticism must be added another; to wit, the widespread habit among Christian writers of belittling the revelation and teaching given to the world by the Founders and Teachers of other great religions. The Dean of St. Paul's Cathedral, Dr. Matthews, to whose book we have had occasion to refer in this article, recently broadcast a religious address over the wireless in England, in which he spoke of progressive revelation, and put forward the idea that there had been some revelation given to the world through other religions than Christianity. He was forthwith encountered with protests.

The Theosophical Key

What is needed is a re-adjustment of values. In Theosophical writings a distinction is made between the cosmic Christ and the historic Christ. The tendency of orthodox theology has been to attach supreme importance to the historic manifestation of Christ instead of placing that in subsidiary and subordinate relationship with the constant directive guidance and activity of the cosmic Christ. The opening words of the Fourth Gospel, "all things were made by him; and without him was not anything made that was made," as well as the vision recorded in Revelation XIII, 8, of "the Lamb slain," obviously refer to the cosmic Christ. Dr. Inge in the book from which we have quoted cites Origen as saying: "He was not begotten once for all; he is always being begotten."⁴

⁴ p. 73.

The Second Person of the Blessed Trinity is related both in terms of immanence and transcendence to the whole of our creation. It is impossible under the existing scheme of things for the plenitude of that great Consciousness to be expressed through any single human personality, however great and splendid, for physical embodiment is in itself a close limitation and is designed to be such. In *The Soul of a Bishop*, H. G. Wells creates a striking situation in which a bishop, who has been much occupied with definitions as to the nature of God, is given a potion to drink which sends him out of his body. He finds himself experiencing a new sense of freedom and of the spaciousness of things. Catching sight of his brain, he is struck with the absurdity of trying to express all this heightened sense of reality through that "little box of brains." The incarnation of Our Lord involved the taking on Himself of our human limitations. We may go further, and venture the statement that while Our Lord did exercise peculiar powers during His ministry on earth He had no need for any powers far beyond the scope of our human achievement. He needed only to show so much of Himself as would point for all time the way of human achievement. And this is perhaps the right road of approach to a problem which has greatly occupied theologians, and to cope with which the theory of *kenosis* (κένωσις) was formulated, according to which Christ in taking upon himself human stature voluntarily "emptied Himself" (that is what the word means) in part of His

divine attributes. It was Bishop Charles Gore who first brought this doctrine into publicity in the English Church.¹

Dr. Major writes a very capable indictment of this confusion of cosmic and historic values as shown in a well-known mediaeval Epiphany hymn (78 in *Hymns Ancient and Modern*):

"In the Nicene Creed we say: 'By whom all things were made'. These words refer to the creative agency of the Divine Word. Now, when the Incarnation of the Word in Jesus Christ is spoken of, is it taken to mean that the whole of the Divine Logos, the *Logos endiathetos, prophorikos, spermatikos* (λόγος ἐνδιαθετός, προφορικός, σπέρματικός) became incarnated *ensarkos* (ἐνσάρκος) in Jesus of Nazareth? That has certainly been the view of popular orthodoxy. We see it in the words of the Epiphany hymn:

Those mighty hands that made the sky
No earthly toil refuse;
The Maker of the stars on high
An humble trade pursues."²

"This is a way of thinking of the Logos in relation to Jesus which is frankly incredible for the philosopher. It is equally incredible for the historian. There is nothing in our most authentic records of the Life of Jesus to warrant the belief that during His earthly life He performed the cosmological functions of the word: that He, while walking the

¹ Vide the long essay on "The Consciousness of Our Lord" in Bishop Gore's *Dissertations*.

² These terms will be explained later in our text.

³ *English Modernism*, p. 190.

streets and lanes of Galilee, was the operative centre, so to speak, of the Universe. The statement in the Fourth Gospel, 'all things were made by Him,' refers to the Eternal Word of God pre-existent before creation, not to the man, Jesus of Nazareth. This popular misunderstanding is due to the Word (Logos) of God being thought of as an individual, separate from the Divine Source of all, and not as an eternal Attribute and Activity of the Divine Being, manifest in the creative process and in human history in varying degrees and modes."¹

We can now take under review some terms which are to be found in the theological vocabulary and which do mark graded distinctions in the divine operation. There is in the New Testament itself an instance of a word being used in this graded relationship. It is the Greek word *pleroma* (πλήρωμα) meaning fulness, on which this comment is made by Dr. Major:

"The Pauline use of the word *pleroma* is very significant for Christology. It is used in four connections. (1). It is used of God (*Eph.*, III, 19), where it means 'the totality of the Divine attributes'. (2). It is used of Christ, in whom it pleased the Father that this totality of the Divine attributes should dwell bodily (*Col.*, I, 19; II, 9). (3) It is used of the Church, the Body of Christ, which is endowed by Him with this Divine *pleroma* (*Eph.*, I, 23). (4) It is used of the individual Christian whose ideal end is that he may be filled with this *pleroma*

¹ *The Church's Creeds and the Modern Man*, pp. 94-95.

of Divine gifts and graces (*Eph.*, III, 19; IV, 13; *Col.*, II, 10).

With this Biblical precedent in view we may pass on to terms denoting the various phases of the divine manifestation. The theme is developed by Dr. Major in the two books already mentioned. Dr. Major is Principal of a theological college at Oxford known as Ripon Hall, and is editor of *The Modern Churchman*. *English Modernism* is the record of the Noble Lectures given at Harvard University in 1925-1926, and is the more scholarly book. But the process under review is more fully discussed in the later and more popular of the two works, *The Church's Creeds and the Modern Man*, 1933. The subject is one of such outstanding interest and importance that what is said in each book may usefully be quoted. We will preface these passages with some account by Dr. Headlam of the use of three of the terms in Greek philosophical thought:

"We occasionally find the term *Logos* in Plato, more often he uses the plural *Logoi*. His problem was to combine unity and variety. Behind the things of appearance are the pre-existent ideas, and all these ideas were summed up in the idea of the good, which might also almost seem to correspond to *Logos* (λόγος), reason, or *Theos* (θεός), God. The term *Logos* was used by the Stoics, and in their philosophy are many terms which influenced Christianity. They used it either from a logical or metaphysical point of view. Logically *Logos*

² *English Modernism*, p. 160.

meant reason and speech—reason or the expression of reason, the idea which lies in the breast as thought becomes the word in expression. Hence they made a distinction between the *Logos endiathetos*, the word which is hidden within the breast, and the *Logos prophorikos*, the word which comes forth into the world as speech. These technical terms passed into Christian phraseology.

From a metaphysical point of view the Stoic laid the greatest stress on universal law as the cause of the world. Everything comes into being, everything is destroyed. Creation and destruction alike are the work of a rational principle which sometimes they call destiny, sometimes fate, sometimes reason, sometimes universal law, sometimes nature, sometimes providence. This is the *Logos*, and when universal reason begins to operate in the world it is called generative reason, *Logos spermatikos*. This phrase again was taken up into Christian thought, and used to express the work of Christ in the world before he came as man.

From Greek philosophy, then, comes the idea of a rational principle in the world, spoken of as the *Logos*.¹

In *English Modernism* Dr. Major writes as follows: "The third stage of Christological evolution is connected with Ephesus, as the first had been with Jerusalem and the second with Antioch. It appears in the prologue of the Fourth Gospel. The popular philosophical term *Logos*, used of the rational element in Nature and Man, was utilized to set forth the

¹ p. 330.

relationship of Jesus to the Divine Nature on the one hand, and to human nature on the other. This *Logos*, or Divine Reason, which is an essential element of the Divine Nature, and is described in Christian theology as 'the indwelling word' (*λόγος ἐνδιάθετος*), becomes operative and directive in the inception of the creative process as 'the Word proceeding forth' (*λόγος προφορικός*),² manifest at a later stage in that creative process in human personality as the rational and moral element in man, 'the implanted Word' (*λόγος σπερματικός*),³ and at a still later stage perfectly incarnated in Jesus of Nazareth as 'the Word made flesh' (*λόγος ἐνσαρκος*).⁴

In *The Creeds and the Modern Man* he writes: "Christian theologians have coined terms which mark the various stages of the unveiling of the Divine *Logos*. First, they conceive of the *Indwelling Word*, pre-existent before the initiation of the creative process, dwelling, to use a New Testament phrase, 'in the bosom of the Father.' Secondly, they conceive of the Word as *proceeding forth* to carry out the Creative process. This is expressed in the words of the noble Eucharistic hymn of St. Thomas Aquinas:

The Heavenly Word proceeding forth
Yet leaving not the Father's side.

At this stage the Word is manifest in the order and wisdom

² "Theophilus *Ad Autolycum*, 11."

³ "Cf. Justin Martyr, *Apol.*, 1, 46 and 11, 13."

⁴ "In the Creeds, (*σάρκωθέντα*), and this latter was strengthened by *καὶ ἐνανθρώπησαντα*."

—adaptation of means to ends—in the creative process as a whole. Thirdly, they conceive of the Word as *seminal* or *spermatic*. This is the case when, in the creative process, the stage is reached at which the Word becomes the 'seed' of the rational and moral consciousness of individuals. Fourthly, they conceive of the Word as *Incarnate*, finding its terrestrial home in a single individual who constitutes for it the most perfect instrument of its self-expression under human limitations. This terrestrial *organon* of the Incarnate Word is Jesus of Nazareth, in whom the Christian Church affirms that we have the supreme unveiling of the Divine Nature in human history and under human limitations.

By thus conceiving of the Word of God and His activities, Jesus Christ is brought into unique and comprehensible relations with the Divine source of all, with the Creative Process and with the individual human being. Each of us by virtue of his own rational, moral and spiritual human nature is in his degree a partaker of the Word and he becomes increasingly so, through union with Jesus Christ. It is this *Logos Christology*, absent from the Apostles' Creed, which is set forth in the Nicene Creed. Unless this be realized, the Nicene Creed in its most important aspect will be misunderstood."¹

¹ pp. 95-96.

(To be continued)

BEAUTY

Learn to bring beauty into the home and the common life, and do not think it is practical to be ugly, and that all that is of beauty is simply dreamy and superfluous.
... Beauty is the mark of divine manifestation.

ANNIE BESANT.

ANALYTICAL PSYCHOLOGY: WHITHER?

By L. J. BENDIT

Dr. Bendit, having discussed dreams in relation to psychoanalysis,¹ now enters on an interesting discussion of sex:

VII. Levels of Consciousness, and Fixation Points

DIAGRAM 3 should be studied in connection with Diagram 1.²

On the left we have layer after layer of consciousness representing normal growth. It should, of course, be understood that these layers are not separate like the skins of an onion, but that they grade into one another as the dense air near the earth grades into the thin air of the stratosphere: the layers represented may be taken as levels at which barometric readings might be taken at different heights in the atmosphere.

On the right, I have endeavoured to show a neurotic symptom. Let us assume that, at six months old, the child has an experience which is the starting point of a certain attitude of mind—let us say, anger is roused in him. A few months later, this anger perhaps becomes so violent that suddenly he feels what may be expressed as, "This is unbearable: if I go on getting more angry still, as I want to do,

¹THE THEOSOPHIST, February 1936, pp. 472-480.

²See THE THEOSOPHIST, February 1936, p. 473.

it means that I shall die, go mad, or in some way disappear as an individual." He sees a bottomless abyss yawning before him if he goes on in his course, and panic seizes him: the tide of anger is forcibly repressed by fear. What follows is a constant conflict between fear and the repressed energy put into the anger—for the law of the conservation of energy applies to the psychic as to the physical sphere—and this serves as a nuclear incident or fixation point for all that follows. Then, as with a stream, when once a whirl has been started in the water it tends to increase and complicate itself, so does the original, simple conflict, accumulate round itself a complexity of emotion tinged throughout with anxiety and repressed anger.

In Diagram 3 I have suggested a nuclear point, and have shown how chronological and psychological levels are held back over that point, so that at, say, 25, the symptom shows as a gap in the 25-year-old psychological level, the emergence of characteristics from an earlier age (e.g., fear of the dark), and a sense of inadequacy and mental dis-ease.

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For the sake of simplicity I have not tried to show how secondary nuclear incidents represented by the points of bifurcation in Diagram 1, often occur at a later stage (e.g., puberty), in which the original repression becomes part of a further repression. The course of analysis will be to loosen layer after layer of the symptom, and to release it, going deeper and deeper (i.e., further and further into the past, and progressively from intellectual to emotional and physical levels) until the first nuclear incident is remembered and objectivized. It is interesting to note that in some analyses quite a clear connection can be seen between intellectual, emotional and physical levels of a symptom: for instance, anxiety lest he depart from the straight line of logic may be the intellectual level, while the emotional may be a compulsion to tread the ethical

razor-edge of "goodness," and the physical may be represented by the fear during a pneumonia between breathing too deep (and causing pain), and that of stopping breathing altogether (i.e., losing the personality through death).

I have, purposely, taken very simple examples to illustrate these matters. And I refrain from entering here into the complexities which always occur in actual fact.

VIII. The Three Primary "Instincts"

Innumerable instincts have been described as separate entities by various psychologists. But, if we look at the question from a Theosophical viewpoint, we shall see that they are all specialized or combined branches of three primary instincts.

We have, at the Egoic level, three principles: Atma or Will,

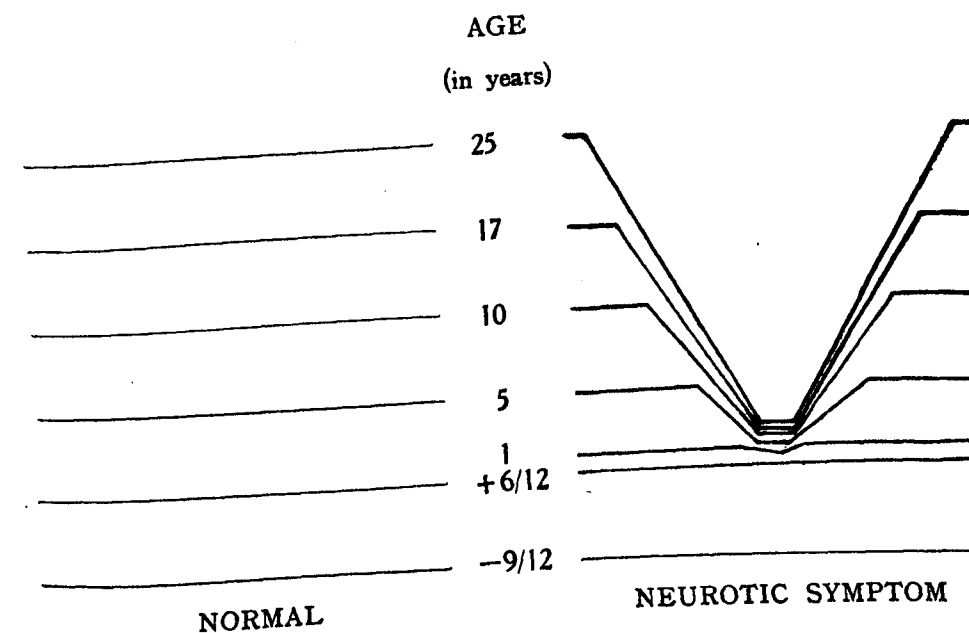


Diagram 3

Buddhi or Love-Bliss-Union, and Manas or Creative Activity.

At the personal level, these become respectively the "ego-instinct," which includes the sense of self-hood, with its desire to preserve and enlarge itself by nutrition, acquisition of goods and knowledge, fighting, flying from enemies, reproducing itself by children, memorials, or otherwise "leaving a mark," and so on. Buddhi is represented by the social or herd instinct. Creative Activity is action-sensation—sensation is an in-coming phase of action—and also creation-destruction: this applies to all levels, from the physical to the artistic, and includes the sexual-reproductive.

If one analyzes the motives behind all behaviour, it will be found that they can be worked out in terms of one or more of these urges, working either together or in opposition.

The child is born with these three streams of energy already flowing through its tiny personality: it has a sense of self-hood, of being an entity, although this entity must in order later to develop properly, at first be psychically united (technically "identical") with that of its mother—a primitive form of the social instinct; while the instinct of creation, as action-sensation, begins with the primitive sensations of the newborn babe, and its early attempts to act and do things through its little physical vehicle, which leads to the consequent growth of that vehicle.

Education, as its etymology indicates, has the function of drawing into harmonious activity all three

primitive urges. This gives us a standard by which to judge any system: the Victorian style tended to crush back the ego and creative instincts, and to make children conform to a pattern, while the social or herd instinct was exalted to a high degree. Swinging to the other extreme, we have the system in which the social instinct is disregarded because it is said that children must be respected as individuals, and allowed free self-expression. The result is that the undisciplined or egoistic youth of today is not really happier than its Victorian forbears. Education should combine freedom of expression with respect both for the individual and for the society in which he has to live.

IX. Sex

In describing the three primary instincts above, I have made only passing mention of sex. The matter is so important and so large that I have preferred to treat of it separately. And yet, in its essence, it represents only one aspect of the physical side of the creative instinct. It belongs in its primitive form to the physical level only, although in the human kingdom it comes to be complicated and elaborated at higher levels by emotional and intellectual factors. In its simple form it is what the Greeks call Pan: the universal pro-creative principle of Nature.

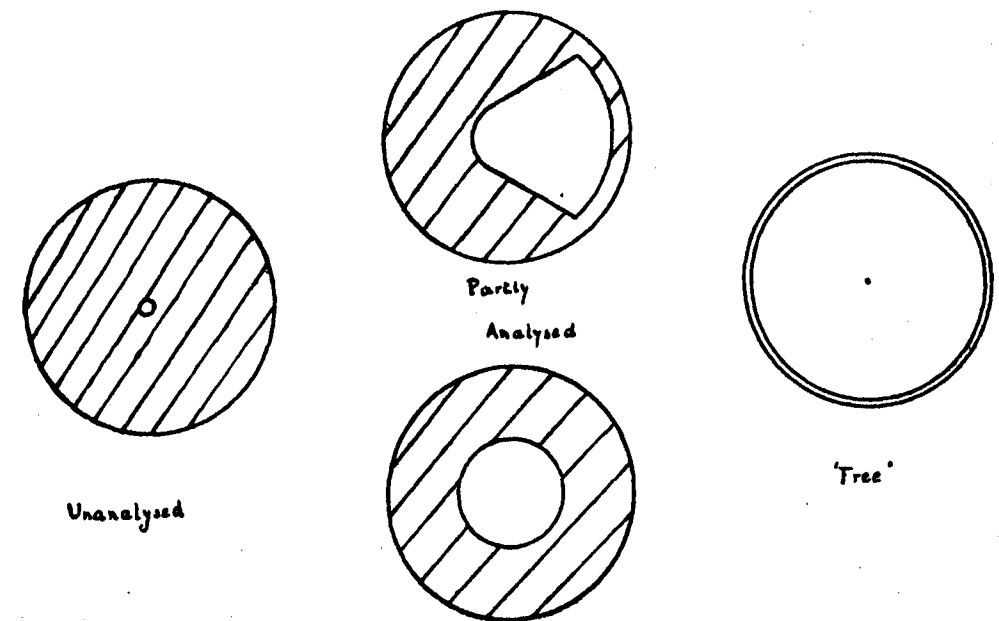
Sex is primarily nothing more than the attraction between the male and the female of the same species: it is a device of Nature, using the law of polarity, to bring about physical continuity. It is still a biological puzzle as to

why male and female attract one another: all that is known is that the vehicle of the attraction is the physical sensory organism: sight, hearing, touch, smell, and even possibly taste, are all used for the purpose. But even the human being will often find it difficult to say why an indifferent-looking person of the opposite sex is sexually attractive, while an Adonis or an Aphrodite of the same sex leaves that aspect of themselves unmoved. This attraction, as is well known, often occurs despite the realization which may attempt to inhibit it, that mentally and emotionally there can be no point of contact between the two. *Sturm und drang* follow. The sex relationship may be a fitting culmination to the love of a man and a woman, being its

ultimate fulfilment. But it cannot be the *basis* on which a true relationship can be built up.

Of all animals, the human race is probably that which is most sexual, and in a way which has little concern for biological needs: in other species, the sexual instinct subserves only the needs of procreation. In the human being, it has come to be exaggerated out of all proportion to these, and plays a disproportionately large part in the life of the individual: not only does it sometimes overwhelm his or her sense of self and his or her social sense, but it also interferes with the other aspects of creative activities. Moreover, its procreative aspects are only thought of in second line to the passionate. Animals do not disregard the laws

Diagram 4



Clear areas show parts of personality integrated with the Egoic Life. Shaded areas show unintegrated, "neurotic" parts.

of their herd on account of sex: human beings do so, and they are the only ones who commit sex crimes.

Thus it would appear that humanity, in the course of its evolution, has, somehow, violated this particular aspect of creative force: the physical sexual branch of the stream appears to have become swollen and enlarged, and to have diverged from what should have been its proper course. We may suppose that the Atlantean catastrophe and the practices of the wrong kinds of magic caused this deviation from the true course of nature, and that we are still suffering an aftermath from this period.

Sex being a physical matter, it is not surprising that the analysand only finds a final solution to his sexual problems and perversions when he gets down to the deepest levels of his physical-elemental consciousness. Freud and other workers are agreed that sex perversions and abnormalities start in the first year of life, when the physical consciousness is most prominent.

I do not propose to discuss here the reasons for homosexuality and other variations from normal sexuality. But one or two points may be made.

In the first place, every man or woman is sexual, whether he or she admit it or not.

Secondly, Weininger has argued that there is no such thing as a 100 per cent male or a 100 per cent female: it is well known that a body of either sex has rudiments in it of the other: and the same applies to the emotional correlates of the

physical vehicle. Moreover, there are a few clear cases in which a female body incorporates an almost entirely masculine "psyche," and *vice versa*. Reincarnation helps us to understand these facts, which need not be further elaborated in this article, though out of them arise many interesting problems.

Thirdly, it is a common fallacy to suppose that western man is more highly sexed than woman. This is not so, although his role as the "courter" may make him seem so. Actually, one may sum up the situation by saying in a generalization (consequently subject to exceptions) that man is more intensely and locally sexed than woman, at times. But woman has sex more diffused over her whole body, and over the whole of the day, while being less strongly passionate over the physical sex act. Men forget they are male for most of the day: women are constantly, though perhaps unconsciously aware of themselves as females, as can be observed by the emphasis on clothes and appearance, and in many other essentially "feminine" traits.

Fourthly, the analysed person, who has become free of himself all the way down to the physical elemental level, realizes that his love-life and sex are not synonymous: he can love many, even of the opposite sex, but it becomes entirely a matter of his own volition whether sexuality enters into this or not. Thus, the celibate life is clearly possible to the psychologically free, *without any repression*: he or she can divert the sexual part of the creative energy into other aspects of the creative life: this is

sublimation. The proviso is made, however, that in order to do this with perfect psychological health the person must have become (by analysis or otherwise) completely "free" of this part of his physical nature. I emphasize this because, on the one hand, it is frequently said that *all* celibacy is neurotic; while, on the other, many celibates who think they have eliminated sexuality, are to others obviously sex-starved and distorted natures.

It is worth remembering that the Greeks had at least three words expressing different kinds of love: *ἀγάπη*, or love for the Divine—devotion: *φιλία*, or love for things, people, etc.; and *ἐρώτης*, or sexual love. We have only one word.

X. A Word on Nudism

Before closing this section a brief parenthesis on nudism may not be out of place. The chief fault to be found with it (apart from possible aesthetic objections!) is that it is an "ism." It must be remembered that the highly civilized Greeks and, I believe, the Egyptians, accepted nakedness perfectly naturally: there is no reason why this should be different now. Havelock Ellis points out, moreover, that there is no standard of modesty universally applicable: both degrees of exposure and the actual parts of the body exposed vary enormously. He quotes some tribes in which great discomfort is felt unless the face is covered, even though the rest of the body is bare!

In itself, therefore, nakedness is not unnatural nor uncivilized. But, in view of the taboos which we have centred round certain parts

of the body, and which are passed on from generation to generation, clothing and nakedness come to be closely related to the externally imposed "super-ego" of the Freudians: the morality imposed by the herd on the individual, and by parents as the representatives of the herd, on the child. Thus, for most people, to be unselfconscious about nakedness can only occur with real freedom and detachment from herd-rule, while yet taking into consideration those with whom one is in company.

Many, however, whether prudes or nudists, carry out their "principles" in this matter from rebellion, from *morbid* curiosity, from a desire for self-display ("exhibitionism") and so on: so that the exposure, or non-exposure, of the body becomes rationalized, either in terms of the "immorality" of nakedness, or a philosophical principle of nudism as a cult: the term "gymnosophy" at once shows a self-conscious and unspontaneous, and therefore artificial and psychologically un-free tendency. Nakedness, in present-day western civilization is healthy only when it is un-self-conscious and quite taken for granted by those concerned. It is probably a very good sign, however, both from a physical and a moral hygienic viewpoint, that there is an increasing trend towards the state where bodily exposure is looked upon neither as moral nor immoral, but, in the right circumstances, as the natural and unselfconscious thing.

XI. The Ego

For details of the role of the true Ego in regard to the personality,

the reader is referred to Theosophical literature. Nevertheless, in order to carry on analysis as far as is possible, we may postulate that there must be a gradual increase in the flow of direct Egoic forces (as distinct from the "personal" reflections of these) through the lower vehicles, as the analysis proceeds: as the components of a "complex" separate out into their elements of the three primary urges, so is one phase of conflict removed: the intra-personal. But there is another layer of conflict which occurs in those whose Ego is "awake" and beginning to take active interest in the personality, which is that between the primary instincts as manifested in the personality, and these "instincts" at their fountain-head in the Ego: here, the personal and the Egoic have to be brought into line with

one another, so as gradually to become blended and united, as Ego and personality blend in the process of evolution and perfection of the individual.

Thus it follows that "conflict" must endure until Masterhood is reached. But, in a successful analysis of an evolved patient, the Egoic forces seem, in some measure, to flow more freely, at each conscious level, as the analysis proceeds. One might depict it in our diagram as a gradual influx from above downwards, towards the physical level. The patient himself may feel that while, at first, he was unable to distinguish between himself and his symptoms, there gradually dawns within him a degree of self-consciousness, so that he may say, "Yes, I still have fear, but it goes less deep." Diagram 4 may be taken as illustrating this.

(To be continued)

SELF-KNOWLEDGE

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is "ceaselessly" self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unobtainable by what men usually call "self-analysis." It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

H. P. BLAVATSKY, *Lucifer*. Vol. I. D. 89.

OCCULTISM AND LANGUAGE

BY W. WHATELY CARINGTON

Pursuing his search for the greatest practicable measure of co-ordination between Occultism and Science, Mr. Carington concludes that the findings of both schools of thought are equally correct, that fundamentally there can be no incompatibility, and that apparent discrepancies associated with language "must sooner or later yield to proper treatment." From page 490:

XIII

WE may now pass to the last and most difficult of all the topics I wish to discuss, namely, that of the kind of process most likely, on general grounds, to be involved in the acquisition of occult knowledge by direct investigation—as opposed to revelation or any other form of communication from some other person believed already to possess it.

I am only too acutely aware that I am on very difficult ground here; but since my object is to state problems rather than to solve them, I hope to be able at least to indicate some of the theoretical perplexities involved without appearing guilty of an unseemly didacticism.

It will be convenient to begin by amplifying the remark made towards the end of the last section to the effect that the raw material of physics and of occultism is of the same character.

This assertion is unlikely to pass without challenge. Critics will contend that the raw material of physics consists of stars, crystals,

bits of metal and other material objects, while that of the occultist comprises astral bodies, elementals, Devas and other denizens of the unseen world. I cannot insist too strongly that both contentions are not only untrue but unsound. The raw material in each case is immediate experience, or, to use my own favourite terminology, modulations of consciousness. No being who ever existed, exists or will exist, on this or any other plane, or all combined, has ever experienced or could ever experience, *immediately*, anything except changes in the content of his own consciousness—or, to be more accurate, of that consciousness that is *he*.¹ Thus what is present in my consciousness when I observe a stone is not "the stone" but certain modulations which I describe as visual, tactile, thermal, etc., sensations.

In other words, the physicist and the occultist start level as

¹ But the extent of the content may vary enormously, from that of the Ultimate One, which includes literally all that is, to that of a grain of sand or lower, which is presumably somewhat circumscribed.

regards the character of their ultimate observational data; each selects from the totality of his immediate experience certain items relevant to his work and submits them to a process of *interpretation*. It is this interpretative process which raises the perplexities I have mentioned.

Not every reader will find it easy to understand that any process of interpretation at all is involved in what he would naturally call the direct perception of, say, a table. But a little thought should serve to show that when we react to a situation by saying or thinking "There is a table," we are just as much giving a significance, a meaning, to a group of signs (coloured patches in the field of vision, etc.) as when we look at the black marks—There is a table—which the printer has made on the paper and assign a meaning to *them*.¹

Now there is, as a rule, and for most practical purposes, not much difficulty in interpreting the immediate data of mundane experience, *because it is only in terms of mundane experience that they must be interpreted*. The occult percipient² is far less happily placed, for he must interpret, to others if not to himself, data relevant to experience which *ex hypothesi* is non-mundane; yet, as shown above, he must do this in mundane terms or for ever remain unintel-

ligible or even misleading to those whom he seeks to inform. Some process of conscious interpretation by the percipient himself seems therefore to be inevitable in very many cases.³

This is bad enough, but it seems possible that there is worse to come. For, unless I mistake not—and I hope I need not say that I write with the very utmost diffidence—the non-mundane experience may have to be transmuted in the percipient's own mind into mundane shape *before he can formulate it even to himself*. This idea is appallingly difficult to grasp, let alone explain; the following most imperfect phrases are the best I can do.

It seems to me possible that when the occult percipient is functioning with extended consciousness in a state or at a level different from the physical, his whole conceptual repertoire, so to speak, may be correspondingly different from what it is when he is normally incarnate; and the resumption of physical limitations may involve a loosening of his hold on the conceptual facilities he formerly enjoyed. The normal person cannot think otherwise than in terms of words and concepts and—more vaguely—"ideas" derived from mundane sensory experience (visual, auditory, tactile, kinaesthetic, thermal, proprioceptive and the rest). If the condition of the occult percipient, when he is not supernormally perceiving, is substantially the same as that of a

¹ Cf. Ogden and Richards, *loc. cit.*, chapters III and IV.

² I prefer this term to "clairvoyant" as less suggestive of visual process with its concomitant associations of retinæ, wave lengths, photons and other physical conceptions.

³ I am thinking of accounts of the unseen world; the above clearly does not apply to description of past or future mundane events.

normal person, then it seems possible that the gist, if I may rashly so term it, of his supernormal perceptions must somehow be transmuted into these mundane terms if he is to recall it at all.

The chance of this being nonsense seems considerable; for example, it may well be that it is precisely the absence of the necessity for this transmutation, as I have called it, which distinguishes the good occult investigator from the bad. If not, we have here yet another source of complication in our task of interpreting occult findings as we meet them in their verbal formulations.

Conclusion

I greatly fear that to most of those who have had the hardihood to plough through it, this article must seem somewhat discouraging; for I have spared no pains, whatever the degree of my success may have been, to demonstrate how many and how formidable are the difficulties which must attend any effort thoroughly to interpret occult findings and to co-ordinate them with scientific thought.

But it is in no spirit of defeatism that I have written: On the contrary, the recognition of these difficulties is a call to arms; their statement the first step towards resolving them.

"Something to do and we to do it. Work before us and we to accomplish it."

A note of combined warning and reassurance is needed here. As our work proceeds, the world of occultism, familiar enough in thought at least to many of us, is likely to become more and more

unrecognizable. This need not, indeed must not, alarm us. Our ordinary conceptions of a chair are of something comfortably solid and immobile to which we can safely trust our weight. Yet the physicist assures us that it is mostly empty space sparsely populated by whizzing electrons—something more like a glorified midge-cloud than a dependable resting-place. Nevertheless, as a result of his labours we really do know more about matter in general and chairs in particular than we did, while our everyday enjoyment of our furniture is unimpaired. Similarly, further research may well lead us to express the whole of occult doctrine in what will look like a sort of demented mathematics. But this will not in the least degree lessen its value as a guide to individual and communal conduct as expressed in its ordinary form.

In the course of fitting together the pieces of the puzzle I dare say that some will have to be discarded; for, between ourselves, a good deal of rubbish has been talked in the name of occultism, as also in the name of science. But those who have most faith will least hesitate to have recourse to the waste-paper basket when need be.

I incline to the view that in broad outline at least the findings of occultism are correct. Perhaps it is natural that a scientific training should make me even more confident that those of science are equally so. And if both be correct there can be at bottom no incompatibility; apparent discrepancies must sooner or later yield to

proper treatment. I have sought to show that these apparent discrepancies are most likely to be connected with difficulties of interpretation arising from an imperfect understanding of the functions of symbols, the nature of meaning, the use and abuse of fictions and similar considerations intimately bound up with the general theory of language.

I venture to suggest that, so far as the technical side of Theosophy

is concerned, work on the problems here indicated is likely to be peculiarly fruitful. Words may indeed "mightily entangle and pervert the judgment," and this, if ever there was one, is a technique where, as Myers put it, we must learn to "walk warily among pitfalls which call for all the precautions that systematic reason can devise."¹

¹ Cf. *Human Personality*, vol. II, p. 304.

THE FUNCTION OF THE ARTIST

WHILE the function of the artist is to reveal beauty in various aspects of life, his work has also another effect which is not recognized. Every form of art is an appeal to a hidden faculty in man which is the intuition. The artist creates, whether in music, painting, sculpture, song or dance or in any other form, because he exercises the intuition and sees the world mirrored in that new faculty.

Most people understand the world either through their emotions or through their minds. When they become artistic or sensitive to beauty in any form, their reaction to life is more from the

intuition. Then they see all the diversities of life as linked in one great scheme or divine plan, whose essential quality is Absolute Beauty.

While religion gives the message of the Good, and science and philosophy the message of the True, art gives the message of the Beautiful, and by doing so creates a union of the Good, the True and the Beautiful.

When the artist understands his true mission, he becomes as a prophet to lead mankind to new lands of endeavour, where all that they create shall reveal the nature of God who is Absolute Beauty.

C. J.

Seen and Unseen

MEMORIES OF A PAST LIFE

VERIFICATIONS of the doctrine of reincarnation are fascinating to almost everybody, and the following recent testimonial of a nine-year-old child at Delhi may well be added to those already known to students of occultism. If the press reports are authentic, and there seems little reason to think they are not so, then the case is one of unusual interest, and a challenge to doubters of the truth of reincarnation.

Shanti, the child, is a daughter of Rang Bahadur Mathur, Chira Khana, Delhi, India. When she was but five years old she often expressed a desire to visit Muttra—a town at some distance—where she insisted she had lived in a previous existence. As time passed she became more insistent about such a visit, and finally the interest of Mr. Kishan Chand, a retired principal of the United Provinces, was aroused. With some others he went to see the child. She succeeded in convincing them by describing her former home in Muttra, and gave the name of her former husband—a merchant, later a pandit—and described where his business was located. This was later verified. The pandit himself became so interested that he went with his *second* wife, his son (by the deceased first wife) and several other persons to see the child at Delhi. She picked out her husband from

the many persons present, though not a word had been told her of the identity of the family and friends paying the visit. When she recognized her son of the former life she wept pathetically for about an hour. Those present were also deeply moved.

The girl stated that she had died when this son was only ten days old. This, too, proved true. The details of these confirmations aroused no little interest in Shanti, and great numbers of people came to get a glimpse of her. She continued to request that she be taken to Muttra. Finally it was arranged, and about twenty persons desiring to test the child's statements took her there. Even some distance before they reached the town she informed them they were approaching it.

Thousands crowded around the station to see the strange child. From among them she recognized her former husband's brother. Not a word was spoken that could have given her the slightest clue to this recognition, so determined were those who accompanied her to make the test genuine. En route to the house of her former husband she noted recent changes of streets and buildings. She said she wanted to pass through the Moti Gate, where there was a clock, and she showed the way to that gate: there was the clock she described. On the way another surprise

awaited those who were testing her. She pointed out a man in the throng that followed her, and said he was her former husband's father: this also proved true.

A little later the child pointed to a house where she had lived before. This was true, even though the house had been painted another colour, and was rented. She was asked questions about different rooms, and unhesitatingly led the investigators to find them. There used to be a well in the garden, she said. After a search the well was discovered beneath a stone that closed it from view. She also spoke of a place in another house in which she had lived, where she used to hide money: the hiding place was found. Perhaps the most touching scene was when, from the vast crowd, the child recognized and greeted her former father and mother. It was difficult to persuade her to leave them.

Pandit Niki Ram Sharma and Lala Deshbandhu Gupta have issued a joint statement to the effect that after a thorough investigation into little Shanti's claims

and a test of her statements, they fully believe that she is the reincarnated soul of her former self, and that she had then lived in Muttra. They personally saw no room for doubting.

These facts have been fully recorded, and *The Leader* (Allahabad) and other journals have given considerable space to the life of this unusual child. A news film has also been made of her.

An editorial writer suggested that the Society for Psychical Research of London should consider the case and give it some official and scientific investigation. But it so often happens that, in these illusive and superphysical subjects, science fails completely. The Ancient Wisdom's explanation is the one that reveals the truth. In the words of Longfellow:

"Thus the seer, with vision clear,
Sees forms appear and disappear
In the perpetual round of strange
Mysterious change
From birth to death, from death to
birth,
From earth to heaven, from heaven
to earth."

The reincarnation of the human soul is not the introduction of a new principle into evolution, but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continuously evolving life.

ANNIE BESANT

WHERE THEOSOPHY AND SCIENCE MEET

TENDENCIES IN MODERN SCIENCE

By SIDNEY RANSOM

Radio Talk on Station CKLW, Canada

SCIENCE like Religion is today far less sectional and exclusive than it used to be. If Science means Knowledge, then there can be only one SCIENCE. What we label as the different sciences—physics, chemistry, botany—are so many different aspects of one fundamental knowledge. We might think of the sciences as the many branches on one tree. Seasons and circumstances bring an inevitable ending to the leaf, but the one perennial Tree remains. One tendency, then, in modern science is the recognition of the interdependence and co-relation of all the sciences. The age of isolation and exclusiveness has gone. The sciences being related, it is significant that some of our greatest advances have come about at the place where two or more sciences have joined hands. Geology, e.g., could not by itself have discovered what materials were in the Sun. True, the literal meaning of "geology" refers to the earth alone, but nowadays the solar system is our environment and this has largely come about through the sciences of optics and physics. By means of the spectroscope, originally used for earthly experiments alone, we were suddenly enabled to tell of what the Sun

was made. It is interesting to note that the gas helium, familiar enough to us now on the earth, was first discovered in the Sun (hence its name). So are all parts of our environment related, parts of one whole.

The second tendency I would note is a continuous expanding of our known Universe. We live consciously, today, in a very much wider area than we once did. Whether we like it or not, the world is now our immediate environment. Nay more the Solar System is our environment. Beyond that again, we are told of cosmic radiations, whose origin is not in any of our known stars or galaxies and therefore is in extra-galactic space. Now these cosmic rays, coming from such incredible distances, yet enter our tiny earth's atmosphere and *can be detected* by delicate electrical instruments. There are several theories as to the cause of these radiations, including the one supported by Millikan, the American physicist. He considers that matter is being synthesized, or created in far-off space, and that in the process radiations are given off. This suggests that *Creation* is not one single act of so many millions of years ago, but is a continuous process; that the Universe is now

being created, and certainly the skies show us the many different stages of evolution now existing together; some stars dying, some dead, some not yet born as stars. Creation, then, is a continuous process. What science used to call a beginning is now seen as an effect. Similarly there is no final end, for the apparent "end" is the seed of some future. What we call an end is rather a culmination. The end of a cycle is not a complete end, but the prelude to the next cycle. Science has so far dealt with one cycle, one wave—a tremendously long wave indeed—but Science is suggesting now that there is an OCEAN, on whose bosom many waves rise, have their day and fall.

An expanding Universe is seen as a process that follows the law of waves or cycles. There is a breathing-out, and a breathing-in. In terms of time, the process may take millions of years, but the process, as a process, is in remarkable correspondence with the breathing-in and breathing-out of our own human life-cycle. There seems much confirmation of the ancient saying, "As above, so below." Some scientists speak of the universe as running down, as a clock might run down,

but if this be the present process it must inevitably be followed by a winding-up process.

There is no stoppage in the things that really matter. Our ideas of time and space are undergoing change. There is a Reality outside even the space-time conditions. A most important tendency in science today is seen in the interesting theories regarding the structure of the atom. The atom is viewed in less and less concrete terms. And the still smaller electron, while perfectly real, of course, is best defined as a mathematical symbol. The atom is regarded as a phenomenon resulting from complex interactions of wave motions in a sub-physical medium. Science generally is dealing far more with what would not so long ago have been regarded as unreal, intangible, abstruse. We are actually increasing our knowledge by studying phenomena which no microscope can see, no balance weigh, and no ordinary instrument detect. Information is coming to us through mathematics. And this means that no longer can science be limited to what we can prove by the ordinary senses.

More intuitive senses are being brought into play, and are beginning

Nature is constructed in a wonderful way, and our task is to find out the mathematical structure of nature itself. Even nature is simple if we happen to look at it in a proper manner. Then, if nature is really a simple structure, it is a mathematical fact.

This I have discovered, and it is my own belief, but it is not the belief of other investigators. It is a kind of faith that helped me through my whole life not to become hopeless in the great difficulties of investigation.

PROFESSOR ALBERT EINSTEIN

to be relied upon. So, some of those hitherto despised instinctive faculties that man has always possessed, are being given a legitimate place. Inspiration and religious experience have long been recognized as valid testimony, and capable of proof by anyone who can function on the same plane as he who had the religious experience. Telepathy, mental communion, clairvoyance, clairaudience, premonition, and so on, are still regarded as somewhat unorthodox, but well worthy of investigation. There are many strange powers and instincts being observed, and the best of scientists maintain an open mind.

It was once easy to close an argument by calling it superstition, but such anathematizing was truly unscientific. After all, the ignorance connected with some so-called superstition may be the ignorance of the person who called it superstition. How superstitious would our present knowledge of the atom have appeared to an earlier race? How incredible the energy that we now know to be locked up within its little heart. Figures have been given by popular scientists to indicate something of this hidden power, and the day may come when we shall be able to unlock that power, release that hidden energy. With that knowledge, will not many of our economic and social problems be solved?

The last tendency I have time to mention is concerning zoology. There is a growing tendency not to accept the Darwinian Theory in its original form. Man is not so much regarded as descended from simpler animal forms. Man has a

spiritual heredity as well as a physical. The whole question of heredity and environment is undergoing a change. No one doubts the facts of heredity, *but they do not completely* explain life's mystery. Heredity is just one factor, and there are many other factors.

Man is so much older than any race or religion that Science is putting back the date of his origin further and further. Eddington remarks: "We have found a strange footprint on the shores of the unknown. We have devised profound theories to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own."

Perhaps the ancients were right when they said the greatest ignorance of all ignorance was when we ignored the Divine. Science today is recognizing that the simplest phenomenon is ultimately unexplainable unless we admit the existence of a Divine Mind. That mind is beyond the plane of logic or rationalism. The Divine Mind is of a different category from human brain-activity. No one would ever speak of Divine cleverness, or Divine ingenuity—for instinctively we feel that the Divine Mind is beyond all human standards however exalted. A human cause is insufficient to account for the universe, but behind even Tennyson's flower in the crannied wall is God, the Divine Designer.

The reassembling of a disordered pack of fifty-two cards by a blindfold player would be practically impossible, and still more impossible were the blindfold player ignorant of the correct

sequence. When we see a pack arranged in its proper order we infer that some intelligence has been behind the sorting. When, then, we look at the orderly skies, with their wonder, symmetry and

beauty, or glimpse the beauty in some specimen under the microscope, we can confidently assert that all this would have been impossible without a Mind who conceived and planned it.

THE RACE PROBLEM IN EUROPE

We have received the following commentary from Mr. V. W. Slater (London) on *We Europeans: A Survey of Racial Problems*, by Dr. Julian S. Huxley and Dr. L. C. Haddon, with a chapter on "Europe Overseas" by Prof. A. M. Carr-Saunders. (Jonathan Cape, Ltd., London, 1935). The book comes "as an opportune prophylactic against the spreading virus of racialism." Mr. Slater writes:

This book was received by the English press as a welcome refutation of the theory of the existence of an Aryan race. For example, the book includes such statements as this: "There is not, and cannot be, such a thing as an Aryan race, since the term Aryan refers to language." But to quote odd sentences like that does not give a correct idea of the book as a whole. The emphasis in the above sentence is on *race* and not on *Aryan*. The authors show that the Europeans are of such mixed genetic stock that it is quite incorrect to speak of any nation or group of nations as being racially pure, that is, as being descended from one common ancestor.

At the same time they admit that a nation, even though mixed, has certain characteristics which distinguish it from other communities. America is especially

cited: "It is indisputable that the Americans constitute not merely a community but also a nation. Americans have ways, customs and manners quite distinct from English, French or German ways."

The main theme of the book is not to oppose the idea of an Aryan civilization sweeping across Europe, but to oppose the idea, especially strong in Germany, that there is in Europe a genetically *pure race*. The Nordic and Alpine races, if they came from outside Europe, must have intermarried with the people already in Europe. This is proved by the fact that in France, in parts of Charente and Dordogne, are found characteristics of Upper Paleolithic people. There are traces still in France of Neolithic times, and Brittany retains some Cromagnon stock.

It is suggested that since the word *race* denotes a pure species it should be restricted to animal species, and in humanity it should be replaced by the term *ethnic group*. "A true 'race' is thus a hypothetical group inferred to have existed in the past: an ethnic type is a subjective judgment of the normal or ideal characteristics of a component of an existing population." The nations of Europe and their people have progressed by cultural descent rather than

biological inheritance. It is to be regretted that political persecution should be carried on under any circumstances; still more regrettable is it that it should parade under the banner of pure genetics

when there is no such thing as a pure race in Europe.

To the student of Theosophy with its Root-Races and sub-races the book is full of valuable material and well worth studying.

THE DATE OF ATLANTIS

A NOTE BY E. W. PRESTON, M.Sc.

Ruta and Daitya, Island Continents, perished "some 850,000 years ago, towards the end of the Miocene Age." *The Secret Doctrine*, Vol. II, p. 452.

In a footnote to this statement Madame Blavatsky adds: "On p. 70 (*Esoteric Buddhism*) it is shown that Atlantis as a whole perished during the Miocene period."

Twentieth century scientists have discovered and considered a mass of evidence bearing on the duration of the various geological eras. While

it is admittedly difficult to fix the limits definitely, data regarding the relative lengths of these periods have been slowly accumulated. Moreover it is now possible to estimate, between certain limits, the *duration* of each period.

On p. 23 of *Man's Family Tree* by Sir Arthur Keith, the author gives a diagram of these time periods, drawn up by Prof. W. K. Gregory.

Ruta and Daitya perished "some 850,000 years ago"—obviously from *this* diagram (Diagram 1) in the Pleistocene Period and not at the end of the Miocene as stated by Madame Blavatsky.

If we halve the time-scale but retain the same relative lengths for each period we shall find that the epoch of 850,000 years ago occurred at the end of the Pliocene, not in the Miocene Period. (Diagram 2).

Assuming H. P. Blavatsky to be correct in her *time* estimate, we can only conclude that the names given to the geological period under discussion do not correspond to modern nomenclature. If Atlantis perished some 850,000 years ago, it appears that it must have flourished in the Pliocene Period (not the Miocene).

Consideration of the evidence indicates that the nomenclature of

Diagram 1
Geological Period

Time in Million Years	
0	Present Day
1	Pleistocene
7	Pliocene
19	Miocene
35	Oligocene
60	Eocene

Estimate of the duration of the geological ages. Dates given by Prof. W. K. Gregory, as quoted by Sir Arthur Keith.

geology has changed during the last fifty years.

It is probable that when the authors of *Esoteric Buddhism* and of *The Secret Doctrine* used the name "Miocene" for the period covering 850,000 years ago, they were using the term as generally employed by geologists of that day.

It is easier to remember a name than a date; hence we frequently find Theosophical writers and lecturers stating that "Atlantis perished in the Miocene period."

This statement is manifestly incorrect in the light of Prof. Gregory's diagram (Diagram 1) and should be qualified by adding the date thus:

"Atlantis perished in the Miocene Age about 850,000 years ago." In that complete statement we have the correct date, but we are using the term "Miocene" as used by H. P. Blavatsky and the scientists of her day. If we leave the sentence simply, "Atlantis perished in the Miocene Age," we are implying (in the light of modern geology) that the Atlantean collapse occurred some 7,000,000 years ago!

Further evidence on the matter is, of course, available from the writings of Bishop Leadbeater and Dr. Besant. Their dates confirm the view expressed above. In *Man: Whence, How and Whither?* for example (page 102), we find that the time of the coming of the Lords of the Flame is given as "about 6½ million years ago." After this the 5th, 6th and 7th sub-races of the Lemurian Root-Race were founded. On page 105, it is stated that the 4th Root-

Diagram 2
Geological Period

Time in Million Years	Geological Period
0	Present Day
½	Pleistocene
3½	Pliocene
9½	Miocene
17½	Oligocene
30	Eocene

H. P. BLAVATSKY'S CHRONOLOGY

Race was considered during the 6th sub-race of the Lemurian race.

From these statements it is evident that the 4th Root-Race did not start till after 6½ million years ago; i.e. in the Pliocene Period. Alternately, if we halve the dates of each Geological Age (as in Diagram 2) the founding of the 4th Root Race occurs in the late Miocene Period.

On page 452 of *The Secret Doctrine* (Vol. II) Madame Blavatsky quotes from page 64 of *Esoteric Buddhism*: "In the Eocene Age, even in its very first part, the great cycle of the Fourth Race men . . . had already reached its highest point of civilization."

This statement is definitely at variance with our present day conclusions, since the Eocene Age did not begin until at least 30 million years ago. As before the two statements are reconciled by realizing the difference in the use of geological terms in 1889 and in 1934.

LEAVES FROM THE ARCHIVES

BY A. J. HAMERSTER

Stories of H. P. Blavatsky, Colonel Olcott, and other early workers in The Theosophical Society abound in the records at the International Headquarters, Adyar, Madras, India. Mr. Hamerster is researching in these Archives, like a swimmer diving for pearls. Some of the pearls he has brought to the surface are displayed in the narrative below, continuing the first instalment which appeared in our February number, pp. 480-482:

III. BRANDS PLUCKED FROM THE BURNING

A YEAR after the transfer of the Headquarters of The Theosophical Society from New York to India, the Founders went on their first great tour in Ceylon (1880). From that time we can date Colonel Olcott's ceaseless and lifelong efforts for the regeneration of Buddhism and the better education of the masses in that beautiful island. In these later days I have heard those activities of the President-Founder for Buddhism condemned—together with his great President-successor's exertions for the revival of Hinduism and the political regeneration of India, as well as Bishop C. W. Leadbeater's labours for a more spiritual form of Christianity—as involving The Society in undesirable associations, and endangering its neutrality (or whatever one may wish to call that), by having its interests identified with any one of these sectarian religious or national political movements. But the Masters apparently thought and, I am sure, still think otherwise. Of the President-Founder and his work in the special field of Buddhism, at least, the Mahachohan attested in 1881: "Colonel H.S.O., who works but to revive Buddhism, may for that reason be regarded as one who labours in the true path of Theosophy. Buddhism stripped of its superstitions, is eternal truth."¹

¹ Letters from the Masters of the Wisdom, p. 3.

On the Colonel's second tour in Ceylon, the next year (1881), he was not accompanied by H. P. Blavatsky. The tour was made this time with the special purpose of collecting money for "a National Education Fund to promote the education of Buddhist boys and girls. The scheme had—as H.P.B. assured me [the Colonel writes]—the full approbation of the Mahatmas, and her own concurrence had been strongly expressed." When the Colonel arrived at Point de Galle, on the island's southern coast, he was welcomed on the shore by over 300 boys from the Theosophical-Buddhist School founded there the year before. The keen interest which H. P. Blavatsky took in this work of her colleague, especially as a check against the efforts of the missionaries to Christianize the people, may appear from the following.

In the *Scrapbook*, there is pasted a printed circular, dated 1st September 1880, "for public information," concerning the "Galle Theosophical-Buddhist School." Accompanying this, on page 331 of the *Scrapbook*, is a MS. "statement showing the number of boys in the (Theosophical Society) Buddhist High School at Galle admitted the first month." The words between brackets are added by H.P.B. The school was opened the 15th of September 1880. The total number of boys had already reached the figure of 305 on the 4th of October. Above the statement is written in H.P.B.'s handwriting: "Brands

² Old Diary Leaves, Vol. II, p. 295.

plucked from the Burning." This superscription finds its explanation in the fact, recorded in the last column of the statement, that 102 boys were transferred to the new school from Wesleyan, 62 from Roman Catholic, 25 from Church of England, and 5 from Government Schools. Under the statement H.P.B. wrote (all this in ink):

Ed. Note. *And now how do the missionaries of various Christian Sects like to find the above Official Statement headed "BRANDS PLUCKED FROM THE BURNING," as they often head their Statements showing the number of heathen children and adults converted by them. For if they have the right to so regard their converts, the Buddhists and the Hindus have far better right to return the compliment considering they are in their own native country and that they never go out of their way to travel to Christian lands to preach their religion.*¹

From the word "Supplement," written by H.P.B. on the back of Circular and Statement, these, together with her "Editorial Note," were apparently meant to be published in the SUPPLEMENT TO THE THEOSOPHIST, but I do not think that they have ever been printed as such. Instead, there appeared in the December issue of THE THEOSOPHIST of 1880, page 46, under the less peppered and more bland caption, "Good News from Ceylon," a sober statement of the facts above mentioned. In the SUPPLEMENT TO THE THEOSOPHIST of July 1881, this was followed up, however, with the more challenging remark: "The High School, established last year by the Galle Branch [of The Theosophical Society], flourishes as usual and *at the expense of the Mission Schools.*" (The italics are mine. A.J.H.)

It is a pity that the brands were but temporarily plucked from the burning. In the sixth volume of his *Old Diary Leaves*, (pp. 7-8), the Colonel records the sad fact

¹ *Scrapbook*, XIII, 329-332.

that the first Theosophical Buddhist school in Ceylon had proved merely a "flash-in-the-pan." "Before the year was out, it dwindled away to almost nothing, because the rich and wily Missionaries suddenly abolished their school fees and baited their traps with free education for Buddhist children."

If it is not too painful for our Ceylonese brethren, I should like to hear from them: What is left of the school now, after more than half a century has passed away? Shall even its memory be forgotten?

That there is no Buddhist or Hindu mission in western countries is, of course, no longer true to fact.

IV. A COLLECTION OF ASSES

There are possibly no two other personalities in the history of The Theosophical Society more closely linked by bonds of personal friendship and the even stronger ties of identical impersonal ideals with the concomitant efforts to realize these in practical work, than H.S.O. and H.P.B. Yet, they too were not exempt from the common lot of human affections. Occasionally, they quarrelled and fell out with each other. H.P.B.'s variable temper, and the old Colonel's continually losing sight of the internal causes for this instability of humour, often led to more or less serious clashes and breaks. Those who are specially interested in humanity's foibles may read of the Founders' at some length in *The Letters of H. P. Blavatsky to A. P. Sinnett*.

Another example of such temporary falling out of the Founders—they were human after all—is furnished by that second tour of the Colonel's to Ceylon in 1881 already mentioned. H.P.B. urgently needed her colleague's help for bringing out THE THEOSOPHIST regularly, and though she had at first entirely approved of his tour, when the time came near she opposed it with all her might, expressing her displeasure with the Colonel's unshakeable resolution to go through with it in her usual forceful way. The beginning of the story is to be found on page 294 of the *Old Diary Leaves*, Vol. II, the conclusion on page 326. Besides proving how such outbursts of temper lay very much on the outside of H.P.B.'s complicated character, the story teaches the object-lesson that

even the greatest and wisest of agents of the Masters are at best imperfect channels of their grace.

But however that may be, however uncontrollably the earthly H.P.B. had sometimes to give way to fits of anger, pouring out the vials of her wrath over the Colonel's uncomprehending head, yet she regarded this as a prerogative of her own, not to be shared by anybody else, a prerogative excusable if not sanctioned by the deep affection that bound her to her colleague. She might upbraid him, but others were not allowed even to point a finger at her old friend. The scrapbooks give ample evidence of this. They also show us H.P.B. in *négligé*. Some probably will be shocked to hear this, others will be grateful for the revelation, if news it be to them. For it throws the greater traits of her heroic character in deeper relief. Besides, it is the historian's task not to mince truth, not to hide things, but conscientiously to collect all available material, of the smallest detail even, the greater its subject has loomed in the past.

And now for H.P.B.'s manuscript notes in defence of H.S.O. against other people's attacks.

In June 1882 Colonel Olcott had given a farewell address to the graduates of the Madras University, which was unfavourably reviewed by some newspapers, clippings of two of which are pasted in the *Scrapbook*, the one under the other, with some space between. There in that space, immediately under the first cutting, H.P.B. wrote in blue pencil:

The Ass !!

And then drawing a hand with index-finger pointing to the second cutting underneath, she wrote:

A still more asinine Ass !

And her fury was not even spent with this double outburst. She must have gathered together a heap of it, like a growing thundercloud, that day when she pasted this particular page of the *Scrapbook*. A third thunderclap had to follow in order to discharge all the electricity. Two more clippings are stuck at the end of the same page in the right-hand bottom corner, this time side by side. The left one has the

heading "The Same," the right one has no heading at all. Drawing an arrow in blue from the latter to the former, she wrote in margin:

Editorial in the same [newspaper] of the same Ass.

The last three cuttings are from the same newspaper.¹

Further on another and final "asinine" flash luridly lights up with its blue streaks the pale face of another page of the *Scrapbook*. Somebody had written abusively of the Colonel's philanthropic work at Galle, Ceylon, and had signed his effusion with the words: "YOU KNOW WHO." Under this cutting, immediately beneath this signature, H.P.B. wrote, in blue pencil again:

Of course we do—some triple DONKEY !²

Here we call for a stop. Sufficient to the day is the "asininity" thereof. But who will not like H.P.B. the better for her fierce loyalty?

V. A HEATHEN

For the prospective student, who might wish one day to make a special study of that gentle spirit, Damodar K. Mavalankar, I note down here that in the *Scrapbook* there is a red pencil remark of H.P.B.³ to the effect that the articles signed "A Heathen," of which there are several clippings pasted on by her, are by the hand of that young man who gave up all—position, wealth, and even The Theosophical Society, in order to be nearer to his Master in the flesh.

VI. THE HISTORY OF THE THEOSOPHICAL MOVEMENT

The XIVth volume of the *Scrapbooks* has a title-page, designed and executed by H.P.B., which gives a good idea of what she had in mind when collecting all these cuttings from all sorts of possible and

¹ *Scrapbook*, XIII, 195.

² *Scrapbook*, XIII, 268.

³ *Scrapbook*, XIII, 366.

impossible publications. The lower half of this title-page reads as follows :

Scrap-Book
Containing the History
of the
THEOSOPHICAL MOVEMENT
from reports
friendly as well as inimical
cut out from
Newspapers and Journals all
over the
WORLD

Indeed, a true history it is ; there is no other history as unbiassed as this one, in presenting the oppositional viewpoints with equal unembarrassedness as the confessional. Not fully probed yet are its possibilities as a source of information regarding the beliefs and unbeliefs in spiritual things of the western world during the last quarter of the nineteenth century. To the future historian the 24 volumes of the *Scrapbooks* will prove an inestimable storehouse of knowledge from which to reconstruct the revival of a new sense of the occult, the beginnings of a new and more spiritual civilization and culture in the West.

VII. SPIRITUALISTIC CREDULITY

Like most strong characters, H.P.B. never had much patience to lose over human weaknesses, least of all over that mental indolence that rather wants to accept than to investigate, to believe than to doubt. With the Spiritualists' sentimental reception of all so-called "spirit" manifestations indiscriminately as genuine intercourse between the living and the

dead, the little patience she had sometimes broke down altogether, and found expression in scathing sarcasms.

In one of the *Scrapbooks* H.P.B. pasted a picture, cut from *Spiritual Phenomena*, representing three girls dressed in long, white, shapeless sheets for garments, leaving only beautiful but expressionless faces and hands visible. Under the picture runs the legend : "Photographs of spirits taken by magnesium light at Count de Bullet's seances." Underneath this H.P.B. wrote in blue pencil :

O Fraud ! Oh Banner of the Spooks. Dear old Spiritual wash-tub. Simplicity to thy name. Behold three heads from a hair-dresser's "dolls" perched on three broom-sticks !¹

In another volume she pasted a picture, cut from *The Medium and Daybreak* of 21 December 1883, showing three heads, "drawn through the hand of the medium while entranced," and purporting to be those of "Madame Cayon, spiritualist ; Ezra, Author of Jewish Law and Ritual, Spirit Guide of Ammonius Saccas and Madam [sic] Cayon ; Ammonius Saccas, Spiritualist 2nd century." Round about this clipping H.P.B. wrote in ink :

Fair sample of "Spirit Drawing." What a guide Reni [?] becomes in "Summerland." A startling proof of "progressive perfection" throughout the worlds!!! Oh ineffable host of crooked-faced, thick-lipped, squinted-eyed Angels ! Ammonius Saccas represented as a consumptive Jew, and Ezra quite up to the size of the Old Testament.²

¹ *Scrapbook*, xiv, 151. There existed in H.P.B.'s time a spiritualistic journal, called the *Banner of Light*.

² *Scrapbook*, xix, 2.

WHO'S WHO IN THIS ISSUE

DR. GEORGE S. ARUNDALE spent twenty-five years as understudy to Dr. Besant, and on her death succeeded her as President of The Theosophical Society. Is orator, internationalist and educationist.

DR. L. J. BENDIT is a Wimpole Street physician and expert in psychoanalysis.

MR. W. WHATELY CARINGTON brings the mind of a trained logician to bear on Theosophy and remains a Theosophist.

Dr. JAMES H. COUSINS, poet and philosopher, belongs to the same Irish School as George Russell (AE) and W. B. Yeats. The Maharajah of Travancore recently decorated him for cultural services in organizing the State Gallery of Asian painting at Trivandrum. Dr. Cousins is head of the Theosophical College, Madanapalle, South India.

MR. HIRENDRA NATH DATTA is Vice-President of The Theosophical Society. A Bengali, steeped in the finest cultural traditions of his province. Has written several books in Bengali. Is a trustee of the Viswa Bharati, founded by Rabindranath Tagore.

MR. A. J. HAMERSTER is Joint Director of the Adyar Library and a versatile writer and researcher.

MR. C. JINARAJADASA was born a Buddhist in Ceylon ; was educated in Europe, and combines the accurate scientific intellect of the West with the serene spiritual outlook of the East. Is a prolific writer, and has enriched the literature of Theosophy with studies in the philosophy of Art and Beauty. He has been Vice-President of The Theosophical Society.

MISS E. W. PRESTON, M.Sc., is author of *The Earth and Its Cycles*, which gives the key of the Ancient Wisdom to the antiquity of the globe on which we live.

MR. SIDNEY RANSOM, international lecturer and writer, makes a special study of science and occultism.

DR. J. I. WEDGWOOD won his doctorate from the Sorbonne, Paris, for a dissertation on the harmonics of organ construction. He is expert as ritualist, musician, lecturer and author, and Bishop of the Liberal Catholic Church—was first Presiding Bishop.

MR. D. JEFFREY WILLIAMS is head of the Theosophical Order of Service in England, and a student of Theosophy of many years' standing.

FORTHCOMING FEATURES IN THE THEOSOPHIST

THE SEVEN BROTHERHOODS. By Dr. George S. Arundale.

THE ETERNAL NOW ? By E. L. Gardner.

MODERN SCIENCE AND THEOSOPHY. By Prof. G. E. Monod-Herzen.

CREATION AND THE GODS. By Geoffrey Hodson.

ZOROASTRIANISM AND THEOSOPHY. By K. J. B. Wadia.

THE PRISONER. By Serge Brisy.

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

STUDIES IN EARLY THEOSOPHY. By A. J. Hamerster.

OUTSTANDING ARTICLES IN RECENT ISSUES

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ADYAR: AN EXPERIMENT IN THEOSOPHICAL LIVING. By Barbara Sellon.

TIBET, FATHERLAND OF MODERN THEOSOPHY. By A. J. Hamerster.

WHAT IS THE POWER BEHIND FIRE-WALKING ? By Prof. D. D. Kanga.

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THE INTERNATIONAL ACADEMY OF THE ARTS. By Shrimati Rukmini Devi.

MODERN THEOSOPHY AND EVOLUTION. By Prof. J. E. Marcault.

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DR. ANNIE BESANT, *The Theosophist*, vol. XLIV, p. 258

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