

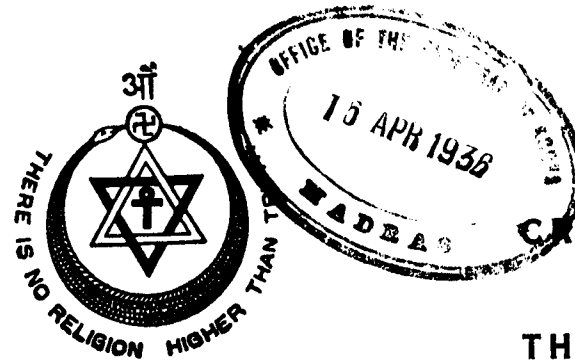
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

April 1936

Vol. LVII, No. 7



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THE GOLDEN STAIRS

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. BLAVATSKY

VOL. LVII

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

Founded by H. P. Blavatsky in 1879

Editor: GEORGE S. ARUNDALE

(Edited by Annie Besant from 1907 to 1933)

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

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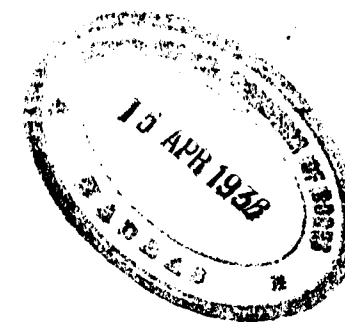
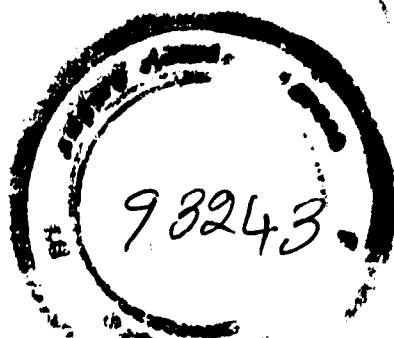
THEOSOPHICAL PUBLISHING HOUSE
ADYAR, INDIA

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THE CROWN OF HUMANITY

That union of the separate will with the one Will for the helping of the world is a goal which seems to be more worthy of reaching after than aught the world can offer. Not to be separate from men, but one with them; not to win peace and bliss alone, but to say with the Chinese Blessed One: "Never will I enter into final peace alone, but always and everywhere will I suffer and strive until all enter with me"—that is the crown of humanity.

ANNIE BESANT



ON THE WATCH-TOWER

By THE EDITOR

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

The Two Pillars of The Society

THE two great pillars upon which the structure of The Theosophical Society rests are its three great Objects and its unique Motto—"There is no religion higher than Truth." The first Object is, of course, supreme—the formation of a nucleus, a concentration, of the existing Universal Brotherhood of Humanity. All who desire to join The Theosophical Society must be welcome so to do, whoever they are, provided it is their desire to lead a brotherly life. Otherwise it would be impossible for them to be constituent parts of a nucleus designed to this end. But they should also be in sympathy with the two Objects which,

as they are pursued, lead to a deeper realization of the fact of Universal Brotherhood. Members of The Theosophical Society are people who have a real and practical sympathy for Brotherhood, but who also have sympathy both with the study of religion, philosophy and science to the further elucidation of Brotherhood, and with the exploration of the as yet undiscovered, no less to the further elucidation of Brotherhood. In such study and exploration they may be disinclined to engage. Yet it is vital study and exploration, and demands the sympathetic appreciation of all members, no matter what their personal relationship to it may be.

Truth

It seems to me, however, that while the Objects of The Society are in the forefront of the Theosophical consciousness of each one of us, we are apt to forget that our motto is a no less fundamental part of the structure of our Society. In it we exalt Truth, without defining Truth, above all forms of Truth. The Sanskrit word *Sat* is well translated as Truth. But we proceed to translate the word *Dharma* as religion, and say that there is no *religion* higher than Truth. I think that this translation quite wrongly narrows the whole conception sought to be conveyed in the motto. I have always understood that the word "Dharma" signifies right adjustment between the individual and his surroundings, right relationship; or possibly in a general way "righteousness." But it certainly does not mean that which we ordinarily understand by the word "religion." There is no righteousness higher than Truth. There is no expression of Life higher than Truth. These would, I am inclined to think, be more accurate translations of the motto of the Maharajahs of Benares than the translation we normally employ. Surely there is no religion higher than Truth. But equally there is no philosophy higher than Truth. There is no Art higher than Truth. There is no Science higher than Truth.

And even then the nature of the Truth must needs vary with the stage of evolution of the individual life. There is no righteousness for any individual higher than his fullest expression of Truth, than the fullest expression possible to

him at his evolutionary level. Such righteousness will doubtless be expressed in terms of religion, but no less will it be expressed in many other terms, according to individual temperament.

* *

The Relativity of Truth

Therefore, Truth is relative to each circumstance and condition of Life. I think we are almost entitled to say that one man's truth may be another man's falsehood, though I am not sure that we have any right to use the word "falsehood" at all. In any case we can say that what is true for one may not necessarily be true for another, and that what may be supremely true for one may have little or no place among the verities of another. It is impossible to envisage absolute Truth, for parts do not contain the whole of which they are parts. Yet inasmuch as every part is in some measure a reflection of its whole, is consubstantial with its whole, Truth absolute is implied in it, is latent in it though not patent in it.

Thus is it that I conceive of our Science of Theosophy as a very special mode of the Truth absolute, and of The Theosophical Society as a Movement embodying the search for Truth. As The Theosophical Society stands before the world, there is certainly no commitment to what we call Theosophy. No member is in any way under the slightest obligation to study, still less to accept, Theosophy. There is no Object such as might be expressed in the words: "To study the Science of Theosophy." There

is a definite commitment to Brotherhood. There is a definite commitment to the study of religion, philosophy and science, and to the exploration of the undiscovered, at all events for those who feel so inclined. But the fact that The Society is called The *Theosophical* Society cannot surely be held to imply the obligation for every member to study Theosophy. Obviously, the majority of the members are likely to be students of Theosophy. But the first Object of The Society is not to study Theosophy, but to form a nucleus of the Universal Brotherhood of Humanity, which surely means that it may well be composed of many people who will not be concerning themselves with Theosophy as most of us know the Science. A nucleus of the Universal Brotherhood cannot be limited to a handful of students of Theosophy.

* *

Where Theosophy Enters

On the other hand, it is deeply significant that Theosophy and The Theosophical Society are twins. They were reborn together in 1875, and have been growing up in beauty side by side ever since. There must be some very intimate relationship between Theosophy and The Theosophical Society, or they would not have been reborn at the same time and to the same people. Personally, I feel that Brotherhood matters more than aught else, and that it is clothed in no exclusive form, nor is there but a single way to its achievement. I can well conceive of an individual joining our Society and yet denying the value

of the Science of Theosophy to himself, though in no way denying its possible value to others. Where, then, does Theosophy enter? It enters, I think, as a suggestion relative to the possible bases of Truth which is more, of Truth which is at the ultimate root of all Truths, of Truth which is, if I may be pardoned the phrase, relatively absolute. It enters as a statement of the Greatest Common Measure of all faiths, of all philosophies, of all sciences, and of that beyond of which religions, philosophies and sciences are time-projections in this outer world. It enters as a bird's-eye view of the evolutionary process as seen by those who have acquired the wings of spirituality. It enters as witness to the Love and the Justice and the Purpose of God amidst all the seeming negations and futilities of His beneficence. Theosophy is suggested to be a Wisdom even more ancient than the religions, even though it appears to us today with a Greek label. In Hinduism it is known as *Brahmavidya*—the Wisdom of the Supreme Being. It is declared to be the eternal river whence the irrigating wells visible to man derive their fructifying waters.

* *

Theosophy No Dogma

Theosophy is no dogma. It is no formal religion. It is no specific mode of science. It is no carefully constructed philosophy representing the gaze of man into the heavens. It is an Experience of Reality on the part of some who, transcending the microcosm, have become in a measure free in

the macrocosm, and describe something of their vision of the infinite as reflected in, and in terms of, the finite. In our classic literature we may read of the vision, of the experience, but without obligation, without an iota of penalty for doubt, or even for unbelief. "Thus have we seen," say some great knowers of the Wisdom. Those who are eager to see will be inspired by the vision of others, be it but to see differently. Whenever and wherever a human, still more a superhuman, soul cries out: "I see! I see!" let others look, so that they too may see, even though otherwise. Some have seen that which we sum up in the word "Theosophy." Some have seen that which they sum up otherwise, in other words. It matters more to see than to believe. It matters more to see than to hope. It matters more to see than to follow. It matters more to see even than to know. Let those whose eyes are opening look when they hear the cry: "I see."

Yet Truth is more than any picture of it, than any form of it, than any description of it. Far be it from any of us, save, perchance, for ourselves, to insist that Truth is here or there, in such and such a book, in such and such a person, alone, or in supreme degree. For ourselves any book, any teacher, any well of Life, may be the exclusive giver of the Truth we momentarily need and are able to assimilate. But we cannot deny to others that freedom to seek and to find Truth which has enabled us, seeking, to find. Truth is more than the Theosophy

we Theosophists know and cherish. Is not Truth everywhere, as well as in our own individual conceptions, which we so readily insist comprise the Truth, the whole Truth, and nothing but the Truth?

Truths Change * * *

Truths change in form at all events as we ourselves must change. Today such and such a book reflects for us Truth's peaks. A Scripture, a philosophical dissertation; for Theosophists, perhaps, *The Secret Doctrine*, or *At the Feet of the Master*, or some other classical work. But we shall not forever be reading the book which in this incarnation represents for us the highest revelation. We shall not be carrying under our arms the volumes of *The Secret Doctrine* as we pass through the valley of death into the hills of heaven, and thence back again on to the plains of earth. It is not the book that matters, nor even the teacher, nor yet the tradition, but the Life. And the Life must reveal itself in form after form, in book after book, in teacher after teacher, in tradition after tradition, until the kaleidoscopically changing forms reveal the constant and unchanging Life. In varied forms shall we be seeking Truth, until we become able to perceive Truth in all forms. Time after time shall we be saying that Truth is here, and here, and here, not there, nor there, nor there, until we discover that Truth is everywhere, until we identify Truth with all that lives, until we perceive Truth treading wonderfully and mysteriously her gorgeous way in a myriad differing forms.

We Theosophists are seekers after Truth, even though we are also, like the rest of the world, finders of Truth. We rejoice in the Truth we have found, but are restless to move onwards to Truth which we have not yet found. Each of our Objects is dynamic in that it represents seeking after more than it represents finding. Away from the Truth which enslaves us, away from the Truth we have conquered, to the Truth which may have yet to enslave us, to the Truth we have yet to conquer! The Theosophy we have must not enslave us, nor must we rest content in its conquest. It is but the thin edge of endless Truth.

The Search for Truth * * *

I am contemplating a new book under the above title, and I want the co-operation of interested members. Aside from a general introduction which I may myself try to write, I propose to have a number of chapters with the following titles:

1. The Search for Truth in Religion.
2. The Search for Truth in Philosophy.
3. The Search for Truth in Science.
4. The Search for Truth in the Arts.
5. The Search for Truth in Education.
6. The Search for Truth in Polity.
7. The Search for Truth in Industry.

There might doubtless be other chapters, and some of the above might contain a number of impor-

tant sections. But my point is that in every department of life Truth is constantly being sought, even if the seeker is not at all aware of his seeking. Truth is the perpetual objective of Life, and at all times we seek and we find, and we seek again. I shall be very thankful for authoritative information as to the way in which Truth is being consciously or unconsciously sought in each of the departments of Life enumerated above—information as to the kind of Truth which was, and is, being sought, as to any attainment of Truth, as to any falling away from such attainment, as to any movement away from such attainment to some higher conception of Truth: and so on. I should need, wherever possible, extracts from authoritative works by acknowledged experts; and I should also be thankful to have a Theosophical commentary showing how such seeking and finding is demonstrably part of the great Plan as disclosed to us by Theosophical Science.

I need hardly say that I am not concerned with the search for Truth absolute, but with the search for Truth relative, with the Truth which one recognizes to be Truth as one discovers it, even though as time passes it loses its dominance by melting into the larger vision which time inevitably conjures up from the Eternal. Is there any Truth we know which can stand unchanging the challenge of time? Is there any Truth which ought so to stand? Does it not cease to be Truth for us as it hardens into static rigidity? Hence, when I use the phrase "The Search for Truth" I am thinking of a seeking

of the More, of the more Real, of the more Satisfying, of the more Peace-giving, of a finding, of a sharing, of a streaming onwards to further search as the More ceases to be more and changes into less, lest the finite be mistaken for the infinite.

* * *

Commonsense Occultism

I feel there has for some time been an unfortunate tendency to make a mystery about a considerable body of Truth, both with regard to its dangers if in the possession of the unworthy and to its startlingly magical properties when wielded by those who have discovered its secrets. I am thinking, for example, of the force called Kundalini, the Serpent Fire, and of other so far undeveloped expressions of man's divinity. I think we have laid far too much stress on these forces themselves, and far too little stress on the ordinary everyday road which can be trodden by all and which leads to their due unfoldment in a natural development. A certain type of journal is flooded with evil advertisements offering occult powers for money payments, often in the form of correspondence courses. Then there are the so-called Rosicrucian movements with most convincing appeals and holding out prospects of extraordinary development! In a hundred ways gullible people are induced to part with their money for the sake of occult powers, thus placing their feet on the roadway which leads to desolation and to catastrophe.

Occult power can never be learned through a correspondence

course. Occult power can never be gained through money payments. Occult power can never be the subject of advertisement. At least spiritual occult power can never be thus attained, though there may be aroused something in the nature of black magic.

Yet spiritual occult power, the unfoldment of powers as yet normally latent in man, is attainable; and the beginnings of its unfoldment are available to all if they are prepared to undertake the necessary drudgery, developing the powers they are already beginning to possess but which so often remain unused. There need be no mystery about the true road to occult development, for it is a matter of commonsense, and of unfolding where you are, with the powers you already possess. The unworthy will be plunged into misery through the correspondence courses and the money payments. The worthy will avoid these as they would avoid the plague, and even among the worthy only those who have the will and who are in no way dismayed by an apparent absence of results will win through to achievement. In occult matters we have forgotten to begin at the beginning, and have sought to avoid the danger of beginning half way along the road by hedging our teachings about with all kinds of sanctions. I think the time has come for us to begin at the beginning and to show that in the most commonsense ways we may begin to set our feet upon the path of occultism, not only without danger, but also with the only real certainty of success.

Universal Brotherhood

I am often asked if members of The Theosophical Society, or Theosophists, believe in this, that or the other principle of life. Are we vegetarians, or non-smokers, or teetotallers, or anti-vaccinationists, or pacifists, or dedicated to this, that or the other crusade? Each one of us is what he chooses to be, and defines and practises brotherhood as it pleases him. We do not define brotherhood, nor do we demand that our members shall conform to any specific interpretation of brotherhood. Sometimes an ardent supporter of some special expression of brotherhood says to me: "But surely no Theosophists could possibly tolerate, still less indulge in, . . ." such and such practices. My answer always is that every member of The Society is absolutely free to interpret brotherhood as he chooses, and we do not regard him as the less brotherly because he does not happen to conform to something which we ourselves may regard as vital to brotherhood. There is already far too much orthodoxy and convention even among the pioneers of good causes and the protagonists of nobler living. And the object of The Theosophical Society is not to make more vegetarians, or more non-smokers, or more pacifists, or more anti-vaccinationists, but rather to draw all men and women into closer comradeship no matter what their beliefs and opinions may be. The Theosophical Society has not the mission to exalt certain opinions as essential ingredients of brotherhood, nor to carry on campaigns and crusades in favour of certain principles of

living, but rather to take people where they are, with the beliefs and opinions and convictions they may happen to possess, and to exalt in each that sense of Universal Brotherhood, irrespective of all differences of belief and opinion, of race or caste or creed, which never permits difference to flout either solidarity or understanding.

* * *

A Comradeship of Understanding

We encourage members of The Society, especially through The Theosophical Order of Service, to express their individual understandings of brotherhood in such ways as may seem best to them. We urge them to work for brotherhood wisely, heartfully, and willfully. But we also urge them never to allow their own certainties to blind them to the fact that others with other and possibly conflicting certainties are doubtless living lives as fine and as noble as they themselves hope they are living with their own cherished certainties. A member may submit to vaccination. He may be an eater of meat. He may indulge in wine-drinking—let us hope in moderation. He may do all manner of things which some may feel to be utterly unbrotherly. Yet he may be as good a Theosophist, as faithful a member of The Theosophical Society, as those who do otherwise. Surely he ought not to do many things he does, and no less surely ought he to do many things he does not do. But may it not be that those who have the advantage of him in one direction are at a disadvantage in some other direction? I think it would be terrible if in The Theosophical Society

we were to begin sharply to define that brotherhood which God does not define, since He includes within it all without exception. We must learn to be brotherly—both by living in accordance with our own understanding of brotherhood, but no less by living in comradeship with those whose understandings may be radically different from our own. We may be quite certain we are right. We often have to learn that others are generally no less right than ourselves, even though their right be apparently so different from our own. At the election to the Presidentship a certain voter informed me that it would be impossible to vote for me unless I definitely pronounced against vaccination. To me that is an example of the way in which, doubtless with the best of intentions, our First Object is set at naught, and its glorious universality imprisoned.

* * *

Young Theosophists International Headquarters

I was delighted to take part in the laying of the foundation stone at Adyar, The Theosophical Society's International Headquarters, on February 29th last, of a building to be the International Headquarters of the Young Theosophists. The stone was well and truly laid by Shrimati Rukmini Arundale,

the Young Theosophists' President, it being her birthday, and the Headquarters will be built almost entirely by Indian Young Theosophists, some of whom have been trained in building work. Already, building has been begun at the north-east corner of the Headquarters, in accordance with a plan designed by Mrs. E. M. Sellon, the Publicity Officer of The Theosophical Society. Those of us who are at present the responsible trustees for The Society are indeed well employed when in every possible way we facilitate the training of our successors to take our places, and, I hope, to more than take our places. The trustees of tomorrow are the young of today, and we must help them to find their own mode of service to Theosophy and to The Theosophical Society and to glory in it, as I devoutly hope we older folk glory in our own mode of service. We are fortunate at Adyar in having a very fine band of Young Theosophists to work with us, and they are indeed fortunate in having Adyar as their home or within easy reach of home. Their meetings are regular and their discussions are many. They are always willing to help in any work that has to be done, and they give to Adyar the young and the new life that Adyar constantly needs.

Theosophy evokes courage and The Theosophical Society spreads it.

CREATION AND THE GODS

A STUDY IN CREATIVE PROCESSES

BY GEOFFREY HODSON

From the cosmic dawn, "when the morning stars sang together and all the Sons of God shouted for joy," Mr. Hodson traces the evolution of a Solar System, and then, having built up a mental conception of it, describes how the full possibilities of macrocosmic self-expression are contained in microcosmic man, who is the Universe in epitome.¹

NO one who has had even the slightest glimpse of the great processes of creation, has peered however blindly into the great laboratory of the Master Chemist, heard only too dimly the ever-uttered World of the Master Musician, could but be humble, realizing the profundity of his ignorance in the presence of the mightiest of all creative works, that which brings into being, sustains and ultimately

perfects a Universe and all that it contains.

Yet because man is a microcosmic God, a Logos-in-the-becoming, he dares to look, he presumes to try and comprehend, infinitesimally perhaps, some of the laws and processes governing the divine creative art. So it is as Gods-in-the-becoming, one day to be Gods-who-have-become, uttering Our Word, and bringing Our Solar Systems into being, that we study the Science of Creation.

Rising above the phenomenal to the noumenal, we are lifted, as we study, nearer to the realm of the Real, we breathe under new heavens and we return enlightened and inspired, more nobly and effectively to play our essential part in the great drama of creation.

Christian cosmogenesis states that "In the beginning was the Word, and the Word was with God, and the Word was God." Later we are told that God spake saying: "Let there be light," and

¹ This was the fourth of the Diamond Jubilee Addresses delivered during the 1935 Convention. Mr. Hodson prefaced it by offering the material "in the spirit of the student who postulates certain theories arising from investigations into the greatest of all fields of research—that of divine creative processes. Some of these theories are supported by exoteric religion, philosophy and science, and if anywhere a note of certainty is heard, let it be credited rather to the flame of enthusiasm kindled in the student by a glimpse of that which is truth for him, than to the faintest wish to dogmatize." Such rare glimpses as are here given depend no less upon scientific deduction and imagination than upon the use of the clairvoyant faculty.

there was Light. Our starting point therefore is the Word.

Solar Systems Rise and Wane

Actually the word "creation" is a misnomer, for the present Solar System is a cyclic reappearance of that which preceded it, the new "body" in which the Solar Logos reincarnates. In the pre-Solar System, archetypes, modelled on the fruits of its predecessor, were projected perfectly at the close of its seventh cycle and sub-cycles. During the creative "night" which followed, seeds of further developments and relatively new concepts must be presumed to have germinated in the consciousness of the Solar Logos. Thus an archetypal concept, divine "idea," gradually develops, and occupies divine consciousness at the dawn of a new creative "day." The Solar System which is the manifestation of that "idea" is not new. It is the reappearance at a higher level of that which preceded it.

In this we observe the operation of the universal law known to physical science as the Law of Periodicity. This Law is found to operate throughout both the physical universe and its superphysical extension. Under the operation of this law, solar systems, their physical suns and planets, and their psychical, intellectual and spiritual content, cyclically emerge into material manifestation, exist objectively for a time, and then, passing into obscurity, return to the subjective state.

This Law of Periodicity may be likened to a force which maintains the ceaseless swing of a pendulum. It continues to operate on the solar

system and all that it contains, at every point of the swing, even though the system be reduced to its finest essence in the subjective unmanifest condition, which is the opposite extreme of full objective manifestation. According to occult science, the Solar System has thus its major night and day, its subjective and objective states, between which it oscillates continuously.

When, therefore, Cosmogony says "In the beginning," the statement must be taken to mean, "In the beginning of a period of objective manifestation," or "At the dawn of a new creative day."

To this concept of perpetual oscillation must be added one further and exceedingly important principle. Unlike that of the pendulum, the universal swing is not back and forth along the same path. It is both ellipsoid and spiral. Any particular manifestation is not an exact duplicate of its predecessor; on the contrary, while the substance and content are similar, the condition is different. There is an ascent, or, in a word, there is growth. The Solar System, being alive, grows.

The Logos Utters the Word

The divine "idea" of the Solar System is in this sense new; it probably includes one major creative concept as the central theme, as also every possible variation, digression and development.

We must now go back to the "beginning," to that "dawn when the morning stars sang together, and the Sons of God shouted for joy."

The divine "hour" strikes. The cosmic "moment" arrives at which

the silence of creative "night" is broken by the utterance of the Word. The Logos begins to chant the mighty mantram of His being. Creative energy pours forth. The One becomes the Three, and then the Seven appear, the Sephiroth, the first fruits of the preceding Solar System. Creative energy is released, passing from the one Source, the Point, into and through the Three, the Triangle, and the Seven, the Sphere. Thence it impinges or is "breathed" upon the "waters" of primordial space.

Space consists of matter unpolarized. It is called chaotic, formless, void and virginal, because within it order, form, fulness and fertility are subjective. Under the influence of the creative "breath" or Word, these become objective, whereupon from chaos, cosmos is born, Time and the Cycles immediately reign. According to Egyptian cosmogony the seven planes of Nature are gradually formed by the seven peals of laughter by which Thoth created the Universe.

Chaos is perceived as the great opponent of Order, and there is ceaseless conflict between them during manifestation. They are negative and positive poles, and yet in the One Root the Two are one. Actually, manifestation is a ceaseless war between these two great antagonists.

At the dawn of creation Chaos reigns, master of the fields of space. At high noon the conflict is at its height, for then the opposing forces are equal in their power. Then follows the gradual defeat of Chaos, which at solar nightfall is complete. Then Order reigns, and into it Chaos—in no sense destroy-

ed—has been absorbed, its forces united and harmoniously working with those of Law.

War in Heaven

The war in Heaven is an everlasting war, waged continuously by the Great Opponents, Chaos and Order, Spirit and Matter, Life and Form, Universality and Individuality, Consciousness and Vehicle. Matter and Spirit share the victory equally, for Matter may be said to conquer in the sense that no permanent impress of the Spirit may be made upon it; though captured for a time, eventually it escapes. Spirit appears to conquer in that, in gradually increasing degree, matter becomes its servant; yet Spirit loses continually in that no final victory is ever attained. Only THAT, the One Alone, wins permanent victory and receives the victor's crown. THAT which is beyond the conflict, yet is the conflict's cause: THAT which is neither spirit nor matter yet is the essence of both: THAT from which both life and form emerge: THAT to which both return—THAT achieves completely its predetermined goal.

In Christian symbology the Virgin *Mare* or sea of space divinely conceives, becomes pregnant with the Solar System which She continuously brings forth, Herself ever remaining immaculate. The creative energy is the Word which was "in the beginning" and which "God spake."

The Word must be regarded as an energy-on-frequencies expression of the divine "idea." It is therefore a chord, the key-note of which is part of a chord

completed by the key-notes of the other solar systems in its group. The Word of that group, itself a chord, is in its turn a note in the chord which is the penultimate or cosmic Word, of which the whole sidereal system is a partial manifestation.

Archetypal Forces

The Solar Word-Force, relayed from cosmic servers, causes the matter of space to assume or produce at the causal level a "form" which is the primordial archetype, probably a combined series of seven magnetic centres or points with radiating lines as fields. At each of these seven centres Divine Thought is focussed or incarnate; from within each it governs the direction and range of the radiations and through them all subsequent development of form. For all ultimate expansion and development in the form worlds is expressive of the divine "idea" centred in each of the seven centres of the archetype. Each of the seven centres or vortices is a manifestation of the creative power of the Logos, modified by transmission through one of the Sephiroth. These seven streams of power produce the vortices in the solar archetype and later the chakras—solar, scheme, chain, planetary, human and sub-human. Accordingly all chakras of the same type are linked, each being a manifestation at its own level of the same stream of creative energy, ray or note in the Word. The heart chakram of man, for example, is one with, even part of, the heart chakras of the planetary, chain, scheme and solar Logoi.

The seven vortices in the archetype are the basic "forms" in the formless worlds, form-producing agencies, essences or formulae of form. In the form-worlds they are represented by the Platonic Solids.

Chakras differ in colour and number of petals, and the Platonic Solids differ in number of points and lines, because each is a product of one of the seven different groups of frequencies, types or Rays into which the one creative energy is divided by passage through the Three and Seven.

Universe Based on Number

Thus Creation is based on numerical principles; thus God geometrizes.

Systemic archetypes are in no sense separate from their Creator; they are objective manifestations of His consciousness, incarnations of His Creative intent. Nor are they separate from their material expressions, the evolving forms. They are the links between the consciousness of the Great Designer and its objective expression as Nature's varied forms; syntheses of the essence of both; modified manifestations of creative intent as expressed in the intermediate realm of abstract thought.

As transmitters of the Word-Force, the archetypes serve as relay stations between the Source and the physical plane; or as storage batteries continually discharging into the form-worlds and as constantly re-charged from the formless.

The archetype therefore is far more than a passive model copied by the Deva builders. It is also a positive form-producing agency.

Creative energy, on the group of frequencies expressive of the divine "idea" is focussed in it on its way outwards or downwards to the form worlds. Its impact, first upon the fourth sub-plane of the mental plane, sets up a magnetic field therein, with radiating lines of force, the arrangement, direction of flow, and shape of which is governed by the frequencies on which the force is flowing, namely those of the archetype.

This field, with its magnetic centre and radiating lines, is the basic form throughout Nature. Surrounded by an astro-mental envelope in the form-worlds it constitutes the first form: i.e. the "line" and "pudding bag" body of early cycles, the animalculae of later.

Matter of the plane in which the magnetic field is set up is drawn into the field and gradually a dense body is built. Thus, plane by plane, the Word-Force eventually reaches the physical world. Being related to sound and therefore form-producing, there it also causes etheric and later dense matter to assume shapes expressive of the archetype and divine "idea."

The Deva Builders

In this process of the production of concrete evolving forms by the utterance of the Word, the Great Designer and Creator is assisted by those orders of beings among the Devic Hosts known as the Builders. The members of the higher ranks in this order are aware of the creative intent, perceive and know the archetype, and by self-unification with the

descending Word-Force, particularly with those groups of frequencies which are identical with those of their own nature, thereby augment its form-producing power. Representing as they do the feminine Aspect of the Logos, their presence within the magnetic fields accentuates Its influence. They unify themselves with the descending Creative Word-Force, the masculine Aspect, and blend themselves with its various rays; this intensifies the component frequencies of those Rays and, as above stated, augments their power to produce form.

Within the order of Deva Builders are Hierarchies which are themselves as a whole and as individuals, manifestations of those chords in the Word of which the archetypes and concrete forms are an expression. This affinity of vibration brings the particular hierarchy into the appropriate field of work as form builders in the four kingdoms of Nature.

Gold for example may be regarded as the physical manifestation or end-product of the gold frequencies in the archetype, the "gold" notes in the Word, and of the gold aspect of the Logos. Creative energy on gold wavelengths entering the form-worlds, by processes already described, causes matter to assume the particular molecular arrangement, crystalline form, and colour of gold.

Gold nature spirits at the etheric and astral levels and Devas above, in an ascending hierarchy right up to the Source, respond, when the Word is uttered to the gold "call," because it is that of their

own inherent nature; for they are themselves devic gold, manifestations in their kingdom of the gold aspect of the Supreme.

In addition to their assistance from within the stream of force and the magnetic fields, the play of their consciousness and auric energies from without, all on gold wave-lengths, increases the tendency of matter to respond to the Word and under its influence more readily to assume the gold atomic construction, gold molecular and crystalline arrangement, gold colour and consistency.

The nature spirits perform their astro-etheric part of this work instinctively, the Devas consciously, and from within the Force aspect of Nature. This fact gives significance to the statement in Hindu philosophy that all natural scenery is the materialized aura of the Gods; for all the varied forms of Nature owe their existence and appearance to these creative processes and to the constant labours of the Gods. When we look upon Nature in Her varied aspects, Her metals and jewels, Her great landscapes, Her waterfalls, and Her rivers, when we gaze in awe upon Her great mountain ranges—God's most glorious gesture, as they have been called, we are gazing indeed not only upon the Gods, but upon God himself.

For Nature is but God revealed, God's dream made manifest with the assistance of the Gods.

The Symphony of Creation

Before moving on to the end portion of this address, which is concerned with the creative processes as manifest by man the

microcosm, let us briefly recapitulate. A concept has been presented of the Logos as Musician, of the act of creation as the performance of a composition which He conceived and developed in earlier creative "days" and perchance perfected in the silence and darkness of intervening creative "nights." When once more there is to be Light, He utters the Word, and that Word brings all things into being. This first sounding forth of the "motif" of the new Universe is "heard" by virgin matter, which under certain laws responds. Gradually, as a result, the archetypes and the planes of Nature with their forms appear.

This universal motif becomes manifest as myriads of chords, each a coherent self-existent sound with its force and light manifestation. Each chord appears as a relatively changeless abstract form, or archetype, in the higher mental world of a particular globe. These archetypes in their turn sound their "words," relaying into the form worlds the primal Word-Force; magnetic fields are thereby set up, matter is drawn into and round them, and evolving forms appear. These forms become the abode of intelligences at varying stages of evolution, which, through experience in them, gradually unfold their innate faculties and powers and cause the forms to develop until the standard of development set for consciousness and forms has been attained. Thus "the Word was made flesh and dwelt among us."

When under the law of cycles the time limit of objective manifestation has been reached, the

whole Solar System is withdrawn into the subjective state in which it remains until, under the same law, it is to reappear and continue the process of development or ascent from the point reached at the close of the preceding "days."

We may now proceed to study these processes as they occur in microcosmic creation by man.

Perhaps the most profound of all the profound truths contained within the arcane teachings is that of the unity and identity of the Macrocosm and the Microcosm, and of the similarity between the processes by which both become manifest and evolved.

Man the Microcosm

The Logos and man are one; all that is in the Logos, which includes the solar system, is innate in man. Their constitution is precisely similar, that is to say sevenfold. Each, as ego, is both immanent within and transcendent beyond their respective fields of manifestation.

The creative processes by which a solar system comes into being and is sustained also govern procreation by man and his descent into material vehicles. True, therefore, is the statement that "the proper study of mankind is man." Wise the injunction of the mystery schools of old: "Man, know thyself," for when man truly knows himself, he knows all.

As in the study of macrocosmic creative processes the starting place was the Word, so consideration must be given here to the opening of a new human incarnation and the microcosmic utterance of his "Word" by the incarnating ego.

At conception, the ego about to incarnate is attached by a Deva through his physical permanent atom to the twin cell then formed. Down the thread of life connecting the causal body with the mental, astral and physical permanent atoms, descends the microcosmic Word-force, or egoic power, life and consciousness. This triple stream of creative energy—the Neptunian trident—vibrates on frequencies expressive of the egoic ray, evolutionary standing, qualities of character and consciousness already developed, karma, both happy and unhappy in its out-working, and such future powers as are already being foreshadowed in the time-synthesizing causal body. This egoic Word is the spiritual name. All these are expressed as notes in the chord of the egoic Word, and modify greatly the parental characteristics originally transmitted by ovum and spermatozoon. In normal humanity the Chord is incomplete, because certain qualities are still but germinal, consequently, in each of us there is the latent unstruck music of the soul, the notes not yet sounding forth. In the Adept the full chord is heard in all its beauty and its power.

The Monadic Word

This creative power of the ego originates in the Monad, by which the Word is primarily uttered. This monadic word is a chord in the macrocosmic *verbum*. This is in its turn a note in the chord of a larger unit, that also being a note in the cosmic Word of the whole sidereal system. Between that highest and this lowest in man,

there is a direct link; both are part of one great creative process.

The causal body in this case may be thought of as the microcosmic archetype, the vehicle for and expression of monadic creative power, which it relays into the form worlds to initiate a new descent into incarnation. The permanent atom on each plane would seem to correspond fairly closely to chaos or virgin space, for the permanent atom is the storehouse of the skandhas, and in inter-incarnation periods is in a relatively static subjective state—it is awakened by the descending Word-force from the relatively subjective, original condition of inter-incarnation periods, to become the focus for and transmitter of the relayed creative energy. Magnetic fields are then set up, and matter capable of response to the emitted wave-lengths is drawn into that field. The type of matter attracted, especially as to the preponderance of one or other of the three Gunas, is that which corresponds to the primary rays on Monad and ego. Thus in the very matter of which man's bodies are built, as also in every other particular, perfect justice is automatically meted out to him regarding the equipment with which life's journey is begun.

This stage immediately following conception may perhaps be compared to that in macrocosmic processes at which the Word has produced the archetype, and through that the magnetic centres with their lines of force and fields, which constitute skeletal adumbrations of forms at the mental, astral and physical levels. The next step, therefore, is to trace the process of

the gradual materialization of these forms at each level into the present human bodies. The foetus is known to pass through stages repetitive of mammalian, reptilian, invertebrate and simple-celled stages, each corresponding to stages in racial form-evolution, through the Rounds and Chains, with numerical relationship between them and the months of gestation.

Germination

The presence of the permanent atom attached to the newly formed twin-cell by the Deva at the moment of germination, vivified as it is by the descending egoic creative energy, bestows upon the twin-celled organism its ordered biological impetus; causes it, in fact, to grow "according to the word."

The creative energy now emitted into and through the permanent atom and twin-cell at the physical level and its counterparts above into the surrounding ether, is found to produce (as far as my own studies have shewn me) at least four results.

First, the establishment of a field or sphere of influence within which the building is to occur. This corresponds to the Ring-pass-not of the Solar System in macrocosmic creation, represents the range of the emitted rays, and serves to insulate an area against foreign vibrations and substances.

Second, the magnetization or attunement of the matter within this field. The play of creative energy brings surrounding matter more closely into vibrational harmony with the individual about to reincarnate.

Third, the production of a form. This form, which might be regarded

as the etheric mould into which the physical body will be built, must at this point be described in some detail, though delaying reference to the fourth effect of the emitted Word-force. Clairvoyantly examined, the etheric mould resembles a baby body built of etheric matter, somewhat self-luminous, vibrating slightly, a living being, the etheric projection of the archetype.

Looking inside this etheric mould, there is seen in terms of flowing energy or lines of force, each on its specific wave-length, a sketch plan of the whole body. Each type of tissue is represented there, different from other types because the energy of which it is an end-product is itself on a different frequency. Thus the bony structure, muscular and vascular tissues, the nerves, the cortex of the brain and the rest, are all represented in the mould in terms of energy by their own specific frequencies.

The play of the emitted vibrations on the free surrounding matter may possibly be the factor which causes atoms to enter into differing molecular combinations to produce different types of tissues. These molecules are attracted towards the lines of force and "settle" into their appropriate place by sympathetic vibration or mutual resonance. Thus again every part of the physical body in substance and in form exactly fits the incarnating ego. Karmic deficiencies, which are to work out in terms of malformation, weakness and disease, are represented in the mould by dissonances or even breaks in the particular lines of force of the tissues concerned.

Building the Bodies

Fourth of the effects of germination is the evocation of the devic builders of form. The class or order of these which is evoked is also determined by resonance. Thus nature spirits which are in vibrational attunement with the individual and therefore with the emitted rays which constitute the call, alone respond. Arriving on the scene they enter the sphere of influence and find themselves in an atmosphere utterly congenial to them because ruled by their own inherent chord. They then proceed instinctually to absorb into themselves, and thereby further to specialize, the free matter, after which they assist in its vibrationally governed deposition into its appropriate place in the growing structure of the body.

The devas concerned at the astral and mental levels, in addition to the supervision of these processes through the instinctual response of the nature spirits to their consciousness, concern themselves also with the construction and extremely delicate adjustment of the mechanism of consciousness. This consists physically of the body itself with the seven nerve and glandular centres, situated at the sacrum, spleen, solar plexus, heart, throat, the pituitary and pineal glands; at the etheric level, of the etheric counterparts of these centres and glands, and in addition the etheric chakras, which must be perfectly attuned to each other and adjusted to the physical organs, whose health and efficiency they govern. Similarly in the astral and mental bodies, the seven chakras in their turn must be perfectly attuned to

each other and perfectly adjusted to the etheric and physical parts of the mechanism. In this way is provided for the ego by the chakras and physical centres a sevenfold mode of manifestation in his body, seven channels through which he can gain experience in the body. These human chakras are projections of the seven vortices in the archetype and are produced by the play of Word-force from them through the causal body into the growing bodies of man.

Egoic Word-force is continuously emitted through the permanent atoms until the bodies are fully formed, when delivery occurs. Thereafter, up to the moment of the death of the physical and withdrawal into the superphysical, the ego continually utters the Word. The disordered cell and bacterial activity known as decay is due to the absence of the controlling influence of the word.

Logoi-In-the-Becoming

As the astral and mental bodies are in their turn laid aside, the Word becomes silent and the ego is withdrawn into the subjective condition of egoic creative night. From this in due course it awakens again, utters the Word, and a new incarnation begins.

Since man is an epitome of the Solar System, a microcosmic manifestation of the Macrocosm, we find in him close parallels to the creative processes of the Cosmos. In man the microcosm and the Macrocosm meet. In man the full possibilities of macrocosmic self-expression are contained. The purpose of his existence is his unfoldment from within of his latent macrocosmic powers that he may in his turn become the Logos of a Solar System, "perfect as His Father in Heaven is perfect." He will become manifest on the higher planes, by the same principles which govern his incarnation in a human personality. One might almost assume that since the same principles govern macrocosmic and microcosmic creative processes, repeated incarnation provides the training and practice necessary for the later macrocosmic manifestation of creative power.

Man is indeed a Logos-in-the-becoming, a pilgrim God, destined one day to become the Creator, Preserver and Transformer of a Solar System of his own, he reigning as the Sun, physical and spiritual, he immanent throughout the whole of the solar fields, he also transcendent as the Logos which, having pervaded his universe with a fragment of himself, also remains.

Essential Origins of the Great Faiths

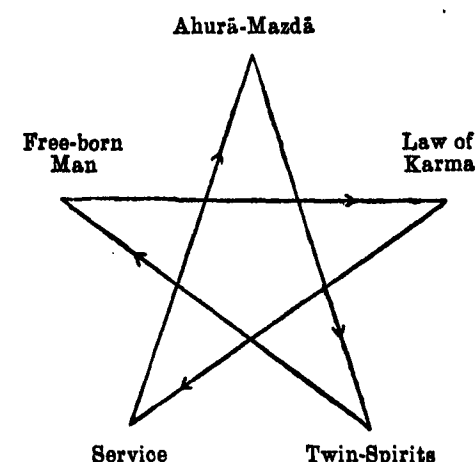
THE FIVE-POINTED STAR OF ZARATHUSHTRA

By IRACH J. S. TARAPOREWALA¹

LIKE every other World-Teacher, Zarathushtra came to a world full of oppression, intolerance and superstition to proclaim the freedom of human thought. He gave out the Ancient Wisdom once again, but stamped it with His own individuality. Thus His Message, though the same Eternal Truth, is in many respects unique. It has been incorporated in the collection of Avesta writings known as the *Yasna*, and comprises seventeen chapters of that book out of the seventy-two that make it up. Fortunately this teaching exists today practically as the Master Himself gave it. These seventeen chapters of the Message are known as the five *Gathas*, of which the first seven (*Yasna*, 28-34) make up the *Gatha Ahunavaiti*, comprising in all 100 verses. It is the longest and the most important *Gatha*.

We get a beautiful picture in the opening chapter of the *Ahuna-vaiti Gatha* of the preparations made in the heaven-world for sending down to this world in her hour of need a Saviour who could drive away "the demon of Wrath together with his associates." The choice falls on Zarathushtra as the

¹ A Post-Convention Address delivered at Adyar, 3rd January 1936.



first and the only one of our humanity "who hath kept the commandments of the Lord." He comes down into the house of Pourushaspa, and after years of strenuous preparation and silent meditation He stands forth as Zarathushtra—He of the Golden Radiance—the Teacher of the World. Then follows a wonderful hymn wherein He asks for the blessings of the Supreme Being and of the Great Angels around His Throne. And He calls for the co-operation of the Great Brotherhood in the ushering in of the new age, which is His God-given task.

This hymn is the first part of Zarathushtra's teaching. This

teaching comprises five main aspects of the Eternal Truth, arranged more or less in logical sequence. These five Truths can be arranged in the form of a five-pointed star. These five-points are: 1, the absolute supremacy of the "great God" Ahurā-Mazdā; 2, the teaching about the Twin-Spirits, Good and Evil; 3, the perfect freedom of the human being to choose his own path; 4, the Law of Karma; and 5, the Path of Service.

1. Zarathushtra taught the absolute supremacy of God. This Being, "the One without a second," is the only ultimate Reality. He is named Ahurā-Mazdā, and this double name has some significance. *Ahura* means the Lord of Life, and *Mazdā* is the Creator of Matter.¹ Herein the Master merely emphasized the Truth known to the earlier Sages, who had asserted in the Vedas that "the Truth is One, the wise by many names call It." The limitations of our human mind have always led to one particular aspect of this Reality (*Sat*) being emphasized, and thus divisions have come into the worship of God. Each human being is attracted by one particular aspect, and gradually forgets that other aspects, which might appeal to other minds, may also exist. Zarathushtra emphasized the totality of Ahurā-Mazdā, and He did it so thoroughly that even when in later days the popular worship of "the lesser gods" was revived in Iran, still Ahurā-Mazdā remained supreme. Every prayer to these "lesser divinities" begins with the

¹ The word is, I believe, made up of *max* (Sanskrit *mahat*) the "great" element, or Matter and *dā* (Sanskrit *dha*) to create.

words, "to the glory of Ahurā-Mazdā." One way in which the Prophet achieved this emphasis was through His teaching of the seven "Holy Immortals" (the *Amesha-Spenta*), who are a sort of emanation from the Supreme and are like the "seven rays" emanating from His White Radiance.

2. The teaching about the Twin-Spirits is Zarathushtra's special contribution to the religious thought of the world. The original teaching of the Master has been very strangely distorted by non-Zoroastrian writers and even by Zoroastrians in later days. Thus we find in the *Vendidad* (one of the later compilations of Avesta) that the Spirit of Evil is eternally opposed to Ahurā-Mazdā Himself and is almost His equal in his power. Whenever Ahurā-Mazdā creates any "good creation," *Angrō-Mainyu* (the Evil Spirit) "counter-creates" an evil plague or disease. This is an utter misrepresentation of the Master's original teaching. Zarathushtra's words in the *Gatha* clearly indicate that the Twin-Spirits have been "created by Mazdā." Then He goes on to give some further details:²

Now these two Spirits primeval,
who are Twins, well-working together,
reveal themselves
in thought, and in word, and in deed,
as Good and as Evil.

And now when these two Spirits together
did foregather, they first of all
created
LIFE and NOT-LIFE:
and thus Creation's purpose is fulfilled.

² The translation here, as elsewhere, is my own.

The first thing to note is that the two Spirits are "Twins, well-working together." They are co-existent and equal in their powers, but they work in contrary directions in order that "Creation's purpose be fulfilled." Their interplay is the cause of the manifested universe. Indeed in another chapter of the *Yasna* (57) these two have been called the "Twin-Creators of the universe." But the deepest significance lies in what they created "first of all." The *Spentō-Mainyu* (the Good Spirit) created Life, whilst his Twin Brother, *Angrō-Mainyu* (the Evil Spirit) created Not-Life. The Master had very definite reasons for using the *negative* form to describe the latter creation, for negation is the essential characteristic of all Evil. Goethe in his *Faust* has brought out this point very forcibly when Mephistopheles introduces himself to Faust. He calls himself "the Spirit of Eternal Negation," and therefore, he goes on to say:

All the elements which ye
Destruction, Sin, or briefly Evil,
name,
As my peculiar element I claim.

But Evil is also part of God's Plan inasmuch as it has been created by God Himself. Hence the Lord of Evil is not so much a Rebel against God as His Servant. Goethe has made Mephistopheles declare that he is "part of that Great Power, which still contriving Evil, brings forth Good." Thus the Evil Spirit is a part, and a very important part, of the Great Plan. Necessarily, being "the Spirit of Eternal

Negation," He is opposed to Light and Life. Evil is, in other words, to be looked upon as the Shadow cast by the Light Eternal. The progress of any individual soul is to be measured by the extent to which he has got out of the Shadow into the light. But for the Light the Shadow could not exist. Hence these two are Twins and are co-existing. Evil apart from Good, Evil by *itself*, cannot exist. This the *daivi Maya* of the *Bhagavad-Gita*. This is called *Maya*, Illusion, Negation if you like, none the less it is divine (*daivi*), just as much as Light or Life is, and this *Maya* is just as necessary for fulfilling the great purpose of Creation. This is why the Iranian Master has stressed the point that the Evil Spirit, too, has been created by Mazdā.

Even though Evil (the Shadow) cannot exist without Good (the Light), still the existence of Good is not dependent upon that of Evil. In the ultimate, absolute Good—in Ahurā-Mazdā—there is no Shadow, no Evil. Hence Zarathushtra has assured us of the final victory of Good, of Light, and of Life. This brings with it the necessary corollary of Evolution through Evil to Good, of progress through Darkness into Light. The whole Creation is moving to that "one far-off divine event," and at the head of that progress is Ahurā-Mazdā Himself. The very significant words are often used that Ahurā-Mazdā "has progressed the furthest along Righteousness." As far as we, human beings, are concerned, our goal has been laid down unequivocally in the final verse of chapter 60 of the *Yasna*:

"Through the best Righteousness, through the highest Righteousness, may we see Thee, may we come near unto Thee, may we be in complete union with Thee."

3. At the very beginning of His teaching Zarathushtra lays down in clear terms the perfect liberty of choice given to man, just because he is man. He says:

Hear ye with your ears the highest Truths,
consider these with clear mind,
before deciding between the Two Paths—
man by man, each one for his own self—
before the great Ushering-in (of the new age),
waking up to fulfil the great purpose of God."

This is the great charter of spiritual liberty given by Lord Zarathushtra to mankind. Each man shall decide for himself. There is no compulsion on any human being to walk in any particular path. Each one of us has full liberty to choose his own path and his own destiny. Thus alone can anybody be held responsible for his deeds. If he so choose, he has got the liberty to go to hell, and none shall hinder him. Indeed, every human being has within himself a principle called the *Urvān*, which enables him to judge between right and wrong. The word literally means "the Chooser." Zarathushtra never claims that His teaching is a command. He has discovered the path to God, and out of His experience and out of His desire to serve humanity He has come down upon this earth to teach. But He leaves the ultimate choice of the Path to each individual. Each one is asked to

hear the Message and to ponder over it "with clear mind" as a man should, and then he can choose as much or as little of it as he can grasp and assimilate. This is indeed speaking as man to man. No authority, because of His rank as World-Teacher, is flourished in our faces. In this respect Zarathushtra is refreshingly modern in His outlook. For He knows quite well that the paths to God are as varied as are the minds of the sons of man, and that consequently each one shall take up only as much as he can spiritually digest and build up into his own being. There must be necessarily milk for the babe as also strong meat for the adult.

4. With this idea of complete freedom of choice is necessarily bound up the corresponding idea of human responsibility for deeds done. This is known as the *Law of Karma* or the Law of Action and Reaction. As a man soweth, so shall he assuredly reap. This law has been expounded in very clear terms in the *Gathas*, as also in many other places. One whole chapter of the *Gāthā Ahunavaiti* (*Yasna* 30) has been devoted to this theme, and there the Master talks of "accounts to be adjusted" and of their being "closed." It is most interesting to consider what Zarathushtra has taught about how human beings are led into making the wrong choice. In *Yasna* 30, 6 He says

Out of these two paths the Daēvas
chose not aright,
for unto them did the Deluder

¹ The Daēvas are the worshippers of "false gods."

approach, as they stood in doubt
hesitating:

thus they accepted the worst mental
state,

and then, deluded by the Tempter,
they rushed away unto Wrath,

and thus did they pollute our mortal
life.

Here the Evil Spirit is definitely called "the Deluder." He comes to those who "stand in doubt hesitating," to those who are not upheld by faith. And "deluded by the Tempter," in other words attracted by the glamour of this material worldly life, they thus become attached to the lower world. This leads to their rushing away unto Wrath, and thus their mortal life is polluted. This statement reminds us of two fine verses in the *Bhagavad-Gītā*, II, 62-63, where this downward path is traced in somewhat fuller detail:

"Man musing on the objects of sense conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory destruction of Reason; from destruction of Reason he perishes."

It might also be noted that in the *Gāthā* the punishment for evil is stated to be "of long duration," but *it is not eternal*. Every soul is destined to be saved ultimately. Eternal hell would in itself deny the ultimate victory of good.

On the other hand, he who chooses to tread the Right Path, "with truthful deeds doth he side with the Lord of Creation," and unto him doth come illumination, and spiritual strength and peace everlasting.

5. In every religion there is the mention of the Three Paths to union with God: the Path of Knowledge, the Path of Love, and the Path of Service. Each religion, however, lays special emphasis on that one of the three which is best suited to the genius of its followers. These three Paths correspond to the first three "rays from the divine light." The Iranian race was pre-eminently inclined to the Path of Service or *Karma Yoga*. Hence philanthropy, service of humanity and helping our "poor brothers" have been the practical virtues laid down in Zarathushtra's Religion. The other two Paths have by no means been neglected, but the Path of *Karma Yoga* has been emphasized throughout.

The *Gāthā Ahunavaiti* is so named because the sacred *mantra* called *Ahuna-Vairya* (or *Ahuna-var*) forms its very basis. Very probably in the original arrangement of this *Gāthā* this *mantra* stood at its head. It is said in *Yasna* 19 that it is the holiest "word" of Avesta, and that it existed before any of God's creation was created. Hence it is the holiest and the most powerful of all *mantras*. In it three Paths have been mentioned and the last, but not the least, is the Path of Service. *Karma Yoga* is the consummation to which the other two lead. In the last line of it we are promised that "the Strength of the Lord of Life, Ahurā, is for him who giveth succour unto the poor." God's gifts are bestowed upon us not for our own selfish use, but for helping the poor, that is those of our brothers who have not been blest with these in the same measure as

ourselves. We are given these blessings as it were in trust, and unto him who wisely spends his store shall be given in still greater measure. It is the parable of the Talents in a different setting. The reward for service is "the Strength of the Lord of Life"; a greater amount of Divine Life flows through such a channel. In other words the best reward of Service is Strength to do greater service.

What nobler work for the Zoroastrian of today than to permeate his brethren with the ancient Fire, to relight its blaze on the spiritual altar of their hearts? The fire is not dead; it is only smouldering on its ancient altars; white-hot are the ashes, ready to burst into flames. And I dream of a day when the breath of the great prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon-light for the souls of men, one of the greatest religions of the world.

DR. ANNIE BESANT, *Four Great Religions*, p. 90.

THE DRAMA IN JAPAN

By BARBARA SELLON

LONG, long ago, so Japanese history tells us, the Sun-Goddess, Amaterasu—that same Goddess from whom the Imperial Family claim descent—was angry with her brother Susano-o and, woman-like, retired into the cave of heaven to sulk. The world was thereby thrown into darkness, and the end of all things was only averted by the happy thought of the jovial and witty Goddess Uzume, who, by performing a dance at the mouth of the cave, so intrigued the Sun-Goddess that she forgot her grievance and came forth to watch the new and wonderful spectacle. Thus was the light of Heaven given again to the world and the sacred dance with its child, the drama, has made us forget our troubles, from that day to this. In no country in the world, as might be expected if the above tale be believed, is the drama more popular than in Japan.

In that country, where East and West meet, the old and the new somehow contrive to live and flourish side by side, and the whole history of the drama can be seen in action at the same time. From the twentieth century "Stream-line Revue," in which all the parts are taken by girls, through the translated nineteenth century plays from Europe, the Kabuki classical drama of the seventeenth and sixteenth centuries, and the puppet plays of the fifteenth and four-

teenth centuries to the Noh dramas of the thirteenth and twelfth centuries—all are part of Japanese life today.

The Noh plays, perhaps, best express the essential genius of the Japanese people by their complete stylization of movement and pattern, their artistic simplicity and the naive, but entirely practical, introduction of the personified forces of nature as *dramatis personae*.

In no form of art, perhaps, has there been such a complete convention as in the production of a Noh drama; for the Noh does not aim at realism, but creates a special world of beauty by methods, traditional and symbolical with the utmost economy of effect.

The great stages of Tokio, on which are given the revues and the Kabuki dramas, are the last word in stage-craft, the lighting and scenery are as realistic as anything to be found in London or in Moscow, and every mechanical device is available; but the stage of the Noh theatre is a very different matter; here the utmost simplicity reigns, though it is as much specialized to its own purpose as is the Imperial Theatre in Tokio.

There are some thirty or forty Noh theatres in Japan, all on exactly the same plan, but the oldest and most fascinating is that in the Nishi Hongwanji Temple at Kyoto, built by Tasho Hidyoshi in the

sixteenth century. We were lucky enough to see our first Noh drama there in conditions which have remained unchanged for four hundred years.

It was a day of high festival and many hundreds of guests, among whom we were the only Europeans, were invited to the temple to witness the performance of five dramas. These took place on the old stage, projecting into a courtyard, which for this occasion was roofed in with alternate widths of vermilion, white and jade green brocade, through which the fitful spring sunshine gleamed with the most ethereal effect. The audience was placed on three sides of the stage, on red rugs in the courtyard and in the open-sided rooms giving on to it; a gay, picturesque group in their beautiful costumes, with the little children like gorgeous butterflies wandering about among the softer tinted silks of their elders.

The stage for a Noh play is always twenty-seven feet wide by eighteen deep. It is open on three sides, while the back is of natural wood upon which is painted a pine-tree. This is the only scenery, a memory of the days when the drama was given out of doors.

The stage proper is covered by a roof with upturned corners, supported on four plain wooden pillars. It is entered by a long gangway on the left, and part of the action takes place on this gallery. Three little pine-trees placed at intervals mark the stages of the actors approach from the green room.

As we sit taking in the gay scene, the curtains which mask the door of the green room are

lifted and the orchestra files in: hand-drums, shoulder-drums, floor-drums and flutes, they settle themselves on the floor at the back of the stage. They are followed by the chorus, who kneel in two rows on the right of the stage. Their part, as in Greek drama, is to chant in unison the explanation of all that goes on on the stage. There are two other functionaries who place themselves on either side of the orchestra—the property men—who bring in the few symbolic objects used during the play and help with any changes of costume which may be necessary. They wear black and are, in consequence, technically invisible, a useful and necessary convention in a theatre which has no curtain and no back-stage.

Again the door-curtains of the "mirror-room" are lifted and the principal actor appears upon the gangway. Very slowly, with a peculiar gliding gait he proceeds along it, pausing at intervals to declaim in a strange "cloudy" voice the verses of his part. He reaches his appointed place, and the chorus bursts into a curious chant. Again the curtains are lifted and a lady appears. She, too, is a man, for the performers are all male, and appears immensely tall. Marvellously dressed in old-time brocades and wearing a very beautiful mask, she presents an impressive figure. She is followed by two other figures, a man and a little boy—the usual full caste of a Noh play.

The play itself is very simple in its construction and depends for its beauty on the poems it contains, the spiritual quality of the story,

the rhythmical movement of the actors and the curiously perfect dance which is often the culmination of the drama. The characters are usually part human and part superhuman. There is no attempt at realism, and the whole performance is a strange mixture of the naive and the sophisticated. Every movement is ritualistic in its quality. One cannot imagine that there is any place for creative work on the part of the actors. So and no otherwise must they move and sing, because the last word in perfection of movement and singing was spoken long, long ago, and there is no more to be added. For all this, it is a living art, because it calls out of the audience an aesthetic response that is impossible to realism.

For the audience, the Noh drama is a form of religious experience,

not because the story is a religious one, but because of that impersonal atmosphere of perfect rightness which it induces, and in which by some magic of its own the audience shares. The voice used is an artificial one, the music grave and quiet, the movements slow and gliding, the whole effect controlled and dignified as befits one of the outcomes of Zen Buddhism, which teaches beauty through restraint, silence and simplicity.

Hour after hour the audience sat there entranced, as play succeeded play. The dialogue was no more to be understood by them than it was by ourselves, for it is in the language of the twelfth century, but the message of beauty and spirituality is beyond the need of words, and we came away humbled and uplifted, feeling that we had been in touch with archetypal things.

*Happy hearts and happy faces,
Happy play in grassy places:
That was how in ancient ages
Children grew to kings and sages.*

R. L. S.

MAN IN RELATION TO GOD

A STUDY IN CHRISTIAN THEOLOGY

BY THE RT. REV. J. I. WEDGWOOD

After citing modern theologians on the matter of the divinity in human nature, Dr. Wedgwood amplifies the range of the subject by discoursing on the Inner Government, a World-Hierarchy "who bridge over the gulf between God and man." Continued from page 553 in the March THEOSOPHIST:

Christ as Logos

THE second implication of the Logos Christology is that all beings are rooted in the One Life. The relationship has already emerged from Dr. Major's treatment of the phases of Logoic manifestation. There are many passages in the *New Testament* which either demand or suggest this interpretation. Notably *John* I, 10-12: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." Another passage (*Hebrews* II, 11) reads: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." A number of the early Fathers of the Church taught the doctrine of the Indwelling Logos and of the eternal generation of the Word. Dr. Pringle-Pattison—no modernist—writes as follows:

"Already, in the old Hebrew story, man is made in the image of God, and it is through the breath of God that he becomes a living soul. And the direct ethico-religious relation of man to God, which was the essential characteristic of the new religion—the idea of the heavenly Father, which was the burden of the teaching of Jesus—made it impossible to treat the divine and the human simply on the footing of cause and effect; while the doctrine of the Word made flesh, which so soon became the central dogma of the faith—asserting with a stupendous simplicity the God *become* man—made an end, in principle, of mere monotheistic transcendence. Hence in Origen, the first philosophic theologian of the Church in any larger sense, we have, as already mentioned, the doctrine of an eternal creation, which, as the continual product of the changeless divine will, becomes an expression of the divine nature rather than the outcome of will in the sense of choice. Origen applies this

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conception primarily to the world of free spirits which he describes as 'surrounding the Deity like an ever-living garment'."¹

Dr. Inge summons other witnesses:

"Augustine takes up the same idea. 'If God were to cease from *speaking* the Word, even for a moment, heaven and earth would vanish.' God is to him the ideal and presupposition of what he finds in his own soul. In the soul he finds the image of the Trinity, for we *are*, we know our being, and we love this being and knowing. (This last idea, that the Holy Ghost is the *copula*, who 'in perfect love dost join the Father and the Son,' is not, as is usually supposed, an original speculation of Augustine's, but is found in Victorinus, to whom he owes so much.) Of course he holds that this knowledge of God in the soul *can* only be imparted by God dwelling in the soul; for, like all Platonists, it is an axiom with him that only like can know like. Macarius, following Methodius, teaches that the very idea of the Incarnation includes the union of the Logos with pious souls, in whom He is well pleased. In each of them a Christ is born. Thus beside the ideas of Ransom and Sacrifice, of Christ *for* us, these theologians placed the idea of sanctification and inner transformation, of Christ *in* us, and they considered the latter as real and as integral a part of our redemption as the former."²

¹ Dr. A. Seth Pringle-Pattison, *The Idea of God in the Light of Recent Philosophy* (2nd edition, 1920), pp. 307-308.

² pp. 79-80.

"I must . . . add that all theologians who worship Christ as the Logos have insisted that the generation of the Son by the Father is a continuous process, not a single act in the remotest past. 'He was not begotten once for all; he is always being begotten,' says Origen. Victorinus, the first *Latin* Christian Platonist, whose importance as an Augustinian before Augustine was first shown by Bishop Gore, speaks of the *semper generans generatio*; and this doctrine is repeated by the mystics who like also to speak of Christ being 'born in us' or 'begotten in us' by the Father. Those who think thus, naturally hold that the Incarnation was not the consequence of man's fall, but was part of the eternal counsel of God, the chief object indeed of creation. This view, which Harnack says is the root of the Logos-doctrine, and which in the same breath he condemns as a 'fantastic pantheism,' is advocated by Clement, Theodore of Mopsuestia, and others, and has been defended in our own days by Bishop Westcott, whose theology is thoroughly dominated by the Logos-doctrine. There is a great numerical preponderance in favour of the other view, that the fall of man was a *felix culpa* as making the Incarnation necessary; but I cannot help feeling that the former is the more beautiful and the more philosophical belief—that the taking of the manhood into God was from the first the intention with which the human race was created, and that it occurred in history at the earliest possible moment."³

³ pp. 73-74.

"Man is a microcosm," he writes elsewhere in the book, "with affinities to every grade of God's creation. He is a little lower than the angels and a little higher than the brutes We can only know what is akin to ourselves, but there is that in us which is akin to God Himself."¹

The Divine Indwelling

Dr. Major sums up the situation in these words:

"Orthodox theology provides all that is needful to secure a credible conception of the union of the two natures in Christ, but this is not stressed in our Church teaching; it is implicit rather than, as it ought to be, explicit.

First, orthodox theology in the spirit of both the Old and the New Testament teaches that God and Man are not alien in Nature but akin. Man is potentially a Son of God: it is the Divine Will that man shall through Christ, the First Born of all creatures (*ὁ πρωτότοκος πάσης κτίσεως*), attain to all the fullness of life and perfection of nature which that kinship promises.

Secondly, orthodox theology (inspired by Origen) teaches the doctrine of the Eternal Generation of the Word. This Eternal Generation of the Word ought not, however, to be limited to the Person of Jesus Christ, as it commonly is in orthodox circles, but should be extended to the whole world of finite intelligences. All these have their origin in God, every moment draw their life from Him, and share His Nature in various degrees. 'In Him we live and move and have our being, for we are also

¹ pp. 2, 3.

His offspring,' says the Apostle. God dwells in human beings in proportion as they respond to His creative energy and redeeming love.

In Jesus Christ we see perfectly exemplified the kinship of God and Man. In Jesus Christ we see the consummation of the Divine Indwelling in mankind. Thus do we see the Divine and the Human united in Him under human limitations. Hence Jesus Christ is not best thought of as God and Man united, but as the God-Man, *deitas sub specie humanitatis*. From this it follows that the indwelling of God in Jesus Christ differs in degree, but not in kind, from the Divine Indwelling in sons of men who are potentially sons of God."²

"Hence English Modernists have been led to assume that Incarnation is a particular form of Immanence. When the creative operation of the Logos reaches the stage at which the Logos becomes perfectly immanent in the form of human personality, the operation may be spoken of as Incarnation. In Jesus the Logos found a perfect organon for the purpose of Incarnation, an organon in which the fullness (*πλήρωμα*) of the Godhead was able to dwell under human limitations; in others the Incarnation falls short of this perfection. Since, however, the Incarnation in Jesus, an impulse has been given to the process of Incarnation which promises that manifestation of the Sons of God to which St. Paul looked forward (Rom., VIII, 17.)"³

There is sufficient testimony summed up in these passages to warrant the claim that the doctrine

² *English Modernism*, pp. 158-160.

³ p. 163.

of the potential divinity of man may legitimately be considered as part of the Christian heritage. Dr. Major speaks of it as "part of the lost radiance of the Christian Religion."

Dr. Major makes no attempt to explain and account for the human form in which divinity is potentially rooted. He speaks of "the Divine Indwelling in sons of men who are potentially sons of God," and echoes a warning of Dean Rashdall on "the danger of saying absolutely, 'Human nature is Divine,' and stopping there."¹ The Theosophical exegesis, as we have seen, relates the bodily form to an earlier phase of divine activity, and allows therefore of a distinction being made between the indwelling life and the form which it inhabits.

The World-Hierarchy

Dr. Major writes within the orbit of Christianity. In the Theosophical scheme of the world-order the perspective is wider and ranged somewhat differently. The government of the world is in the hands of a Hierarchy who bridge over the gulf between God and man. These spiritual Teachers act as instructors and guides of the humanity of our planet from its childhood onwards. The officials of this Inner Government of the world are mainly perfected men of our humanity (Latin: *per* = through; *facere* = to make); men who have already climbed the ladder of human evolution and have entered the ranks of super-human evolution. Of such an one Dr. Annie Besant writes:

¹ p. 160.

"But now His face is turned to earth, His eyes beam with divinest compassion on the wandering sons of men, His brethren after the flesh; He cannot leave them comfortless, scattered as sheep without a shepherd. Clothed in the majesty of a mighty renunciation, glorious with the strength of perfect wisdom and 'the power of an endless life,' He returns to earth to bless and to guide humanity, Master of Wisdom, kingly Teacher, divine man."²

Among Them there are many different lines of activity and there are differences of rank. They have charge of world affairs and of the shaping of racial and social and cultural evolution. One movement after another for the furthering of the Great Plan is inspired by this World-Hierarchy. And the great religions of the world are the outcome of Their effort to stir into life and to quicken into flame the ideals and aspirations of man.

From this viewpoint the Incarnation in the person of Our Lord Jesus Christ was an event of supreme historical significance, but it was not the isolated and unique event which Christianity in its more restricted outlook presupposes. The world was not left uncared for in terms of redemption and upliftment until the coming of Jesus Christ. The other great religions were also inspired by the Inner Government of the world; they may perhaps differ in terms of degree but not of kind. There have been numberless movements of one kind and another for the upliftment of man from time immemorial. And the Second Person

² *The Ancient Wisdom*, pp. 309-310.

of the Ever-Blessed Trinity is ever incarnate in the world. He is prepetually in touch with every field of evolutionary activity; every sphere of being is flooded with His Life and Love and Blessing.

Divine Dynamism

On the purpose lying behind this scheme of divine manifestation we cannot at our stage of understanding presume to speak with any note of authority: we can only reach out in imagination in terms of that which is noblest in us. A Russian writer, Nicolas Berdyaev, in a highly suggestive book entitled *Freedom and the Spirit*, names one of his chapters "God, Man, and God-Man." He heads off the chapter with these words:

"Both philosophy and theology should start neither with God nor with man (for there is no bridge between these two principles), but rather with the God-Man. The basic and original phenomenon of religious life is the meeting and mutual interaction between God and man, the movement of God towards man and of man towards God."

A little further on he writes:

"The theological and metaphysical doctrine of the absolute immobility of the Divine is exoteric and rationalistic, and illustrates the

limits of all logical concepts in relation to Divinity. The idea of God as *coincidentia oppositorum* is more profound and was that favoured by St. Augustine and the mystics. In God absolute rest is inseparably connected with absolute motion. It is only in our rational consciousness and in our natural world that rest excludes motion, and that motion is incompatible with rest. The absolute perfection of Divinity contains within itself absolute rest and absolute motion. For rationalist thought, motion in God appears to be opposed to His perfection and seems to imply a certain insufficiency in Him. But the idea of God that we make for ourselves cannot be anything else but contradictory, for opposites are naturally identified in Him. The fact that God longs for His other self, for the free response to His love, shows not that there is any insufficiency or absence of fulness in the Divine Being, but precisely the superabundance of His plenitude and perfection. We cannot regard absolute fulness and perfection from the static and abstract point of view, for they can only be thought of in terms of a concrete dynamism, as life and not as substance."¹

¹ p. 191.

(To be continued)

WHAT HAPPENS AFTER DEATH?

A REJOINDER

By ERNEST WOOD

IN his apparently semi-official reply—"Seeming Discrepancies"—juxtaposed to my article "Sixty Years of Theosophical Progress" in the December THEOSOPHIST, Mr. Hamerster acknowledges that there is a great difference between Theosophy as taught by H. P. Blavatsky and that taught in recent years by Bishop Leadbeater and others—a fact which was prominent in my article. I mentioned that what happens to us after death does not matter much to us now. By "now" I meant while we are still busy with the physical body (I do not say "in the body" because I prefer to think of myself as using the body as a gardener uses a spade, not as being *in* the body). This should not be a matter for reproach. I assumed that we are all doing our best for humanity while using this body, whatever may be our thought about the life after death. I for one do not need any thought of the future to make me do my best in the present; I do it, I think, because of love for my fellow-beings, and I was crediting my fellow-students with similar impulses. I do not like preaching devachanic bliss hereafter as an incentive to good thoughts now. Apart from the unpleasant feel of it, it would be unscientific, it would not work; for the personal

motive would destroy the goodness of the thought. I am not ascribing this error to others, but simply repudiating it myself.

All the same, if we are studying the conditions of life after death, I should like to compare the merits of different teachings. For what is the Second Object of The Theosophical Society? I said in my article that (1): H. P. Blavatsky taught that Devachan usually begins very soon after death, and to the ordinary man there is normally no conscious period in *kāmaloka* or the astral plane, and (2) I consider Bishop Leadbeater's teaching that there is usually a period of many years of more or less purgatorial conscious life on the astral plane to be retrogressive—on its merits, not because it is a later teaching.

Mr. Hamerster does discuss this point to some extent. I do not know that much use is served by his quoting in this connection a long passage from one of the Master's very early letters to the effect that H. P. Blavatsky's mental furniture was not usually kept very tidy (although He credits her with correct knowledge, while regretting her defects in the expression of it), because afterwards the same Master helped her very much in writing *The Secret Doctrine*, and there is another letter of

His in which He said that He had seen to it that the work was correct, and further *The Key to Theosophy* is brief and clear.

Mr. Hamerster gives three quotations from *The Secret Doctrine* (all from footnotes, and all incorrectly represented) with reference to kāmāloka or the astral plane. Of his quotations only one—an extract from Proclus—refers to the life in kāmāloka as preceding the devachanic. All the rest of the thirty or forty references to the subject which I find in *The Secret Doctrine* and *The Key to Theosophy* agree with her clearly expressed teaching that the kāmālokic life and the devachanic life go on at the same time—the astral remains fade away in kāmāloka while the ego is enjoying the personal bliss of devachan. Sometimes indeed, according to H. P. Blavatsky, the devachanic period finishes before the kāmālokic, and then the astral remains hang over into the next incarnation and form a “dweller on the threshold.”

H. P. Blavatsky fortunately does not leave us with merely abstract statements on this subject. Let us take the case she mentions in Section IX of *The Key to Theosophy*.¹ She supposes a mother dying and leaving behind her some little children and a beloved husband. She explains that the woman's individuality is now all impregnated for the entire devachanic period with the noblest feelings of its late personality, *i.e.*, love for the children, pity for the suffering, and so on, and she says that the lady is now entirely separated from the

¹ I give section instead of page numbers in this work, as there are many editions with different page numbers.

“veil of tears,” in blessed ignorance of all the woes left behind. The consciousness of the mother will represent to her that she lives surrounded by her children and all those whom she loved, and nothing will be missing to make her disembodied state the most perfect and absolute happiness.

Then H. P. B. draws a picture of what would be the case if the spiritualistic doctrine were true:

“The loving wife, who during her lifetime was ready to save her husband sorrow at the price of her heart's blood, is now doomed to see, in utter helplessness, his despair, and to register every hot tear he sheds for her loss. Worse than that, she may see the tears dry too soon, and another beloved face shine on him, the father of her children; find another woman replacing her in his affections; doomed to hear her orphans giving the holy name of ‘mother’ to one indifferent to them, and to see those little children neglected, if not ill-treated.”

Obviously H. P. Blavatsky is not assuming that this devachan begins many years after the physical death, when the children would have grown up, and it would be too late for the husband to marry again and provide them with a stepmother!

This one example, given so clearly and concretely by H.P.B. as a typical example, should absolutely convince every reader that she did *not* teach the spiritualistic idea that the soul wanders for years on the astral plane, more or less in contact with the earth and its people.

It is true that H.P.B. sometimes alludes to kāmāloka as purgatory, along with the a variety of other

names, but she makes it clear that it is only the astral remains that are purged away. It is a process of the distribution of the human elementals back to nature, a dispersal sometimes called the “second death” (a term which is used also for the death of the kāmārūpas of depraved men).¹

H.P.B.'s quotation from Proclus, given by Mr. Hamerster, is as follows:

“After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions, then doth it put off by a *second death* [when arising to Devachan,] the aerial body as it did the earthy one.”²

This seems to indicate a belief that there is some life in kāmāloka and only after that is over devachan begins, but it does so only because of the words in square brackets “when arising to Devachan.” Now, in quoting this, Mr. Hamerster has made the mistake of attaching the initials of H. P. Blavatsky to these words in square brackets and printing [when arising to Devachan, H.P.B.] whereas the fact is that H.P.B. never wrote them at all, but they were inserted by Dr. Besant years afterwards, to elucidate the passage according to what she had come to regard as the truth about the after-death life. Apart from that error, I think Mr. Hamerster has made too much of this solitary “seeming discrepancy” when the great volume of H.P.B.'s teaching on the subject is solidly in agreement with her

¹ See, *e.g.*, *The Secret Doctrine*, III, 496 and 520; and *The Key to Theosophy*, Section IX.

² *The Secret Doctrine*, III, 373.

illustration of the departed lady. (Evidence with regard to the square bracket will be found in Dr. Besant's preface of Volume III of *The Secret Doctrine*).

But let us see what H.P.B.'s statement is to which this extract from Proclus is appended as a footnote. She is speaking of cases of higher adeptship, and she states with reference to the personal ego of such a purified man:

“It can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kāma Loka (the *limbus* or purgatory of the Roman Catholic, and the ‘Summerland’ of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.”

Anyhow, whatever the detailed beliefs of Proclus may have been, Madame Blavatsky is not committed to them because she quotes him. If H.P.B. were to be identified with all the points she quotes as having a bearing on her topic, her philosophy would be the most extraordinary jumble ever heard of. When she is mentioning purgatory, for example, she does not express a belief in purgatory as understood by a Roman Catholic.

In this connection let me take Mr. Hamerster's first quotation from *The Secret Doctrine*,³ that on which he lays the most stress. He speaks of “the pre-devachanic state taking *some time* at least”, and then says: “H.P.B. definitely identifies this purificatory process with man's life in Kāma-Loka. It is ‘a place of purification’, she says.”

³ *The Secret Doctrine*, I, 463, 1st Ed.; I, 501, Ed.

What appears on that page is: "The ancients knew of no worse abode after death than the *Kāmaloka*, the *limbus* on this Earth." And there is a footnote:

"The *Gehenna* of the Bible was a valley near Jerusalem, where the monotheistic Jews immolated their children to Moloch, if the prophet Jeremiah is to be believed on his word. The Scandinavian *Hel* or *Hela* was a frigid region—again *Kāmaloka*—and the Egyptian Amenti a place of purification."

In these few remarks H. P. Blavatsky is not expressing a belief in an orthodox purgatory or in the Scandinavian or Egyptian ideas. She is not identifying herself with the erroneous spiritualistic belief that the spirit of man is still attached to the astral remains which are being burnt away, so to speak, in the limbus of *Kāmaloka*. Her belief is more clearly expressed in the following words from *The Key to Theosophy*:

"Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out *Manu* ('thinking Ego') has won the right to a period of absolute rest and bliss."¹

Or again: "Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation."²

Or, even more in H. P. B.'s statement under the head of "*Kāmarupa*" in her *Theosophical Glossary*:

¹ *The Key to Theosophy*, Section VIII.

² *The Key to Theosophy*, Section IX.

"After death three of the seven 'principles' . . . the body, its astral prototype and physical vitality—being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan, in which state the Higher Ego will remain until the hour for a new reincarnation arrives; and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate."³

Mr. Hamerster gives only one more quotation from *The Secret Doctrine*—on the subject of purgatory, again from a footnote. He writes: "'Purgatory' she declares, is 'the borderland between heaven and hell, the one for all men, whether good, bad or indifferent. With the ancients it meant simply that which in *Esoteric Buddhism* is called the *Kāmaloka*, between Devachan and Avichi" (S.D., III, 227).

I will give the quotation in full. H. P. B. is discussing Eliphas Levi's ideas on Chaos. She quotes from him: "The Tohu-vah-bohu is the Latin Limbus, or twilight of the morning and evening of *elif*." To this she then gives the following footnote:

"Why not give at once its theological meaning, as we find it

³ *Theosophical Glossary*, p. 172.

in Webster? With the Roman Catholics it means simply 'purgatory,' the borderland between heaven and hell (*Limbus patrum* and *Limbus infantum*), the one for all men, whether good, bad or indifferent; the other for the souls of unbaptized children! With the ancients it meant simply that which in *Esoteric Buddhism* is called the *Kāma Loka*, between Devachan and Avitchi.¹

I feel it to be a mistake to try to read into the three footnotes quoted from *The Secret Doctrine* a belief in the orthodox purgatory, especially when it is possible to bring fifty or sixty quotations showing H. P. B.'s belief to be otherwise. Even this footnote means: "The ancients had the same idea as I have with regard to *Kāma Loka*, but the Roman Catholics have a different idea"—which different idea Mr. Hamerster quotes as H. P. B.'s!

I must content myself with but brief remarks about the greater reasonableness of H. P. B.'s doctrine of Devachan without a long conscious Kamalokic interlude before it. It is kinder that death should bring to an end the troubles of earth-life. It removes even the smallest suggestion of hell-fire ideas. It relegates karmic suffering to the new incarnation. All these points are touched upon in *The Key to Theosophy*.

Considering the matter from outside evidence, I have been impressed by the numerous cases (some thousands were collected by Camille Flammarion in the preparation of his book *After Death*) of dead persons appearing to relatives or

¹ *The Secret Doctrine*, III, 227.

friends, who were not clairvoyants or mediums, immediately or very shortly after death. Many cases occurred during the great war; a mother or a wife would suddenly see or feel a son or a husband, and would be informed that he had been killed in such a place at such a time, and there the body would be found. These cases not coming through mediums or clairvoyants indicate action on the part of the dead person. But that person very rarely continues to communicate in that way. This is an indication that—as H. P. B. says—the spirit falls very soon into pre-devachanic unconsciousness.

If not reasonableness but authority is to be the criterion, it is hard to get away from that of H. P. Blavatsky, especially in the years of *The Secret Doctrine* and *The Key to Theosophy*, while on the other hand, when I was working with Bishop Leadbeater for many years, he always told me that his accounts of life after death and of reincarnations were the results of his own observations, not of specific teaching by the Master.

I must not close this subject without reference to a quotation which Mr. Hamerster gives from one of the Mahatma Letters, as follows:

"'Bardo' is the period between death and rebirth—and may last from a few years to a kalpa. It is divided into three sub-periods (1) when the *Ego* delivered of its mortal coil enters into *Kāma-Loka* (the abode of Elementaries); (2) when it enters into 'Gestation State'; (3) when it is reborn in the *Rupa-Loka* of Deva-Chan. Sub-period (1) may last from a few

minutes to a *number* of years—the phrase ‘a few years’ becoming puzzling and utterly worthless without a more complete explanation, etc.”¹

In this question the reference to a number of years is quite consistent with Madame Blavatsky’s teaching in connection with special cases. I have before alluded to its sometimes lasting so long as to overlap the devachanic period entirely and give rise to a dweller on the threshold in the next incarnation. H.P.B. makes much of the exceptional cases of depraved persons who deserve no devachan at all, whose astral remains take a long time to fade away in kāmāloka. Also she mentions the special cases of suicides and those killed by accident.

I may mention that this quotation comes from a very early letter of the Master K. H. and that for years afterwards H. P. Blavatsky received much teaching from the same Master, on which she based her own teachings in *The Secret Doctrine* and *The Key to Theosophy*. In a somewhat later letter the Master writes most clearly:

“When man dies, his ‘soul’ (fifth prin.) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kāma-Loka has to last but a few moments, hours, days, weeks, months or years; whether he died a natural or a violent death, whether it occurred in his young or old age, and, whether the Ego was good, bad, or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick, when blown

¹ *The Mahatma Letters*, p. 105.

out. When life has retired from the last particle in the brain matter, his perceptive faculties become extinct for-ever, his spiritual powers of cogitation and volition—(all those faculties in short, which are neither inherent in, nor acquirable by organic matter)—for the time being. His *Mayavi rūpa* may be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of (whether latent or potential), or, owing to the intensity of the desire to see or appear to someone, shooting through the dying brain, the apparition will be simply—automatic; it will not be due to any sympathetic attraction, or to any act of volition, and no more than the reflection of a person passing unconsciously near a mirror, is due to the desire of the latter.”²

Here is another quotation on the same lines (selected from several):

“Every just disembodied *fourfold* entity—whether it dies a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad, or indifferent—loses at the instant of death all recollections, it is mentally—*annihilated*; it sleeps its akasic sleep in the Kāmāloka. This state lasts from a few hours, (rarely less) days, weeks, months: sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance will return slowly and gradually towards the end of the gestation (to the entity or ego), still more slowly but far more imperfectly and *incompletely*

² *The Mahatma Letters*, p. 128.

to the shell, and *fully* to the Ego at the moment of its entrance into Devachan.”¹

Let me close my article—which is in danger of becoming unduly long—with a brief reference to Mr. Hamerster’s criticism of the statement, quoted by me, that faith in the Gods and God is detrimental to occult progress. He says that I can see only one side, that I ought to take into account the pairs of opposites—both good and bad. I will merely remark that it meant faith in or worship of *any* God or Gods, and ask the reader to refer to H.P.B.’s letter on the subject.²

¹ *The Mahatma Letters*, pp. 186-187.

² *The Mahatma Letters*, p. 462.

THE IMPRISONED SPLENDOUR

Who would hate if he could see beneath the husk of the body the spirit which is obscured and imprisoned there and how it was brother to his own spirit and all were children of the King? Who would weary of nature or think it a solitude once the veil had been lifted for him, once he had seen that great glory? Would they not long all of them for the coming of that divine hour in the twilights of time, when out of rock, mountain, water, tree, bird, beast or man the seraph spirits of all that live shall emerge realizing their kinship, and all together, fierce things made gentle, and timid things made bold, and small made great, shall return to the Father Being and be made one in Its infinitudes.

A.E., *The Candle of Vision*.

THEOSOPHY TOLD SIMPLY TO A BANKER AT HIS DESK

By SIDNEY A. COOK

EVERY thoughtful person nowadays recognizes evolution as a fact in Nature, the gradual development of higher forms and more complex mechanisms from lower and simpler types. Of course it is not anything in the form itself that causes this evolution. Theosophy teaches that it is the life inhabiting the form reaching out for greater and wider expression that makes the form acquire the capacity for such greater expression, for life must progress. This does not mean that human beings were at one time animals, but simply that the life that is now expressing itself through human mechanism was at one time finding its expression through the animal or through forms which ages ago corresponded with that level of evolution we now know as animal. Similarly, this same life has evolved through the earlier stages of the vegetable and mineral. All of that is reasonable, of course. It much more intelligently explains the urge behind the evolutionary processes than does the Darwinian theory which recognizes only the form striving to meet the requirements of changing outer conditions.

It is easy to comprehend such a perfectly reasonable process and therefore not difficult to concede

that this same evolving expression of life goes on beyond the human. We cannot fail to recognize grades of evolution within the human race. We know that some men have surpassed others and that a few have been outstanding, and even by our standards they must be recognized as being much nearer to perfection, just as we are beyond the stage at which many races of peoples within the human kingdom now stand. Theosophy frankly states that there *are* evolutionary stages beyond the human, and furthermore that by never-ending evolutionary progress we are all destined to enter them; but that while our evolution into the human kingdom has not been the result of self-conscious effort but rather of the general urge of the all-pervading and indwelling life, there is a point within the human stage where the greater facts begin to be understood and the individual desire and intent to co-operate are added to the great cosmic urge inherent in life as a whole, and individuals become outstanding as a result of it.

Theosophy further teaches that the only true way to co-operate consciously is by following the methods that we might imagine to be practised by a perfected member of the human race—one who has

already attained to wisdom in that advanced stage to which all must inevitably progress. That is, by giving to life a practical idealism—practical because life is practical and living and transcendent of all obstacles. In the evolution of such a man there comes a point in his conscious and individual co-operation with Nature's evolutionary urge, when the fact that all life is one becomes indisputable knowledge. Idealism then naturally takes the form of a practical brotherhood, recognizing that one's own life and interests can be no more important than those of another, and that to be helpful to others is in the truest sense to be helpful to one's self.

It is reasonable to suppose that the life that has emerged through the mineral, through the vegetable, and thence to the animal and human kingdoms, was in the beginning all one, for we cannot conceive that rocks and minerals (although science now recognizes a force existing in every atom) have ever had an individualized life. As all life was one and undifferentiated in the beginning, its unity unrecognized during the period of striving for individuality, there must be a point in evolution where that original and continuing unity is consciously and individually recognized. That point comes in the advanced stages of human progress. Where this unity becomes not only intellectually recognized but understood and felt and lived, there comes a stage of consciousness through which those who have attained beyond the human can communicate with those who are following them in evolu-

tion, and through them various members of the human race become inspired leaders—some with conscious knowledge of the source of their power, and others for the time being without such conscious contacts, although perhaps equally channels of inspiration and help to advancing humanity.

The process of evolution is twofold; the first process, constant return to expression by the life which constantly discards outworn forms. It should not be difficult to conceive that the life using a human vehicle persists and returns and uses another vehicle in human form. All Nature operates by cyclic processes. Many living things appear to die and reappear in visible form. So, too, with the life within the human form. It lays aside the vehicle, but returns for further expression through another. The experience gathered can never be wasted. Science postulates and proves the conservation of energy, and continuing life is but another example of the fact that Nature is not wasteful, and that life having gained experience does not lose it by starting a new expression at a higher point of evolution.

The other process, the law of cause and effect, is thus expressed scientifically: "Action and reaction are equal and opposite." This is a natural law and simply means that we make our own lives, reaping what we sow, although since the life is constant through a series of vehicles, the cause and effect are not necessarily confined to the same brief period of one life. This is a law of absolute justice, because it is a law of Nature that may be

disregarded but never broken, and its disregard brings automatic compensatory effects. We cannot escape the results of either misdeeds or good deeds, and we can promote our own happiness and contentment only by creating in others happiness and contentment. The demand of life is for expression, and all life being one (the life of the great overruling entity known by whatever name you wish), we as individuals are but channels of expression of that greater life—"In Him we live and move and have our being"—imperfect channels until through this process of evolution we become conscious co-operators, seeking to express the One of which we are a part integrate, rather than the part differentiated and separated. The result is progress, understanding and insight, joy and happiness.

These are but some of the fundamental facts regarding the processes of Nature, the details of which form an interesting study and none of which are out of harmony with the truths underlying the religions of the world or with basic scientific facts. Science is daily arriving nearer to the compelling postulation of a conscious Divinity behind all phenomena. In the light of Theosophy the religions are found to be one in essential principle, each presenting its own facet of the one truth while differing mainly in their accretions of outward formalism and symbol. In the light of Theosophy religion ceases to be a matter of blind belief, and religious principles and teaching become

logical, reasonable and understandable. Theosophy gives a philosophy to life that makes it livable and enjoyable despite distracting conditions, creates an understanding serene and peaceful, and provides a basis for true living which is devoid of religious sentimentality but is yet inspiring and uplifting. It gives the great religious teachers their true place as helpers of an evolving humanity, but nevertheless teaches that each human being must in the last analysis be his own guide. It is the grand philosophy of the ages, the Ancient Wisdom.

Theosophists know that those who seriously desire so to do may quicken their evolutionary progress by conscious co-operation with Nature's laws. The Theosophical Society exists (as an international organization of sixty years' standing and in over fifty countries) only to spread this glorious teaching that men may evolve themselves to greater heights of wisdom and power. By study of Theosophical principles and by living in accord with them, progress can be advanced beyond the ordinary level and latent powers unfolded for human service.

Theosophy gives a knowledge that is practical in dispelling life's uncertainties and unhappiness. In its light a glorious purpose is seen working through all human events and actions, and beauty and order are disclosed in seeming tragedy and chaos. With a knowledge of its truths you may live more abundantly, unfolding God-like qualities at present unrevealed.

Simple Fundamentals of Theosophy Continued

THERE IS A PLAN

*Trees in their blooming,
Tides in their flowing,
Stars in their circling
Tremble with song;
God on His throne is
Eldest of Poets,
Unto His Measures
Moveth the Whole.*

SIR WILLIAM WATSON.

IF you look at the world as it is today, at things down here, with their infinite confusion and turmoil, with their complexity and endless contradictions, you may reasonably ask: "Is there a plan. Has the world a purpose?"¹ Throughout the world, there are those who have come in contact with this plan and all who have grasped even the slightest fragment of it bear testimony to the fact that:

1. It offers the most intelligible and scientific explanation of Life as we know it. It discloses Cosmos where Chaos appeared to reign unchecked.

2. It sets forth in precise terms the origin, the way and the goal of the Life which we perceive to exist in ourselves and in all around us. This plan we call Theosophy, the Divine Wisdom.²

As a philosophy it explains to us, that the solar system is a carefully ordered mechanism, a magnificent manifestation of the One Life of which man is but a small part. It takes that small part and treats of it exhaustively

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

under the three heads of past, present and future.

We learn that MAN IS DIVINE IN ORIGIN, that he has a long line of evolution behind him, not only physical but spiritual, that his real life is of relatively enormous length, that what we are in the habit of calling his life is but one day of his real existence. Of the future we can gain information first from men who have passed further along the road of evolution than we have, and secondly from inferences drawn from observing the direction of the steps already taken in the past.

Doubt as to the future is impossible to the Theosophist, for just as by looking back on the savage he realizes that which he was in the past, so by looking to the greatest and wisest of mankind he realizes what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection rising before him, with human beings on every step.

We can see that the method of the plan is evolution, that is the unfolding of one type out of another, this unfolding being due to the impulse of the unfolding Life within. The method then is evolution, the means of working is thought—thought, prompted at first by desire and later by will. This has been recognized to some extent by science.³

The Theosophist, knowing that thoughts are things, ranges himself ever on the side of the higher rather than the lower thought. He

deliberately takes the optimistic view of things, because he knows that to be the true view. By looking at the good in everything he becomes of greater use to his fellow-men and is thus in his small way a co-worker with the splendid scheme of evolution.

Now true evolution teaches us that by altering the surroundings of an organism we can alter and improve that organism, and in the strictest sense this is true with regard to man.³

Every Theosophist therefore is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort. One general test may be given by which to decide whether social efforts are wise or unwise: "Will the proposed action tend to promote that true brotherhood, which it is the aim of Theosophy to bring about?" For if the action of one reacts on the lives of all, which is the true scientific idea, then it is only by practising in their daily lives true brotherhood and sisterhood that the real HUMAN SOLIDARITY that lies at the root of the elevation of the race, can ever be attained⁴; a solidarity, inclusive of all differences, leaving none out, not even those from whom he may differ most profoundly.⁵

This will only be attained by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. The individual himself must be a centre of spiritual action, and from his daily life must radiate those higher spiritual forces which alone can regenerate his fellow-man.⁴

There are many qualities that he must gain, breadth of mind springing from his recognition of the eternal plan; endurance that can bear all trials undaunted; confidence rising from his sense of participation in the universal life; balance, guiding the man through-out; a longing for closer union with the reality he feels within him; all these he must acquire with more or less success before he is ready for the higher stages of the path which leads to perfect manhood and to conscious union with the Over-Soul, the One Self in all.⁶

One of the first qualifications which is required for treading the Path is single-mindedness or one-pointedness.

Occultism changes a man's life in many ways, but in none more than in this; it makes him absolutely one-pointed. Of course I do not mean that it causes him to neglect any duty; on the contrary, the never-ceasing watch to fulfil every duty is its first prescription. But it gives him a keynote of life which is always sounding in his ears, which he never forgets for an instant—the keynote of helpfulness. Why? because he learns what is the Plan of the LOGOS, and tries to co-operate in it.⁸

In all the world there are only two kinds of people,—Those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men.

For God has a plan, and that plan is evolution. When once a

man has seen that and really knows it, he cannot help working for it, because it is so glorious, so beautiful. So, because he knows, he is on God's side, standing for good and resisting evil, working for evolution and not for selfishness.⁶

¹ Annie Besant.

² G. S. Arundale.

³ C. W. Leadbeater.

⁴ H. P. Blavatsky.

⁵ E. Wood.

⁶ Alcyone.

BOOKS TO READ

The Ancient Wisdom, Annie Besant.

First Principles of Theosophy, C. Jinajadasa.

The Great Design, Compiled by Frances Mason.

The Great Plan, Annie Besant.

The Living Universe, Sir Francis Younghusband.

The Men Beyond Mankind, Fritz Kunz.

You, George S. Arundale.

BEAUTY IN LIFE

The most perfect expression of Beauty is natural, simple and unpretentious. So we must first learn to love Nature, in all its many aspects—the birds, the flowers, the trees, mountains, space, height, and grandeur. The four seasons which you notice in Europe especially are all equally beautiful. Summer with its abundance of green; autumn with the whistling winds of golden leaves; winter with its bleak, cold, dark days, and the trees bare of every leaf showing the lines of each tree to perfection against the grey sky; and spring—when you first see a small green leaf sprouting, almost unnoticed, with just one or two birds singing. Then gradually before you know where you are, every tree is fresh and green, flowers feast your eyes and buds that seemed dead a few weeks before are bursting into life. All these are beautiful expressions of the Creator, and no philosophy of life is necessary to the one who can truly live in the Nature of Life. Appreciation of Beauty in its many aspects—that of keen perception with the eyes and the mind, that of deep feeling, and finally that of sublimating these feelings and thoughts to the highest level of beauty—that makes you one with Life.

RUKMINI ARUNDALE

THE PRISONER

By SERGE BRISY¹

(Serge Brisny has been decorated by the Belgian Government for her social service to prisoners.—ED.)

THE first impression that strikes you in a prison is the noise of keys locking and unlocking doors. The door is unlocked for you to enter. It is locked behind you. Though I have been in prison work for more than ten years, I cannot get accustomed to this noise. It always gives the impression of the inmates as caged animals.

When a prisoner commits a crime, there is much public interest in his case; the crime is fully written up in the newspapers, then he is shut up and—both the man and the crime are forgotten. I do not care for the crime, but I do care for the man. We must never forget that the man is a human being.

Unhappy Background

The criminal comes to prison burdened usually with a most unhappy background. He may have been born in a slum, the son perhaps of alcoholic or syphilitic parents. He may have been the victim of his uncontrolled passions. Perhaps even it might be a mistake of justice. My father, a barrister, was instrumental in releasing from prison an innocent man who had been condemned to death and who

¹ Digest of a Post-Convention talk given at Adyar, January 1936.

had served five years. Generally the good prisoner is one who never has any initiative and whose creative powers are absolutely crushed, so one could imagine what this man was like when he came before his judges. I was present at the trial. He understood not a word of what was going on around him. But when he was declared innocent, he went from that court-room like a bird from a cage without stopping even to thank my father. Later, however, he did so, and year after year he wrote to my father to express his gratitude.

I saw the diary of another man declared innocent after fifteen years incarceration. It was a horrible thing to read that diary and see how sometimes so-called human justice is injustice. Being imperfect we human beings cannot give true Divine justice.

Then there is the idea that the prisoner should be punished, made to suffer, that society must be revenged. When I present this problem of prison reform, so many are apt to think and say: "You want prisons to be palaces where the prisoner does not suffer for all he has done." I am only asking that the prisoner should be treated as a human being and be adapted to the social

life into which before in most instances he has never entered. With tears in her eyes one woman told me: "This is the first time I ever heard anyone speak as you do." Imagine having to go to prison to hear a kindly word! The regime of kindness and friendliness is the only one that will awaken the prisoner. Society must protect itself by having a good prison regime, otherwise the prisoner comes out a rebel, full of revolt and hatred against society, and sometimes but a brute or an imbecile.

I visited one prison where the inmates were not convicts but merely those accused of crime. There they had no opportunity even to take a walk. The matron told me in a very deprecating tone: "Here is a woman who has already been condemned thirty or forty times." Quietly I said to her: "It proves your regime is not good because it does not readapt." The look of hate that that woman prisoner turned on me, not as a person, but as a symbol of society, was appalling. In one cell there was scribbled on the wall, "I can't bear it any more. I will die or go mad." Under this many had added, "I, too; I, too."

In many countries I have visited the prisons. I care not in the least to go into a prison through sheer curiosity, but rather to see what change can be made for the betterment of the prisoner. Immediately you go into a prison you can feel what sort of a regime is in force. In one prison I remember with horror a black cell where prisoners were punished. Solitary confinement. Bread and water. A pile of thin pallets for mat-

tresses were kept in the corridor and only brought to the prisoners at night. I felt one pallet—it was quite damp. A chain in the wall attracted my attention. I asked its purpose. The guard said, "Oh, after a while they come and knock and knock on the door crying to be taken out. So then we have to chain them." Imagine it! Cold, damp, hungry, chained if you cry for release. Sometimes the sentence to this black hole is only for three or four days in the case of light misdemeanours, but for more serious cases the "indefinite sentence" is given and the prisoner goes in without knowing in the least how long the sentence will last.

The Duty of Society

In certain prisons we have the Prison Board—to give justice to the prisoner even in the prison. The ideal seems good. But of whom is the so-called Prison Board made? The Prison Director or Warden, the Chaplain, the Gaolers. How can a prisoner expect to go before such a Board and state his complaint? In other words, the accusers are also the judges.

When we know the truths of reincarnation, karma, and dharma, we also know that people at a certain stage of evolution get caught in a wheel, and they cannot get out. But is not that also true of ourselves? We fall over and over again on our own level. Therefore, how can we expect others not to fall?

There is not enough after-prison work or before-prison work. When the man goes out of prison, what happens? He has lost his

employment. As a matter of fact the long-term prisoner, who is really a more serious culprit than the short-term man, is in a better situation, for he has had time to accumulate a little money to help him begin life anew. The short-term man goes out with little money and only his citizenship papers—soiled and sullied. Society does not look after him.

More than anything else, the prisoner is always a very unhappy being. When you get in touch with him, you see his crying need is for friendship, attention, affection. It is the only thing he needs. Come with me into the prison room—very large, rather bare. We are going to talk to these people. Watch the men come in, one by one with sad eyes and faces, with a sort of machine walk. They sit down in silence. The chairs are separate about two feet so that the prisoners will not speak together. The chairs are attached to the floor and cannot be moved. Directly you start speaking, you see a flash of light in the eyes of the prisoners. They listen to you, they are intent on you to understand—their eyes never leave your face. They cry, they laugh, they open before you their souls, and when they go out of the room, they walk straighter with a smile on their faces. There is something of freedom they have found in themselves.

Prisoners Need Friendship

Lectures to prisoners ought not to be mental, for the majority of them are of a primitive type. They need the awakening of feeling and emotion. They need friendship not

as a word but as a reality. I never prepare a set lecture, but go to them with the thought: "What do you need most? What can I give you to help you most?" With this attitude the prisoners will take out of you what they need. I have never met audiences so responsive. They follow you all the time you are speaking with heart, mind and soul. They do not move, and often big tears are running down their cheeks. Sometimes they laugh, as they are ruled by their emotions. As you speak, you get the feel of the collective spirit of the prison more than the character of the prisoner himself.

The prisoners choose their subjects when asked. One said, "Will you speak to us about the Will." Another: "Would you teach us how we must bring up our children? I have a little girl of six, and I have not been a true mother to her." The last lecture before I came away, they asked me to speak about "Silence" because "it will be such a long time before we will meet again." I thought it was not well to speak about silence without utilizing it, so I asked them to close their eyes and keep a two-minute silence. The beauty and creative power of that living silence was a true meditation.

Prisoners are very responsive. One little story I told them of two rivers—a black river and a blue one, which, traced to their source, were found to be caused by the pouring in of ugly forms into the black and beautiful forms into the blue. Later a woman who was in for twenty years for a peculiarly horrible attempt to murder her husband said: "Do you know I

had a vision about the story you told us." Her vision was so vivid that she said to me: "You did not tell us that the path separating the rivers was a path of light." She went on: "I thought in my dream 'Here is the path and the rivers' and I was calling my comrades. Then I understood and I thought: you are a pilgrim, I am a pilgrim myself, we are all pilgrims of life."

To her came the awakening. Later, her husband, cruelly maimed by her attempt, came to visit her and asked her, "What are you going to do when you come out?" "What I wish to do," she said, "is to live near you and help you." "That is what I hoped," he said. We could not get permission to get that woman's sentence commuted, though her husband wished it. But she has such a fine attitude that when told of our failure, she said, "It is very well done. But it is my own fault."

Do you not all think that in the case of a person like that, her trial ought to be finished, since she has understood rightly the experience? Who can tell what bitter karma there had been before between these two souls? She is making a cover for her bed, and also a smaller one as she hopes still to have a child. It will be eight years before her sentence is over.

Another woman said: "We always cry when you speak, but they are such wonderful tears." When I travel, I take pictures of the places I visit and project these pictures for them. They said before I left: "Be sure you take your camera." I am going to speak to them of the beauties of Adyar, the

divinity of the place, the love and friendship of it all.

After three years of prison life, the mental faculties of the prisoner fail. Our work is to try to keep those mental faculties alive, so the aim is always to try to draw out of them creative, imaginative thought-powers. Have them work more—anything to stimulate and awaken the true Self. I started asking them to write me what they remembered of my talks. But now often I stop in the midst of a talk and ask them what they think of some special quality. For example, "Write me what you think about Loyalty. What does it mean to you?" I always receive many different types of papers, some very short, some poorly written, others beautifully written. Thus one has them creating in their prisons, living, instead of stagnating.

Happy to Serve

They are also intensely happy when you ask from them a service. How can a prisoner serve? In one case of a flood, I told them: "Will you not pray for those people who have been in the flood? When you think of your own unhappiness, throw it away and think of their unhappiness." If you could have only seen the brightness of the smile that swept over their faces when they thought that they could really serve. I spoke often to them of the power of thought. Since that experience of the flood I give them so many things to do. Every time a disaster is reported, I ask them to think of the sufferers and help them.

Even sometimes physical things can be given them. I brought

some wool and needles and asked them if any wished to knit in their spare time some garments for poor Russian orphans. There were so many volunteers that I had not nearly enough needles or wool. I told them afterwards, "The little red jumper I gave to this little child; the blue scarf to that little child," thus making them feel the reality of their service. They do not need someone to go to them in a superior protective way to show them what is the right way of life. What they need is those who can feel with them, "We are people together, trying together to go higher and higher on the ladder of life."

Shut In Prison

One New Year's experience I will never forget—the experience of the human hand. I had asked permission to shake hands with the prisoners. Usually the hand you touch is one you do not much notice because the type of magnetism is about the same as your own. After I had shaken a few hands, the magnetism in some cases was so evil, as if vice and dirt were ingrained, that as I looked down the long line, I wondered how I should be able to go on. Then I scanned those eager faces. Some were wiping their hands off; others came with hands outstretched; some had such magnificent shining eyes, and the idea of the physical magnetism was forgotten in the act, a beautiful symbol, a vision of man in his Divinity, man as soul to soul coming together.

Then another Christmas Day I asked to be shut up in the prison to see what it was like. I had

asked to be shut up for eight days, but did not succeed in obtaining this permission as the authorities felt it would set a precedent for sensation-seekers. But I was granted permission to stay for more than four hours. I could hardly get the little nun to leave me. First she gave me milk and cake, as if she felt that I would go hungry in that short period. Then she did not wish to close the door, but finally I persuaded her to really lock me in. The first impression was the heavy silence. Then the noises. Every little noise stands out in that painful silence—the shuffling of feet, the turning of a piece of paper. I can now understand why the prisoner's shadow is to him a comfort. It is the only moving thing he has in his cell, and I am sure that from time to time he turns to make his shadow move and looks at it. The prisoners simply cannot support that silence. It is dead—so heavy and morbid.

As this was a festive day, later in the afternoon there was a concert. The little nun went down the hall and opened each shutter so that the prisoners could hear. I was far away from the chapel so that the music to me was faint. But before the concert started, I heard distinctly the prisoners bringing their chairs to the door, a faint cough, and then silence fell again save for the music at a distance. But this time the silence was filled with respect, reverence, piety, meditation that was magnificent. It was perhaps the most beautiful Christmas I have ever spent.

I have spoken of "the Prisoner" rather than "Prison Reform" because when you know the prisoner,

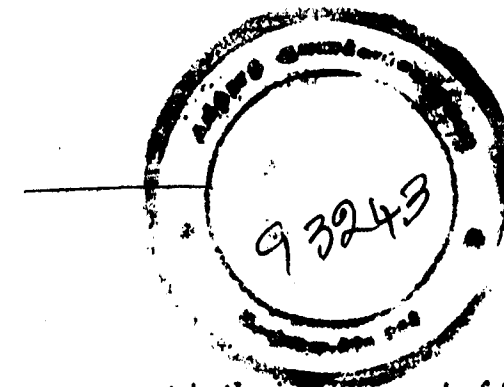
you are more ready to try to reform him, and if you try to give to society a being who has been renewed by the spirit of the prison into which he has been placed, a prison where he has been understood, perhaps that is the best sort of reform possible.

A Real Christmas

One case of a hardened criminal who was sent back to prison on Christmas Eve illustrates what can be done. He started to go towards the Black Room, but the warden said, "Go back to your cell," and did not scold him. "Are you not going to punish me?" "No." "Why?" "I do not punish you because it is Christmas Eve," said the warden. When he went to the prisoner's cell, he found the man crying as if his heart would break. "I never thought there was such

kindness in the world. Now I know." Since that day that prisoner has been a changed man.

As I speak now to you, I can see them in prison asking from you all compassion, love, good feeling, the beauty of true reform, the beauty of the people ready to go and shake hands with them, speaking to them as friend to friend. If you try this work, you will go deeper and deeper in it, and you will find humanity with all its misery, humanity with all its faults, but also humanity with an aspiration to something more spiritual. Once you have started this work, you cannot leave it. The more you do it, the more the prisoners get to know you, the more you form a link with them; so also the more you can bring them joy, happiness, peace, and that which they need most—the *Will* to win true liberation.



The soul of all improvement is the improvement of the soul.—SIR S. RADHAKRISHNAN.

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STUDIES IN EARLY THEOSOPHY

By A. J. HAMERSTER

I. THE SEPTENARY NATURE OF MAN

Early and Later Theosophy

IT would be fine if every Theosophist, after having mastered to a reasonable extent the principles of Theosophy from the more recent books of our later leaders, would make it a point at one time or another to go back to the very first beginnings of our movement, and deliberately *compare* the newer with the older presentations of Theosophy, in their style and terminology, their modes of approach, their methods of explanation, and their general attitude towards life's problems. It was a wise move of the Founders of The Theosophical Society to settle on *comparative* study as its Second Object, in between *Brotherhood* as its First, and *Occultism* as its Third Object. For comparative study alone can yield us the reasons for the First Object, as well as the hopes for the Third. Applied to the present and the past of a particular system of religion, philosophy, or science, such comparative study gives us the history of the evolution of ideas in that system, and it is for an attempt in this sense that I wish these "Studies" to be taken.

By "Early Theosophy" I understand the teachings of the first twenty years or so since the foundation of The Society, or to be more exact, the period from 1875

to 1897. The reasons for the choice of the latter year may be found in my article on "H.P.B.'s Foresight for the Year 1897."¹ The principal sources of information on these "Early Teachings" I hold to be, and as such will use, *The Mahatma Letters*, and the writings of H. P. Blavatsky and a few others which appeared during that period.

Ordo ab Chao

The septenary constitution of man being one of the most fundamental tenets of "Straight Theosophy," I have begun by tracing the origins of its systematical tabulation in our literature. It may at first seem curious that we do not directly owe the first complete, methodical classification of the seven principles in man—which with some modifications has remained the underlying scheme of all subsequent enumerations—to H. P. Blavatsky, but to A. O. Hume of all persons. Yet, considered more carefully, it is not so very curious after all.

H. P. Blavatsky had anything but a systematical or methodical mind. The Master K. H. spoke without restraint of "her muddled explanations," and of "the habitual

¹ THE THEOSOPHIST, December 1932, p. 334; and January 1933, p. 415.

disorder in which her mental furniture was kept."¹ Those who, like myself, are ardent admirers of H. P. Blavatsky and fervent students of her works, need not feel disturbed by the free admission of this weakness in her mental output. On the contrary, it makes many "seeming discrepancies" comprehensible, and it enhances the wonder of the fact that, notwithstanding her lack of intellectual exactness, she still became the greatest exponent of Theosophy in modern times, and her works its bedrock and fountain-head, from which all the streams and streamlets of Theosophy down the sloping years have derived their purest waters.

A. O. Hume and A. P. Sinnett, on the other hand, not to mention H. P. Blavatsky's near equal in occult knowledge, Subba Row, as well as Annie Besant and C. W. Leadbeater of later times—all these possessed magnificently developed intellects, precise and well-ordered. That was very fortunate indeed, for if H. P. Blavatsky had been left entirely alone, without these splendid intellects setting themselves to create "order" out of her "chaos"—again the Master's own description of her state of mind—I do not know but that Theosophy for most of us would ever have remained a "muddle."

The First Complete Scheme of Man's Sevenfold Nature

As to Hume in particular, in a letter to him the Master K. H. conceded easily that he had "an acute intellect," though too much one-

sidedly "trained in the ways of an exoteric world."² That is the other side of the picture, the opposite danger we must try to avoid. But his "acute intellect" was at any rate the natural cause for the very first complete tabulation of man's septenary nature proceeding from Hume's pen rather than from H. P. Blavatsky's. It is found in the first number of a serial under the title of *Fragments of Occult Truth*, published in THE THEOSOPHIST of October 1881. I reproduce here the part relevant to our purpose:

"In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual[ist] theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the ethereal form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

"Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions, but we give them in the least obscure phraseology that we can command.

¹ *The Mahatma Letters*, pp. 105, 114.

² *Ibid.*, p. 208.

DIVISIONS OF
THE SPIRITUALISTSSUBDIVISIONS OF
THE OCCULTISTS

- | | |
|--|--|
| 1. The Body | 1. The Physical body, composed wholly of matter in its grossest and most tangible form. |
| | 2. The Vital principle—or (<i>Jiv-atma</i>)—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others. |
| | 3. The Astral body (<i>Linga Sharira</i>) composed of highly etherealized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the <i>Kama rupa</i> . |
| 2. The Animal Soul
or
Perispit. | 4. The Astral shape (<i>Kama rupa</i>) or body of desire, a principle defining the configuration of— |
| | 5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, etc., existing in the higher animals. |
| 3. The Spiritual Soul
or
Spirit. | 6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the perfect man, though the lower dimmer animal consciousness co-exists in No. 5. |
| | 7. The Spirit—an emanation from the ABSOLUTE; uncreated, eternal, a state rather than a being." ¹ |

Authorship of the Fragments

Before entering into a discussion of the ideas embodied in this scheme of man's sevenfold nature, we have first to consider some other points—the authorship and authoritative value of the *Fragments*, the still older origins of parts of the scheme, and the question of the terminology, particularly the Sanskrit terms. The first question, then, is: Who was or were the writers, or better still, the authors of the *Fragments*? The answer is that they are a seven-headed dragon of Wisdom, consisting of the two Masters M. and K. H.; the two greatest occultists and servants of the Masters in the outer world of the time, H. P. Blavatsky and T. Subba Row; the first two Englishmen in India who became

¹ *Loc. cit.*, pp. 18-19.

regular correspondents of the Masters—A. P. Sinnett and A. O. Hume; and the seventh, an unknown Indian, who, for lack of further information, has to go by the simple initials of an "F. T. S." It is to all these together that we owe the septenary classification of man's being, as it still stands unchanged, in its fundamental elements, in our Theosophical literature.

Of the *Fragments of Occult Truth*, of which there appeared in THE THEOSOPHIST all in all eight numbers,² the first three were

² No. I in October 1881, p. 17; No. II in March 1882, p. 157; No. III in September 1882, p. 307; No. IV in October 1882, p. 2; No. V in November 1882, p. 46; No. VI in March 1883, p. 131; No. VII in April 1883, p. 161; No. VIII in May 1883, p. 194.

published anonymously, while the remaining five (with the exception of No. v, regarding which the indication of authorship was, I think by oversight, left out) were written under the pseudonym of "A Lay Chela."

Now, some three months before the fourth *Fragment* appeared in THE THEOSOPHIST, the Master K. H. had written to A. P. Sinnett: "If you would give pleasure to your trans-Himalayan friend, do not suffer any month to pass without writing a *Fragment*, long or short, for the magazine, and then, issuing it as a pamphlet, since you so call it. You may sign them as 'A Lay-chela of K. H.,' or in any way you choose."¹ And Sinnett's choice evidently settled on the first half of the suggested signature, leaving out his Master's name, as of too sacred and personal a character to be cried out from the housetops.¹

Regarding the first *Fragment*, on the other hand, from which we obtained our first complete scheme of man's septenary nature, H. P. B. wrote in a French letter to Mr. Fauvety in Paris:

"This first number of the *Fragments*, eight of which have already appeared, was written by Mr. A. O. Hume. He wrote it in the beginning of his occult studies, in answer to a Mr. Terry of Melbourne, and basing himself on certain passages found by him in the letters of Mahatma Koot Houmi and another great Master

Adept [M.] of the Brotherhood of the Himālayas. It is his first essay and very superficial. Correct in general, he is sinning much in details, and you would be very far wrong to see in it the Alpha and Omega of our science. Since its appearance, our Brother Koot Houmi—our Master and Benefactor rather—has undertaken to give to the world what until now has never yet been given, and he is doing this through the intermediary of Mr. Sinnett whom you all know. It is the latter who practically has written under his dictation (if one may call 'dictation' the innumerable letters the Master wrote to him). In one word, it is Mr. Sinnett who has compiled from the letters of his Master and regular correspondent the seven numbers (in continuation of the first), which have already been published, and which give to the public the correct teachings of the Buddhist Arhats. I repeat, number 1 is very incorrect in its details."²

There are a few errors or inexactitudes in this letter, which need some correction: in the first place the remark that A. P. Sinnett was the writer of the last seven *Fragments*. As already pointed out, I think that Sinnett can be truly called the writer only as regards the last five *Fragments*. On the whole I think that the first three *Fragments* are of Hume's penmanship, for in a letter of October

¹ *The Mahatma Letters*, p. 115. In THE THEOSOPHIST, August 1883, p. 266, H. P. B. identified in so many words the "Lay-chela" with A. P. Sinnett, "the author of *Esoteric Buddhism*."

² This letter is dated Madras, 17th April 1883, and it appeared in the *Bulletin Mensuel de la Société Scientifique d'Etudes Psychologiques*. A cutting is found in H. P. B.'s *Scrapbooks*, vol. XVI, p. 140.

1882, that is one month after the appearance of the third *Fragment*, the Master K. H. refers to a somewhat poorly expressed conception in it, with the words "as Mr. Hume crudely puts it in his *Fragments*."¹

Further one would gather from H. P. Blavatsky's letter that nobody else but Hume had a hand in the first *Fragment*. Yet in his correspondence with A. P. Sinnett the Master K. H. seems always to assume that this first *Fragment* at least was as much Sinnett's work as Hume's, for example in the following passage, written to Sinnett in June 1882, when only the first two *Fragments* had yet appeared in THE THEOSOPHIST: "The Chohan has permitted me to devote my spare time to instruct those who are willing to learn and you will have work enough to 'drop' your *Fragments* at intervals of two or three months." The interval between the first two *Fragments* was actually five months.

Even more to the point is the following passage, written to Sinnett in July 1882: "See

¹ Cf. *The Mahatma Letters*, p. 174. The crude idea, meant by the Master, is the conception that after death "2½ principles go into Devachan, leaving 1½ principles behind," not counting the three lowest principles. Cf. THE THEOSOPHIST, September 1882, p. 310. See also *The Letters of H. P. B.*, pp. 8-9, 41. The first three *Fragments* appeared too as separate pamphlets (cf. *The Letters of H. P. B.*, p. 11; *The Mahatma Letters*, p. 115; and THE THEOSOPHIST, November 1882, p. 45), and it is to p. 6 of the first pamphlet, containing the scheme of the sevenfold man, that the Master K. H. refers on p. 103 of *The Mahatma Letters*.

² *The Mahatma Letters*, p. 63.

Subba Row's article 'Aryan Arhat Esoteric Doctrines' on the sevenfold principles in man. His review of your *Fragments*, pp. 94 and 95." Now, Subba Row's article is exclusively a criticism of the first *Fragment*. The second *Fragment* had not then appeared.³

From all this we may safely deduce that the first *Fragment* was what one might call a "consultation" article, actually written down by Hume, but the ideas in it were the outcome of the collaboration of H. P. Blavatsky, Subba Row, and A. P. Sinnett, besides A. O. Hume. The Master himself seems to suggest as much, when he wrote to Sinnett in July 1883, after the whole series of eight *Fragments* had been completed: "Your *Fragments* contain some—still very few errors, due solely to your two preceptors of Adyar, one of whom [Subba Row] would not, and the other [H.P.B.] could not tell you all. The rest could not be called mistakes—rather incomplete explanations. Yet all things considered they [the errors] are few and trivial."⁴ The words "could not" in this case do not, of course, imply "ignorance," but only "the reserve imposed by rule," to which a little further on in the same letter the Master confesses even himself bound.

The Authoritative Value of the Fragments

We must now turn to the question of the value or the correctness

³ *The Mahatma Letters*, p. 90. Subba Row's article with which we will deal fully later on, was published in THE THEOSOPHIST, January 1882, pp. 93-99.

⁴ *The Mahatma Letters*, p. 348.

of the teachings given out in the *Fragments*, especially in the first. From H.P.B.'s letter we might get a too unfavourable opinion of that first *Fragment*. To counter-balance this, the Master K.H.'s very favourable opinion of the *Fragments* in general, just quoted, might be sufficient, but the Master M., too, praised them highly, calling "the *Fragments*—the most superb of articles," and as this was written in February 1882, before the second *Fragment* had yet seen the light of day, it can of course only have been said of our disputed first *Fragment* in particular.¹ And even three months earlier, in December 1882, when H. P. B. wrote to Sinnett that "the 'Boss' always said that the *Fragments* was a magnificently written article" the Master M., who is of course the "Boss" meant by H.P.B., added the emphatic marginal note to this passage: "And the 'Boss' says so still."² And Hume himself fervently believed that "two of the Adept Brothers personally revised this fragment."³

Yet we may not altogether ignore the yet imperfect understanding of the occult truths by the writers, or their still crude and immature conceptions concerning the complicated processes of occult nature, and especially their only partial knowledge and the "incomplete explanations" given to them. We must constantly keep in mind and try ourselves to follow the advice

¹ *The Mahatma Letters*, p. 258.

² *The Letters of H.P.B.*, p. 41.

³ Quoted from a letter of Hume's of November or December 1881. Cf. *Hints on Esoteric Theosophy*, No. 1, 2nd edition, "slightly enlarged," July 1882, p. 7.

the Master K. H. gave to A. P. Sinnett in July 1883: "You share with all beginners the tendency to draw too absolutely strong inferences from partly caught hints, and to dogmatize thereupon as though the last word had been spoken. You will correct this in due time. You may misunderstand us, are more than likely to do so, for our language must always be more or less that of parable and suggestion, when treading upon forbidden ground; *we have our own peculiar modes of expression and what lies behind the fence of words* ["the poor vehicles of language at our disposal"] *is even more important than what you read.* TRY."⁴

In this sense—in our ignorance of the world and the ways and the language of the Masters—we are all mere "beginners," even after having studied Theosophy for a whole lifetime from books, if we have not also learned to lift ourselves to Their world, to think Their thoughts, to speak their language, and to live our daily life in the way They do, the way of purity and unselfishness.

Individual Effort

Another remark in H. P. Blavatsky's letter needs some qualification

⁴ *The Mahatma Letters*, p. 348. The letter was written when Sinnett's new book, *Esoteric Buddhism*, had just left the Press (cf. THE THEOSOPHIST, July 1883, p. 253). On the advice of the Master, Sinnett had incorporated in the book the *Fragments* (cf. *The Mahatma Letters*, p. 201), and in an expressive way the Master compared the new book to "a dish of cold philosophy," as distinguished from Sinnett's first book, *The Occult World* which was "spiced with phenomena to tickle the spiritualistic palate." (*The Mahatma Letters*, p. 339).

too. It is the assertion that Hume wrote his first *Fragment* "basing himself on certain passages found by him in the letters of Mahatma Koot Houti and another great Master Adept" [M.]. In general this may be true, but in particular, as regards man's septenary constitution tabulated in Hume's scheme, it is certainly not true. Let me remind the reader that Hume's article appeared in October 1881. Before that date only the first nine and perhaps the 26-34th of *The Mahatma Letters* had been written. And the careful student will not find in these anything that even approaches to Hume's scheme. This is the more curious, in view of the fact that the subsequent letters of the Masters, written after Hume's article, simply adopt his scheme unreservedly, even faithfully if not slavishly adhering to his definitions, his terminology and phraseology, as the basis for further discussion. Later we may meet with some examples of this.

For the present the question arises: if Hume did not derive his scheme from the Masters' letters, how then did he come by it? Were H. P. Blavatsky or Subba Row his immediate instructors in this case? That may be so in general, but again apparently not as to the details of his scheme. As in the case of the Masters, so also in H. P. Blavatsky's and Subba Row's case, there is nothing in their previous writings that in any way resembles Hume's scheme; yet they too, as the Masters themselves, subsequently adopt Hume's scheme as a basis for further explanations, and adapt it, as the

Masters also did, by commenting and enlarging on it, to their own deeper occult and philosophical knowledge, as we shall see in due time.

I hold, therefore, that this first complete scheme of man's sevenfold being is really quite a commendable individual effort of Hume's to understand and explain in detail the "general" law of the septenary manifestation of all life in nature, as applied to the special case of man's bodily, psychic and spiritual nature.

A Digression on Spiritual Education

A digression may be permitted here, in view of the didactic or pragmatic purpose that also underlies the urge to write down these studies. In my concourse with the great leaders of our movement, especially with C. W. Leadbeater, whatever on the whole that contact may have been (I am not boasting of it, and do not wish it to be understood in this instance as anything but a reverently intelligent intercourse between a "beginner" and a "preceptor" in living Theosophy), I have found many times, that mere questions on problems which did not show any individual effort by the questioner of having at least tried to solve the problem on his own account, evoked little or no response at all, the question either being met by a discreet silence, or the answer diffusely wandering around the subject without really touching it.

But if, on other hand, the questioner gave signs of having independently spent a creditable amount of mental labour on the

solution of the problem, and if besides he was fortunate enough to have arrived at some definite conclusion himself, the response obtained was at once eager and to the point, going into as many details at least as the questioner had touched upon himself, and either confirming, or contradicting and correcting one's own gropings and findings. To the careful student of *The Mahatma Letters*, it is obvious that the same "method" is observed by the Masters, especially in that part of the correspondence dealing with the "philosophical and theoretical teachings," with the doctrines therefore of a more purely intellectual nature, as distinguished from those of a more personal, ethical interest, like those in the section on "probation and chelaship"—here the Masters evidently go out to meet the pupil more than half way, when they can thus open his eyes to personal problems and dangers that he is yet too blind to see for himself.

This is the invariable "method" of education along the path of perfection, adopted by the great spiritual preceptors in India and China, in Arabia and in ancient and mediaeval Europe—i.e. "to give one food for thought if nothing else," food for independent thinking, rather than to provide one with easy solutions. The latter will either kill the pupil's own power of "invention," or rouse him to revolt if he cannot yet grasp the rationality of the answer, but thinks it is in flat contradiction to what he knows himself, and often only desires more than he knows.

The predominantly western method of education, generally followed in our public schools, and in our ordinary schoolbooks, is such that the pupil is given a full solution of one or other problem with a number of "similar" problems to be solved by "imitation" according to the example given. Compare this with the predominantly eastern method of never answering a question directly or fully, but at the most giving a hint only how and in what direction to look for the clearing up of the difficulty, thus greatly stimulating the questioner's "imagination." The one method makes of the student an imitator, the other an inventor, a "creator" instead of a mere "reproducer."

One example may here suffice to illustrate this. Answering a question of A. O. Hume on the number of incarnations the Ego has to go through on one planet, the Master readily corrects the calculations "indulged" in by Hume, giving him an "average" figure (777), somewhat nearer to the truth than Hume's (637), and thus leading him gradually step by step, a little farther on the way to the truth, not however divulging the whole truth, nor the complete solution of the problem. Finally, however, the Master closes his answer with the hopeful promise: "Though I am obliged to withhold information about many points, yet if you should work out any of the problems by yourself, it will be my duty to tell you so. Try to solve the problem of the 777 incarnations."¹ If we

¹ *The Mahatma Letters*, p. 83. Cf. *The Secret Doctrines*, vol. I, p. 168 (1st. ed.).

could only realize that the preceptor's "not being permitted to give the whole truth"¹ is for one reason a "rule imposed" on him for the benefit of the pupil, so as to safeguard his spontaneity, his freedom of development and self-expression—all would be well with our attitude towards Theosophy, which should be to cultivate the will to find things out for ourselves, instead of being content with receiving things ready-made from others, for example one or other definite scheme of man's septenary constitution, whether it be Hume's or Sinnett's

¹ *The Mahatma Letters*, p. 81.

or H. P. Blavatsky's or Annie Besant's. Instead, let us "prove" them all, and "hold fast" that which looks good, according to Saint Paul's advice (1 *Thess.* v, 21), and even then not for ever but only till deeper knowledge shows us something still better.

The theme in our next instalment will be first, to bring to light the still older origins, to which Hume owed more than half of his scheme, and second, to show the modifications, enlargements and basic comments on Hume's scheme by Subba Row, the Masters, and H. P. Blavatsky.

(To be continued)

SONG OF REBIRTH

By LEILA JONES

*Sometimes a spirit in us wakes to sing,
That sang a while ago in some far land,
The touch of lips scarce known, a sudden hand
Warm with old memories to which we cling,
Quickens our pulses to remembering
Those golden cities ringed with gleaming sand
That once we knew—moon-silvered Samarkand,
Or Sardis, green with many an ancient spring.
And when the south wind whispers down the lanes,
Bringing strange scent of sandalwood and musk,
We see again the sands, the camel trains,
The flash of moonlight on white scimitars,
And those we loved return to us at dusk,
Lovely as ghosts under the ghostly stars.*

—From *Assent to Autumn*.

POTENTIAL FACULTIES IN MAN

By E. L. GARDNER

Mr. Gardner indicates the marvellous faculties within ourselves which will eventually develop into the divine qualities of omnipotence and omnipresence.

THE Eternal Now, including both past and future, includes everything, and I think the Theosophical student can understand that inclusion when he remembers that everything that is to be is here now, though latent.

We are in process of bringing into manifestation that which is always here. We do that gradually. We have done a tremendous amount already. That which we are intent on doing at the present time, and probably for many a cycle in the future, is learning how to control the personality, how to use it as an instrument. Until we use the personality as an instrument and not as an organ, we shall not unfold its occult or hidden powers. An instrument is something which is external to ourselves, as is a tool in a skilled craftsman's hands, which enables him to manifest in an expert and useful way. Until we are able to use our personality—and the personality includes not only the physical body, but the astral nature and the lower mind—as a craftsman uses a tool, an external instrument, not till then shall we wield powers that are latent and lie hidden in us for future use.

Think of some of the powers that we have achieved. They be-

long particularly to the physical body. If we analyze the way in which we use our physical body, we are at once lost in the wonder and the marvel of it. All that we can see or hear is that which is going on in our own aura or our own head. Our sense organs are responding to certain aerial vibrations; our eyes are picking up certain light-waves, light and dark, which are reflected on the retina of the eye and we are merely looking at them. We are looking at that which is going on within ourselves. But we have become so extremely expert in using our dense physical bodies as external instruments that we re-project that which we receive and place it a certain distance from us, and then say "That is the Objective World." All that is but ourselves, for we look subjectively on something going on within ourselves.

Having done this so skilfully, we have achieved much by this externalization. But externalization has to go a long way further yet, and some of the mysteries of the Future I propose to touch on—mysteries that perhaps are not mysteries to the Theosophical student, but they certainly are mysteries in the ordinary sense of the word.

It is said that Theosophy itself is the Wisdom possessed by the gods; which is a much better interpretation than "Divine Wisdom." Humanity, at any rate, has that Wisdom, has unveiled a great part of it, yet has to unveil almost as much more. We have made a tremendous achievement.

We have secured a certain mastery over our physical bodies. We have to go further and externalize the remainder of our bodies. We have only successfully externalized the physical body when we succeed in mastering all our vehicles.

Think what we have done in terms of machinery. Every machine on this earth is an externalized human muscle. It is merely the thrusting out, a projection of the muscular system of a human being from the simplest tool to the great screws of the vast new ocean-going liner. The Queen Mary, with its 200,000 horse-power engine, even that—huge as it is—is but the externalized muscular system of a human being. It means that mechanically we have to do that in this Fourth Round of our Chain; mechanically we are foreseeing—actually fore-projecting—that which we in our physical bodies shall be able to do in a later cycle when man's etheric body has come completely under his control. Through that etheric body, the power-house of the human being, we shall be able to manipulate and use physical material just as we please, while remaining, perhaps, quietly at home in an arm-chair. As a matter of fact it is not right for

us to use our etheric body in this fashion until the Seventh Cycle, the last to be developed, unfolded, the last accomplishment that humanity will achieve. That will be called Omnipotence.

In nearly every direction in this age we may note the foreshadowing of the future in terms of mechanism in which we are externalizing ourselves successfully, even in the physical world. The telegraph, for instance, with its employment of electricity and magnetism is the externalization to some extent of our future ability in terms of the sense of touch. At present our senses of touch, for we have many all over the surface of the body and localized in the fingers, are limited by the size of our physical body. To create an astro-etheric extension, the astral body of man, which is the seat of sensation, becomes the sensitive seat for the sense of touch, and many are experiencing that today. The very fact that one may be influenced by an aura means that astrally he is sensitive to the touch of the astral vibrations of the aura. Many of us have probably had some experience of that in the violence of the Great War, when occasionally we would wake with the sound of a shell bursting in our ears. It was an indication of having failed in a particular piece of work in some war-zone, and thinking of oneself, as is so often the case, as being in the physical body which is frightened of a terrific explosion; so the physical body through the astral receives that violent sensation of touch, and wakes. Now that astral sense of touch is likely to become evident in many of us, even during

this incarnation, or perhaps in the next two or three.

The next step is that in which the electric energy, in conjunction with the mental plane—for electricity has its origin at the mental level, as magnetism has its origin at the astral level, in conjunction with the Lower Mind or the Lower Mental Plane—gives the externalization of the force of man in the direction seen in the radio, a projected or extended sense of hearing. What we need to do is to develop in ourselves that which is then externalized in terms of mechanism. All the various appliances, the broadcasting station, the numerous receiving sets and so on, are parts of ourselves that have been successfully externalized, and made in physical materials, and in them we have the indication of that which will be a human faculty and a freely exercised function for human beings of the future.

In television we have perhaps the most striking instance of the extension of the sense of sight, for in television, as also in the radio, we have the beginning of the externalization of the power of the will. The will that can be used to delete, to prevent, just as the crystal and the valve in the receiving set can cut out half the oscillations in the air. When we have learned to delete by the exercise of the faculty of will, we shall be able probably to listen-in to far distant communications. All these are evidences of our ability to externalize, in physical terms, the various appliances whereby the electric current can be used whether in lighting or in conveying sound, or pictures as in television. In all

this we have so much evidence of the powers that lie within the personality of man, for nothing can be externalized that does not reside within himself.

Within ourselves is a complete broadcasting outfit, as also a receiving set. For when we speak of the power of thought, and of the ability to modify or influence the mental plane of this planet, we are merely speaking of ourselves. Thought is electric in essence, and just as a lantern will pierce and shatter the darkness around it, so can the human mind when directed by the Will shatter the discordances and disharmonies of the mental plane all around. Indeed, I believe that many Theosophical students exercise the power of thought, perhaps quite unknowingly, in some such fashion. When a few are gathered together as a group in connection with Lodge work, and use the power of thought along these radio lines, much can be done. Twelve people working in this way are very much stronger than twelve times one.

These externalized powers of man can be seen and examined, provided we remember they represent in their externalized form powers that in this Chain, as in the Fifth Race of our own Round, we are beginning to practise or exercise, and in our hands, in our craftsmanship, are externalizing in terms of machinery that which we possess within ourselves.

The "Astral Tube," which used to be spoken of more frequently, is another instance in which we have the power of the instrument of the personality exemplified. Occasionally we may see a distant

view perfectly while sitting quietly in our room. We see a distant scene as through a telescope. It is said to be a certain arrangement of astral substance that conveys the light through to our consciousness. But that is very different from the projection of the *mayavi rupa*, of which television is perhaps the nearest practical physical example today, whereby, according to the occult teaching, one's own personality can be projected and can act at a distance as if one were there. That again is a power that is much more frequently exercised, though involuntarily, than is recognized. Again and again we read of examples—the visitation of a friend, some vision that is seen of someone at a considerable distance, is simply so much evidence of the projection of that thought-form, that elusive mental body that is spoken of as the *mayavi rupa*.

When we have learned to use our personalities as instruments and no longer identify ourselves with them, but function at the higher mental level, at the egoic level, and deliberately use them as external instruments under our control, then all these powers will be ours voluntarily. These hidden functions await our impersonality, for they are so much evidence of our becoming what we are.

That word "becoming" is a very interesting one. "To become the Path." Again and again the aspirant is spoken of as "becoming." He must *become* the Path. In the physical body we have done that. We are able to become our surroundings. By our ability to re-

flect the light-rays around us we are becoming the vision, the picture—we become that which we see. Actually in our auras we succeed in becoming the whole of our surroundings in terms of touch and sight and taste and smell and hearing. By virtue of our ability to become all these, we have to a certain extent mastered the physical world. That which we have now to do is to become the Path, to bring these powers of the personality together as a unit, and treat them as an external instrument; not until we do that with utter impersonality will the powers, the occult forces of the vehicles that we are using, become unfolded. All this means an introduction to that divine characteristic which is called Omnipresence, for to be able to respond to anything and everything that goes on in the world means Omnipresence. Omnipresence does not mean being everywhere at once. It means being able to respond to that to which our attention is directed. That is Omnipresence, and although in our human terms, in terms of our hierarchical development, we shall be unable to be Omnipresent until the next Round, we are beginning to understand its meaning, and in terms of mechanism to practise certain experiments in that direction.

The whole of the future can be envisaged by the Theosophical student, largely by the help of H. P. Blavatsky and her marvelous revelation as given us in *The Secret Doctrine*. There we may see outlined very much of what lies immediately ahead of us.

ANALYTICAL PSYCHOLOGY: WHITHER?

By L. J. BENDIT

Dr. Bendit, concluding his illuminating article, shows how psychoanalysis may keep us alert, and that if such a thing as complete analysis were possible all karmic ties would be worked out and the individual would be free.

XI. The Law of Polarity

THEOSOPHISTS are familiar with the conception of "the pairs of opposites," while students of yoga know that it is part of the work of the aspirant to conquer these pairs of opposites, which belong to the realm of Maya, or illusion, and hide from him the Truth. The "conquest" required is, more correctly, the resolution of opposite poles into a third state in which these poles are combined. Thus, if we combine a positive charge of electricity with its equal and opposite negative charge, the electric charges as such disappear. What has become of them? As material energy, dependent as it is on the existence of certain stresses, they have vanished altogether, cancelled one another out and ceased to exist. Yet we may postulate that, somewhere in the Cosmos, those two exist in a balanced, non-material state, which we can express neither as (+) nor as (−) but as (+ −).

Further, Newton states, in one of his Laws: "To every action there is an equal and opposite reaction." A positive electric charge *ipso facto* induces an equal and

opposite negative charge in its neighbourhood, and there is a state of strain between the two which, to achieve stability, must balance them. That strain is only relieved when the charges cease to exist.

We have spoken, above, in terms of physics. But the same holds good when we consider the human psyche. For here also, the endeavour of Nature (*i.e.* the Ego) is always to bring about balance. If it succeeds in doing this and bringing about health, the balance is achieved by resolving any "pair of opposites" into their third state; that is to say, by integrating them and harmonizing them with itself. If, on the other hand, it does not succeed in this, it endeavours to balance them up without resolving them; we have then a condition of stress between them, which is neurosis. Complete failure to balance represents psychosis, or insanity.

Summing the matter up, we may say that polarity is the state of the personal, or material worlds; while unity, integration or resolved polarity is that of the spiritual world of the Ego. In the beginning, the Logos created the material worlds

and all the creatures therein. "Male and female created He them." But the Gods of all religions either have wives or are shown as hermaphrodites, combining both sexes in themselves.

The existence of an attempt to procure balance in the personality may not immediately be apparent. Let us postulate that a person, in his relationship to any thing or person, or to any aspect of himself, has a certain norm of feeling, an attitude which, being in harmony with what he should feel at his particular position in the evolutionary scale, is, for him, balanced and healthy. If circumstances alter the relationship so that it deviates to one side or other of that norm, then unbalance occurs. Nature (the Ego) at once automatically restores the equilibrium by providing an equal and opposite feeling in the individual. If these two coalesce, the normal is restored. But if not, it stands to reason that the two cannot both be acceptable at once to the consciousness of the individual; whence a rift occurs in his personality, and when one feeling is conscious, the other must naturally be obscured or repressed.

Let us say that a child has a certain normal relationship to his parents. Something occurs so that this is spoiled; the child comes to resent the parent—perhaps with good reason. But something in the child or, more usually, the morality imposed upon him, tells him that this should not be so, and tries to put things right, but fails. The child then develops another side to the relationship, in which he becomes over-affectionate to the parent. Clearly, the resent-

ment and the morbid attachment are incompatible, and so only one can exist at a time in consciousness. The acceptable emotion is that which "society" approves, and which is most comfortable to the child. Let us then assume that the conflicting feelings continue to exist, and become more powerful and complex as time goes on. In the attempt to keep the balance, the child, now a full-grown man, may develop fear and anxiety; he feels the strain between the two opposites. Or he may succeed in keeping the two completely apart by developing a "dual personality" (the newspaper cases of "loss of memory" are such). Or he may go insane—i.e. give up the fight. And so on.

In any case, if he undergoes analysis, he will, sooner or later, have to realize that what he took to be "worship" of his parent is in reality a cloak for a deep-seated resentment. And, as he comes to see this, and objectivizes the repressed complement to his over-maudlin pretensions towards the parent, the resentment vanishes together with the exaggerated affection, and he is able to achieve a healthy and normal relationship to her.

In other words, he has resolved the "opposites," relieved the strain between them, and brought himself into line with his true Self.

Thus far ordinary analysis goes. But if one looks deeper, one sees that there is a further "polarization," in a different dimension, so to speak, running throughout the personality. For there is, until perfect integration of Ego and personality is reached, always a

conflict between the Egoic consciousness inspiring the lower vehicles, and the consciousness of the material vehicles themselves: the poles here are Spirit and Matter: the resolution of these takes us out of the realm of either, and into the Monadic world—i.e., makes man into Master. Beyond this we cannot go.

I append a list of words, in three columns: the outside columns represent "polar" words, the central column the words denoting resolution of the "poles." The list could be extended indefinitely.

male	Hermaphrodite	female
man	"God"	woman
pleasure	Happiness	pain
nice	True	nasty
attraction	Union	repulsion
introvert	Master	extravert
love	Love	hate
action	Detachment	reaction
anger	Acceptance	self-pity
activity	Harmony or Rhythm	passivity
courage	Poise	fear
licence	Liberty	repression
past	Now	future
spirit	Monad	body

XII. Karma and Analysis

We have seen how the karmic forces working on an individual may be divided into those working within the personality and those which affect that personality from outside. The development of the individual depends upon the interplay of these two—the reaction of the personality to its environment.

The personality dislikes bad karma, unpleasant experiences, and turns away from them, the result being that we tend to remember the things we like and to forget the others. But there are two kinds of forgetting. In the one, a thing merely drifts out of sight,

passively, while in the other active processes akin to flight or repulsion from danger are brought into use. The latter is termed repression, and it is used where an experience has been so actively and aggressively painful as to cause a bruise or wound to the emotions. Thus we all have a "forgettury" which is much greater than our conscious memory, in which there are loose memories wandering in the darkness and easily recalled to the light, and also cells into which we *try* to lock the more actively painful feelings. If we succeed in locking the door, the experience is finished with. But, more often, we do not succeed, and have a constant struggle to keep our prisoner from breaking out into the open. The symptoms of neurosis are signs of this struggle.

In analysis, the aim is to open the doors wide, to drag the painful emotion into consciousness, or to allow it to flow out, by removing the inhibitions round it. And then the patient finds that the dreadful monster shrinks into a mere mouse of a creature, and ceases to be an object of terror.

By *acceptance*, Beauty, in the fairy story, turned the Beast into a beautiful prince; he was only a Beast while she fled from him. We fly from the Hound of Heaven, only to find our refuge in his arms. Jesus would not have become Christos, the Anointed, had He not accepted Gethsemane, the Passion, and the Descent into Hell, which gave Him the right to "sit on the right hand of the Father."

The analysand who is prepared to accept himself even in his most

humiliating aspects, must not expect to find this pleasant. The process has been termed "the agony of analysis." Yet if, in the background, there is the consciousness that, by undergoing this agony, one is breaking fetters, the painful aspect becomes transformed.

It stands to reason, further, that in accepting, and thereby becoming free of, one's personality and the painful experiences it has undergone, one is, as it were, turning round and accepting the karma coming from the past, and shaking off its bonds. To what extent this is done depends upon the individual and his willingness to undergo pain. But I venture to suggest that the man or woman who is psychologically "free"—free of the unconscious motives and desires of his astral and mental bodies—will find that after death he will have but little of the "purgatorial" aspect of the after-life; it would seem that this region of the lower astral plane is concerned with working off loose ends and unresolved desires.

Moreover, if such a thing as "complete analysis" were possible, it would follow that *all* karmic ties would be worked out, and the individual would then be free from the Wheel of Karma and of birth and death. A theoretical consideration, perhaps, but worth mentioning if only on account of its provocativeness.

XIII. The Higher Hedonism

We all of us want to be happy. Some try to find their happiness by ignoring Life and its problems, while taking as much as possible of its pleasures.

Others find pleasure in being martyrs; they feel thereby that they must be magnificent people, unselfish, self-sacrificing, high-principled, and well on the way to sainthood; in modern psychological terminology we call these masochists. In the old days, the Romans (with whom one may well sympathize) threw them to the lions, where they were at least performing a *true* service in appeasing the poor animals' hunger. For sacrifice performed either to earn a credit balance of good karma, or out of self-conceit, is not sacrifice in the true sense, of "making sacred." True self-sacrifice gives neither pain nor pleasure to the sacrificer; it is absolutely non-reactive, and the action or renunciation of action which we call sacrifice is done because it is the only possible thing to do, in the light of the spiritual consciousness. That it should earn good karma is purely incidental, and not a consideration at all.

"The giant weed of selfishness," however, is very deep-seated, and its roots follow devious ways. Moreover, the personality likes to ignore anything which makes it feel uncomfortable. The "elementals," physical, emotional, mental, are in themselves selfish, and they succeed very well in rationalizing, obscuring, and explaining away selfish tendencies, so that the man who owns them believes himself free from the lower egoism, while all the time he is indulging it to the full.

Only yoga and yoga-analysis can help the man to realize the falsity of his position in regard

to him-Self; and in order to begin to see this, he must first gain an inkling that he is not, at heart, happy. With the conscious dawning of this "divine discontent," the door opens to getting rid of this discontent. Mr. Krishnamurti tells us that we must try and invite this dissatisfaction, this pain, this doubt, into our hearts, as the first step towards finding Liberation.

In our consulting-rooms we have those who are already in some way unhappy—and perhaps Karma has been kind to them, in that from that pathological discontent they may find an avenue towards realizing that their disease leads them, in time, to a more fundamental discontent, which carries them to unsuspected heights, as they come to analyse and realize the causes of it, going ever further and further, until finally that realization leads them to the Self itself.

Yet even those who are not "diseased" (and what thinking person will claim he is perfectly at-ease with himself?) can find use for some technique of approach to his problems—whether this be scientific yoga, devotional exercises, or the modern western technique emerging from the analytical viewpoint. All of these can lead to the same point: *Kawalyam*, Self-realization, Liberation, Freedom.

But, while yoga is the subject of many treatises, and has been fully charted and mapped, analysis offers to the adventurous the exercise of finding their way, guided by the pole-star of intuition, through a country unexplored and unknown. Theosophists,

above all, can help to map this road, not only by travelling it themselves, but also by comparing it with what they know in other directions.

Summation

I am aware how many matters have been omitted from this article, as also how many have been mentioned or only summarily dealt with. My aim, however, has been to write an article (not a book) to suggest a fruitful field of study, a study not only of the objective comparison between Theosophy and modern psychology, but also a new approach by which the Theosophist can begin to study and understand himself.

I have purposely left out any discussion of "the schools"—Freud, Jung, Adler, and so on. The tenets of these can be picked up from books. On the contrary, I have endeavoured to give a view of analysis which is the outcome of studying it from a standpoint which was Theosophical *before* analysis came into view. It may well be that, as a result, I shall be told that I have started with a bias against what I have called materialistic psychology. This may be so, but I think not; and in reading articles written, for instance, by certain Freudians, when I ask myself both why their interpretation of certain phenomena *should* be true, and why it should *not* be true, I believe that in rejecting their views I am guided, not by preconception but by experience. If one feels, intuitively, that man is a spiritual being who has bodies, and not a body which may, or may not, have a nebulous spiritual

nature tacked on in the background, it follows that the emphasis must be the reverse of that of the materialist.

I have aimed, also, at showing how some analytical psychologists are rapidly transcending materialism, thereby following in the wake of physical scientists, whose findings lead them to the very edge of mysticism: I need mention here only Eddington and Jeans.

It is true that psychology as yet ignores much of the occult. Chakras, obsessing entities, and the like, are still outside its ken. Yet the way is slowly opening to an acceptance of such ideas, with what benefit to the new science we may well imagine.

At the same time, the analytical viewpoint, properly applied, is already a valuable corrective to ourselves and our views, as it is to our reaction to others. We fall too easily into a groove of thought, crystallize our creeds, and (in a phrase now popularized in our

midst) acquire "bees in our bonnets." This cannot happen if we keep ourselves alert, and prepared, with a sense of humour, to watch ourselves and our reactions when our views are questioned. If we keep alert, we cannot grow old, but must retain that quality of pliability and elasticity which is characteristic of the ever-young and ever-growing mind.

A LIST OF BOOKS

These are selected as suggesting ideas which harmonize with the views expressed above. There is little need to mention the classical works of "the schools," which are legion.

Psychology and Morals, J. A. Hadfield.

Yoga and Western Psychology, Geraldine Coster.

Modern Man in Search of a Soul, Carl Jung.

The Secret of the Golden Flower, Carl Jung.

Morality and Reality, Graham Howe.

Dreams, Maurice Nicoll.

"Those of us who cannot devote our whole time to Theosophy can at least try to Theosophize our whole time."

LEAVES FROM THE ARCHIVES

By A. J. HAMERSTER

VIII. A Prophecy Regarding H.P.B.'s Birth

IN his book on the history of The Theosophical Society in France (*Éditions Adyar*, Paris, 1933), the late M. Charles Blech, who was for years the General Secretary for that country, reprinted (pp. 38-114) a controversy between Occultism and Spiritualism, represented respectively by H. P. Blavatsky on the one hand, and M. Tremeschini on the other. The latter was at one time a member of The Theosophical Society, and was considered somewhat of an authority on Oriental matters. His predilections were clearly with the Spiritualists more than with Occultism.

The controversy originally appeared in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*. A complete set of the relevant papers was pasted in her *Scrapbooks* by H.P.B. M. Blech apparently could not lay hands on the older numbers of the *Bulletin*. His story begins with the July issue, and on p. 38 of his book he writes, that "the previous number of 15th June 1883, which he could not procure, contains the beginning of the controversy." This is not quite correct, for those beginnings in fact go back to the February number, and continue regularly through all the intervening numbers up to the July issue, with which M. Blech's republication opens.

We cannot reprint those beginnings in *extenso* here in THE THEOSOPHIST. They are now mostly of historical and of more special interest to France only. But in case our French brethren wish to complete M. Blech's interesting book in this respect, by adding the missing beginnings in an Appendix, I have had copies of them made by the kind help of Mrs. Gonggrijp, Hon. Librarian of the Adyar Library, which I will gladly forward on application. For the time being I will

restrict myself to describing their contents, and reproduce here only some MS. notes of H.P.B.'s from the *Scrapbooks*.

The initial cause for the controversy was the translation by Commandant D.A. Courmes, in the February 1883 issue of the *Bulletin* of part of an article under the heading *Sur la Constitution de l'Homme, la Nature de ce qu'on appelle Communément Les Esprits et la Médiumnité en général*. The Original was the first of a series of "Fragments of Occult Truth," written by A. O. Hume in THE THEOSOPHIST of October 1881.¹

Then, because of the above article, there appeared in the March issue of the *Bulletin* the *Ouverture de la Controverse entre l'Occultisme Théosophique et le Spiritualisme Moderne (Spiritisme)*. This consists of an Introduction by the Editor, followed by *Science et Théosophie ou Deux Civilisations en Présence*, by Ch. Fauvety, also a member of The Theosophical Society. After having pointed out the great difference between the two civilizations of the Orient and the Occident, and having informed his readers that it was a woman, Madame Blavatsky, who started bringing these civilizations together, the writer goes on to say: "That reminds me that the Saint Simonians since 1831 announced to the world that it was a woman, coming from the Orient, who would unite the Oriental world to the Christian world of the Occident, and who would be the mother of a regenerated Society." To the year "1831" H. P. B. added a marginal note in blue pencil:

Fort drôle. L'année de la naissance de H. P. Blav. at Ekaterinoslav!

In English: "Very funny. The year of birth of H. P. Blavatsky at Ekaterinoslav!" Did she believe in the genuineness

¹ *Scrapbook*, xv, 80-87.

of the prophecy as regarding herself? With a smile and a nod she leaves us doubting . . . or believing?¹

In the next (April) issue of the *Bulletin*, the controversy begins in earnest. There is first a *Note Explicative* by Commandant Courmes, trying to prove that there are more conformities than differences between the Theosophical teachings and those of the French spiritualistic school of Allan Kardec. This is followed by a *Réfutation de l'Occultisme* by Sophie Rosen (Dulaurier), M. de Waroquier, M. Michel Rosen, and M. Tremeschini. Finally there follow some closing words by the President, M. Fauvety.

The fact that M. Tremeschini, though a member of The Theosophical Society, attacked Theosophy, evoked H.P.B.'s quick wrath; her fiercely loyal nature drove her blue pencil flashing again over the open space left in her scrapbook:

This tissue of absurdities was immediately answered by H. P. Blavatsky in the name of the Occult Branch of The Theosophical Society. M. Tremeschini [was] told that it was très mesquin [very mean] on his part being a Theosophist to thus caricature his Society. Suppose it will be printed and the "Gotomo of the Treta Yougo" shown a figment of Tremeschini's brain."

H.P.B. was right in her supposition. Her answer, and one more to follow—*Ma Dernière*, she called it, "My Last"—were printed in the July and December issues of the *Bulletin*, and may be found in M. Blech's book.²

But before she ever wrote these answers, H.P.B. had already twice taken pen in hand, first for some *Rectifications Relatives à la Controverse sur l'Occultisme*, which were published in the May issue of the *Bulletin*.³ These were followed in the June

¹ *Scrapbook*, xv, 105-106.

² *Scrapbook*, xvi, 52-59.

³ *Op. cit.*, pp. 39-69, 101-111.

⁴ There are two copies of these pasted in the *Scrapbooks*, xvi, 146-148, and xvii, 122-124.

issue by *Explications Relatives à la Controverse sur l'Occultisme*, opening with an Introduction by the Editor, a *Lettre* from Commandant Courmes, another letter from Madame de Morsier, also a member of The Theosophical Society and therefore also writing in defence of Theosophy, and then some extracts from a letter of Madame Blavatsky, with *Un Mot de Réponse* by M. Fauvety, and a final note by Sophie Rosen.⁴

After that, in the next issues of the *Bulletin*, from July-December 1883, follow the papers published in M. Blech's book. But the two letters of H. P. B. mentioned in the previous paragraph, are not found in this book. Yet I shall not reprint them here either, for they will shortly appear in the fourth volume of H. P. Blavatsky's *Complete Works*. An English translation of the first letter, however, will be found elsewhere in this issue (p. 55).

IX. A Letter from the Master M. to M. Fauvety

In the preceding "leaf" the name of M. Fauvety has occurred several times. It may interest our readers to hear that he was once the recipient of a letter from the Master Morya. In his *Old Diary Leaves* the incident is thus described by the President-Founder: "On the evening of 4th August [1880], a Mahatma visited H.P.B. and I was called in to see him before he left. He dictated a long and important letter to an influential friend of ours at Paris, and gave me important hints about the management of current Society affairs."⁵ This account is based on the following note, entered by the Colonel in his MS. Diary, a cherished possession of the Archives, under the aforementioned date:

"M.: [appeared] here this evening and wrote to Fauvety of Paris. He says 5000 English troops killed in Afghanistan in the recent battle."

Would it be possible for our French brethren, by diligent search, still to recover this letter from the Master from whose ever may have inherited it from M. Fauvety? I think it only natural that all

⁵ *Scrapbook*, xvii, 125-129.

⁶ *Op. cit.*, II, 207.

such documents ultimately, after they have served their original purpose, should come to repose in the safe sanctuary of the Archives of the Headquarters of The Theosophical Society at Adyar.

X. H.P.B.'s Authorship of Unsigned Articles

In the Editor's Preface to each single volume of *The Complete Works of H. P. Blavatsky*, of which the third has recently seen the light of day, one may read the following remark: "Although the Editor believes that the unsigned articles which have been included in this volume came from the pen of H. P. Blavatsky, nevertheless he considers it would be inconsistent with his duty if he did not point out to the reader that he can offer no absolutely irrefutable proof of their authenticity." And it is a fact that there are critics who have doubted the authenticity at least of a few of the collected unsigned articles. It is therefore a fortunate thing if, apart from internal evidence, one can now and then secure "irrefutable" external proof of her authorship. Here is one instance.

In one of the *Scrapbooks* is pasted a cutting from *The Philosophic Inquirer*, 20 May 1883, pp. 155-157, which is a reprint of an unsigned article, under the heading "The Trinity of Righteousness," in THE THEOSOPHIST, May 1883, pp. 206-208.

Underneath the clipping, to the right, H.P.B. wrote in blue pencil,

H. P. Blavatsky.

in such a way to indicate her authorship.¹

On the other hand, of the series of "Fragments of Occult Truth," published as from her hand in volume three, pp. 98-142, of *The Complete Works*, H. P. B. expressly stated that they are the fruits of A. O. Hume's and A. P. Sinnett's penmanship. A full discussion of this point will be found on page 54 *et seq.* of this issue.

This closes my jottings from the second dozen of volumes (XIII-XXIV) of the *Scrapbooks*. I need not say that they are not exhaustive, but only selective. The next series of these Leaves will open with the first volume of the *Scrapbooks*, and will be somewhat in the nature of a comment on the first volume of H. P. B.'s *Complete Works*, of which until now three volumes have appeared.

¹ There are two cuttings of the same article found in the *Scrapbooks*, the first in X, 89, the second, probably published as a separate brochure, in XVI, 39.

SPIRITUALISTIC CREDULITY

In the March number of THE THEOSOPHIST, page 576, right column, line 17, read: *Simplicity is thy name.*

One perfect statue in a city, where all can see it every day and be influenced by its message will do more to make the citizens law-abiding than a hundred laws or sermons.

C. JINARAJADASA

THE SEVEN BROTHERHOODS

By GEORGE S. ARUNDALE

(Opening Address at the Youth Parliament held at Adyar, 5th January 1936.)

IT falls to my lot, Friends, to bid a very hearty welcome to this Youth Parliament assembled under this wonderful old Tree. The proceedings do not begin until I disappear. I am not part of the proceedings, but being the President of The Theosophical Society I naturally claim the privilege and pleasure of welcoming a large number of brethren who are young in body, and a still larger number who are young in heart but possibly not quite so young in body.

The Theosophical Society is a forward movement standing for Brotherhood. It stands in fact for seven brotherhoods, each one vital to all the rest, and each one needing to be expressed by everyone who in any way feels sympathetic to brotherhood and eager to devote himself to one or another of them.

The first brotherhood is the brotherhood one must have for oneself. Brotherhood begins at home, even though it does not end there. We must all be very nice to ourselves individually. We must try to treat ourselves well, not necessarily luxuriously—by no means—nor should we treat ourselves so that we become inefficient, but we should look after ourselves, our bodies, our emotions, and our minds, and make them as fine, as clear as we possibly can. That is

our first duty. Each one of us is a little world.

But brotherhood does not stop short with ourselves individually. There is a brotherhood of the family. Very often members of a single family quarrel a little amongst themselves. That has been known, I presume, in many families. I wonder whether there is a single family which can say, "We have never had a single quarrel." I doubt it. In spite of misunderstandings and frictions which are inevitable, there must be a beautiful and happy solidarity in the family.

Then the brotherhood with regard to one's motherland. One should feel an integral part of one's Motherland and love her passionately and yet, of course, wisely, for if an individual loves his Motherland emotionally alone, he will not be of much real service to her. She needs the wisdom of each one of us; she needs the emotion of each one of us; she needs the will of each one of us; and each individual should try to give her of his all.

Then there is the brotherhood for one's faith. Most of us are born into one religion or into another. We should endeavour to be true to our faith as we understand it, not necessarily as other

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people express it. If an individual feels it incumbent upon him to leave a particular faith, he may at least have respect for others who continue to belong to it, and he should be true and fine and generous in those opinions and beliefs which he may happen to hold.

Then there is brotherhood for all the world. That comes later on, for unless you are brotherly to yourself, to your conscience, your beliefs and opinions, brotherly to your country, you cannot be brotherly to the world. There personally I find it difficult to understand people who believe in internationalism and do not believe in Nationalism. I do not think anyone can understand and bring within the sphere of his understanding the more, unless he has been at work in the field of the less, and while I believe in Internationalism, I believe in World Brotherhood, I also believe no less in National Brotherhood so that each nation is a brotherhood contributing its genius, its power, and its purpose to the world as a whole.

There are five brotherhoods. There are two more no less important. There is your feeling of brotherhood for those who are uncongenial to you, for those who may be opposed to you, who may not like you, whom possibly you dislike. We must learn to be understanding. Every one is a God in development. Everyone has his own value, his own power, his own purpose. Everyone has his own place in life, his own valued and necessary place. We must learn to understand and even to appre-

ciate those whom we dislike—I will not say those whom we hate, for I presume the whole of this audience is composed of civilized beings and no civilized being is foolish enough, stupid enough, wasteful enough of his energy to hate anybody.

Then there is brotherhood for those younger than ourselves—the animals, plants, trees, flowers, and even the rocks, the stones and the earth. We may not understand much of our brotherhood towards those. Think, for example, of an India which is not merely composed of human citizens but of other citizens who have just as much a right to live happily upon her soil as you and I have the right to live. We must try and include in our own feeling of patriotism that feeling of brotherhood towards our younger fellow-citizens belonging to the same life, belonging to the same country.

Then we must make our brotherhood a practical, positive and constructive brotherhood, not a negative or destructive brotherhood. For my own part, I feel when we are engaged in political activities or any other kind of constructive patriotic work, it is our business not to waste our energy on denouncing our opponents but to construct our own edifice and make that as strong, powerful, and unassailable as possible. In India I do not feel we have any cause whatever to launch ourselves against anybody, but to try to see what it is that India needs and to work positively and constructively for that, for the more we are able so to do, the less there will be room for these other activities which we may conceive

to be destructive and negative. I feel myself that the main work for any one of us who happens to be living in India is to try to move in the direction of seeing as soon as possible that India has her own Swadeshi, her own Indian Constitution, for without that India's genius cannot be adequately expressed. Only when she has that Constitution, only when her forms of government are Indian, will she be able to express her soul or can her people hope to be happy. Whatever may be going on for the moment, it seems to me far more important to be positive in that direction than to waste our energies denouncing this, that, or the other. When once we have a clear vision of the real, we must work towards that, trusting to its purity and power gradually to permeate the whole of life, leaving no room for the unreal.

We have here as a result of The Diamond Jubilee Convention a number of young people from all parts of the world. We thought it would be interesting to you, and especially for all who live more or

less exclusively in India, to hear their various points of view, to realize that while youth must be strongly national and love their motherland, at the same time there should be in the immediate future the hope of a great world brotherhood which the older generation has so far not been able to envisage. From this platform will be speaking representatives of all countries—Africa, Australia, many countries of Europe, Burma, and, of course India, to give us their varying viewpoints on youth and youth's work, and I think that will prove an extremely interesting and valuable contribution to the work of the youth in India, for the more you know of youth's aspirations all over the world, the more youth can work together even though in different countries, even though in different faiths.

So, as President of The Theosophical Society, I welcome you all, all these brethren from other lands working for the youth of other lands, and I call upon them to form this Youth Parliament and to set upon their deliberations.

My first wish is to see the whole world in peace and the inhabitants as one band of brothers, striving who shall contribute most to the happiness of mankind.—GEORGE WASHINGTON.

The Book of the Month

MYSTERY AND MAGIC IN EGYPT

IT is not ordinary curiosity that entices Mr. Paul Brunton¹ to continue his researches into the hidden mysteries of the old world countries, but a burning desire, one might say a consuming desire, to delve with greatest persistence into that which time and tide have concealed from seekers of the Truth. "Lost in antiquity" is no barrier to his ardency: he seeks and he finds.

In his latest book *A Search in Secret Egypt*, he describes many interesting events, experiences, and personal contacts with strange forces connected with the secret mystery-rites of the old Egyptians.

Night and the Sphinx

Our author began his search by spending one "soft-footed, palpitating" Egyptian night, while seated on the sand, gazing at the Sphinx that had "seen myriads come and go and depart perplexed," whose great stone eyes "gazed into the darkness of the unknown." He says: "Night is the most appropriate time to view the Sphinx, for then, even to the dullest of us, the spirit world seems closer, our minds become more sensitive to previously unfelt sensations."

So in the night "that crept surreptitiously on" Mr. Brunton had a vision of the long past, of the Sphinx being sculptured out of

the solid rock—on a plateau—by men with long hard faces and skins reddish brown. When the great figure was completed the head was adorned with a huge disk of solid gold. As time passed, a terrific cataclysm occurred, covered the land and engulfed the Sphinx with a turbulent sea—the Deluge. That receded with time, and gradually the land became once more a sea of sand, the fierce burning sun "hunted the last drop of moisture" and turned all into "the soft dry land"—the desert. The Sphinx was discovered much later, and was worshipped by people who came in boats from a far country and finally peopled its land. "Yet to those who came—Kings and peoples—the Sphinx was already 'unutterably aged.'" With the early morning hours Mr. Brunton's vision ended.

The Egyptians kept careful records, and we learn that seven times has the Sphinx been buried in the ever-shifting sands: seven times unearthed. The author gives a brief review of its history and explains how closely Egypt is related to Atlantis, which is true to occult research, for has not Bishop Leadbeater stated in his writings that just before the sinking of Poseidonis many Atlanteans sailed for Egypt, and that the Sun was not only the central tenet of the Atlantean religion but also that of the Egyptians?

¹ Paul Brunton, *A Search in Secret Egypt*. Rider and Co., London. Price 18s.

Mr. Brunton, after his night vigil decided that the Sphinx is a mute preacher in stone. Its "call is not alone to be a king over others, but to be a king over oneself. . . . Fittingly this strange creature, embodying the strength of a lion, the intellect of man, and the spiritual serenity of a god, quietly teaches the inescapable truth of the necessity for self-control, that man's being may surpass the animal in him and tame it. . . . It breaks its muteness and says, 'Thou art eternal, and not merely of the vanishing flesh. The soul of man cannot die. . . . Know Thyself, O mortal!'"

A Night in the Great Pyramid

Mr. Brunton gives some pages, very interesting pages, of the history of the Pyramids, and then tells of his resolve to spend a night in the Great Pyramid. He had much difficulty in obtaining the necessary permission. The strange request aroused astonishment, amusement; and yet, after a time, it was granted and he was locked in for the night.

Torch in hand, his head bent almost to his knees, and sometimes crawling on his hands and knees, he explored the slippery dusty corridors, found nothing but stone vaults and walls, and finally arrived at the room known as the King's Chamber. Taking a seat on one of the stones, and extinguishing the torchlight, he began to meditate, hoping that some of the hidden mysteries of the long past might reveal themselves: he says they did!

First there was a feeling of invisible presences which gradually

appeared to the inner vision. Evil they were—evil horrors of the underworld, meant to deter him from his purpose. This lasted for some little time, then the forms vanished, leaving Mr. Brunton with half-shattered nerves but with a great sense of relief and a resolve: "Never again would I take up a nocturnal abode within the Great Pyramid." He had no possibility of escape as he was locked in, so he continued his weird vigil.

Presently two forms, in white robes and sandalled feet, approached him, and regarded him with grave but beneficent looks. He felt himself in some far-off epoch of the past. After some conversation with one of them he was taken in a subtler body to meet others. He gives a thrilling, vivid account of his freedom from his sleeping body left behind in the Pyramid. "I had gone ghost-like clean out of my earthly body . . . but into no sort of unconsciousness. . . . I felt *free*, blissfully, languorously free. . . ." A faint line of light connected him with his "cataleptic body." The sense of gravity was gone, and he was floating on air—literally.

One of the figures that had approached him—an Egyptian Priest—was by his side. He said: "Man, whose soul was born out of the Undying, can never really die." Then, seeming to confirm this statement, Mr. Brunton saw the forms of old friends, so-called "dead" of very many years ago: he now had short conversations with them before they vanished. "They too live, even as thou livest," said the priest. "Take back with thee the warning that when men forsake

their Creator, and look on their fellows with hate . . . they are destroyed by the weight of their own iniquity, even as the people of Atlantis were destroyed. . . . It was not the Creator who destroyed Atlantis but the selfishness, the cruelty, the spiritual blindness of the people who dwelt on those doomed islands."

The priest said also that there were hidden records in the depths of the Pyramid which were a revelation of the Mysteries of ancient Egypt—the records of a mysterious Covenant—shown at that time to those worthy to keep the secrets alive. Mr. Brunton was shown the place, sealed, but was not allowed to see within it—"not yet, not yet!" said the Priest, but consoled him by assuring him that those same secrets, hidden in the Pyramid, "are within your own soul. . . . The mystery of the Great Pyramid is the mystery of thine own soul. . . . The lesson of the Pyramid is that man must turn inward, to the centre of his being to find his soul . . . to find its profoundest secret. Farewell!"

Mr. Brunton awakened to find himself in his physical body, once more in the King's Chamber of the Great Pyramid: it was midnight. At dawn he was released from its imprisoning depths—"a dusty, weary, tired-eyed figure." At sunrise he thanked Ra, the Sun-God, for the blessed gift of Light.

We recall that Bishop Leadbeater, in his clairvoyant investigations of Atlantis, found, at the time

of its destruction, the same evils mentioned by this Priest, and the destructive forces of powerful black magic and cruel human sacrifices.

Most readers of Mr. Brunton's book, will, we think, find most engaging the chapters describing his night in the Great Pyramid. The pages that follow are descriptive of the phenomena of magicians, the wonder-workings of hypnotism, an exposition of the religion of Islam, his interpretation of the hieroglyphs in the tombs of the ancient kings (he spent long nights in these tombs), and how he himself learned the secret of snake and scorpion charming: all the facts are fascinating to the traveller who has not himself seen such phenomena in Egypt and India.

But his experiences on the night spent in the Great Pyramid are truly the most absorbing. As the author himself says: "Life is another name for spiritual education, and the Unseen Schoolmaster has taught me one or two things that matter . . . our whirling globe does not whirl through space for nothing."

Egypt and its mystery and magic are presented in a new light in this book. It is such a book as will arouse some readers to explore further and deeper into the domain of the real Mysteries, and the real Adepts, those who have the world's wisdom and culture in their custody and are the world's real government and guides. The book is profusely illustrated.

M. R. H.

WHERE THEOSOPHY AND SCIENCE MEET

WHAT IS TIME?

By G. S. A.

WHAT is Time? Time is substance, even as Space is substance. Should we then define substance first as that which is in a condition of movement—may we say in a condition of evolving movement in the sense of moving from a less to a more, though we may not in any way be able to predicate origin, mode or direction? It may be even too much to postulate movement from less to more. After all, what is in fact a less, and what in fact a more?

But here enters Time. Time, it may be said, is that element in substance which so qualifies movement that there takes place a progressive differentiation in the whole of substance, and in each of its parts. Time is thus an ingredient of substance which causes it to change, so that there is an appearance of past and present and a postulation of future. The sum total of all Time we call Eternity.

What do we mean when we state that Time is an element in, or an ingredient of, substance? We mean that it is a constituent of the vibratory phenomenon which we call substance. Fundamental, to all appearance, in all substance is Time-vibration. No less fundamental is Space-vibration. And

so closely do the two modes of vibration seem to be allied that modern science is hyphenating them.

But the word "Space" is misleading, for it suggests non-existence, or an emptiness, an absence of vibration, between vibrations. No one has so far experienced non-existence or emptiness, but only substance. And the only valid meaning of the word "Space" is its indication of a Time-mode. Space is a quality of Time, just as Time is a quality of substance.

We can, of course, conceive of spaceless Time, and of Timeless Space. We can take away from substance both Time and Space, still leaving substance. Substance is not dependent upon either Time or Space for our perception of it. Yet most experience of substance is experience of it in terms of Time and Space. We can only say, therefore, that Time and Space seem to be characteristics of all substance of which we have experience; and there is probably no substance within our ken with regard to which it could be declared that it is influenced neither by Time nor by Space.

Is it possible to isolate either Time or Space from substance so

that we are able to perceive it in a sense as a separate and distinct principle, just as we are able to see substance in terms of atoms and electrons? With suitable instruments we can watch the latter at work. We can ourselves influence them by what is called bombardment, and in other ways. We can take photographs of them. How? In terms of their Light-quality which acts upon physical conditions.

We see, therefore, that Light is another quality of substance. Light also is a constituent of the vibratory phenomenon which we call substance. It is a rate of vibration, but no less substance than Time or Space. For substance does not mean that which can be contacted by one or another of those modes of substance which we call the senses. It means a like which can be discerned—however we may define this word—by

a like. We have ourselves to go by. We call ourselves substance, and the more we know ourselves the more we discover that without us is that which is like us to a greater or lesser degree, like us in any case so far as essential constituents are concerned.

Thus we have Time, Space and Light modes of vibration in substance, simultaneous and mutually modificatory.

The sum total of these and any other constituent vibrations we call substance. But what is it that vibrates? Is there a common object of vibration, affected by Time, by Space, by Light? In other words, can we isolate Time, isolate Light, isolate Space, and have substance still left?

The answer must be positively in the affirmative, even though we may have no means at our disposal to give it verification.

THE VEIL OF THE SUN

On the occasion of the installation of the new 12½-inch solar telescope of the University Observatory, Oxford, Sir Arthur Eddington gave an address on "The Physics of the Sun," in which he is reported to have pointed out that "the sun may be regarded as composed of three parts, *an airy appendage where the atoms are supported by radiation pressure*, a middle region where the absorption lines are formed and which is therefore readily accessible for observation with such instruments as this new telescope, and finally *the observationally inaccessible deep-lying interior*." (*Nature*, June 22, 1935, p. 1047). The latter underlined

sentence reminds us of the Master K. H.'s repeated statement that the real sun must remain ever invisible to the physical eye. "The sun we see is not at all the central planet¹ of our little universe (the solar system), but only its veil or its reflection." "He who tells thee he has seen the sun, laugh at him," says an Occult Commentary. (*The Secret Doctrine*, I, 290)

The first underlined sentence also shows that the Master in 1882 knew more of "The Physics of

¹ The use of this word here is in accord with the occult teaching that the sun is the elder brother, not the father of his accompanying planets: see *The Secret Doctrine*, Vol. I, pp. 100-101, 1st edn.

the Sun" than the scientists of the time. For, the sun's corona having been demonstrated by the spectroscope to consist largely of iron vapours, Professors Young and Lockyer rejected this idea under the pretext that these iron particles would fall upon the sun's body. But the Master upholds the spectroscopic observation, saying: "The reasons why the particles—since they call them so—do not fall upon the sun's body is self-evident. There are forces co-existent with gravitation of which they know nothing, besides that other fact that there is no gravitation properly speaking, only attraction and repulsion." One of the unknown forces operative in the sun, of which Crookes just then was discovering the first symptoms in his "radiant matter" is that same "radiation pressure," which according to Sir Arthur Eddington "supports" the atoms

in the sun's outermost veil, thus keeping them from "falling upon the sun's body."

There are more things on pp. 162 *et seq.* of *The Mahatma Letters*, from which the above quotations of the Master's statements are taken, which are of peculiar interest to the student of Theosophy and modern science, as showing how much the Master's knowledge of physical things, not less than in purely occult matters, was in advance of the science of the last quarter of the preceding century. So the above statement that "there is no gravitation properly speaking." So also the assertion that "the sun has very little to do with heat." Modern science has only followed suit in not seeing the sun any longer as a gigantic sphere of combustible material, but as a source of "radiant energy."

A. J. H.

INFRA-RED PHOTOGRAPHY: ITS FUTURE POSSIBILITIES

By V. WALLACE SLATER

Why does infra-red photography give results for green foliage different from those for ordinary street scenery? The reason is that the green of nature contains a large proportion of red, and therefore it is natural that such green will show up very brightly (like snow) on a photographic plate which has been specially designed to be sensitive to red and infra-red light. The fact that a clear photograph can be obtained in spite of fog is explained by the longer wave-length of infra-red waves which are not held back by small particles in the same way as are the smaller waves of visible light. By analogy a man with long legs is not hindered by small obstacles so much as a small child with short

legs, since the former can step over the obstacles.

Reviewing in a popular way the principle of infra-red photography, the essential constituent of any photographic plate is silver bromide (or iodo-bromide), and this is converted by certain vibrations into a dark substance, silver. Thus strong vibrations affect the chemical more than weak vibrations, and the result is a picture with light and shade.

The ordinary plate unfortunately is more sensitive to ultra-violet light waves than to the yellow and red of visible light so that it does not give the same result as the human eye. Red and yellow colours show up poorly. To overcome this the

plate is sensitized by certain dyes which make it more sensitive to yellow and red light. These are the orthochromatic and panchromatic plates which reproduce the photograph much nearer to the human eye's vision.

Infra-red photography has carried this a stage further and produced plates or films sensitive to vibrations beyond the red end of the visible spectrum. This means that a photograph can be taken in a room which is pitch dark, using the infra-red vibrations instead of the visible vibrations. There is nothing mysterious about this: the infra-red vibrations are just the same as light. The peculiarity is not in the vibrations but in the fact that the human eye is so constructed that it does not respond to the infra-red vibrations.

All this suggests a possibility for future research in a field as yet very little explored by science. Are some people capable of responding to vibrations outside the ordinary range of vision? Are there radiations which can be reflected by non-material things or beings, and which can be made to affect a sensitized plate.

As to the first question there are many people who claim to "see" non-physical entities and such things as auras. If photography can be developed to substantiate such claims, it is to be expected, I suggest, that work on the ultra-violet end of the spectrum may prove more valuable than work on the infra-red. Any non-material beings or things would be

expected to be more subtle and to produce or reflect smaller waves than those of dense physical material. This is partly confirmed, if such statements are to be accepted, by the alleged claim that auras are more clearly visible in ultra-violet light than in ordinary light.

EDITORIAL NOTE

It is gratifying to note that researches on the study of auras are now under progress under the direction of Mr. Fritz Kunz—in the Research Seminars, New York, and we shall await with pleasure the results of these researches. Mr. Kunz intends preparing coloured films of these auras in connection with his project of visual instruction. In this preparation the help of a person gifted with clairvoyant powers is necessary. Now Mr. Slater's proposal to have photographs of ultra-violet regions, which contain matter of a finer nature moving at a much greater velocity, is one in which the help of a clairvoyant would not be necessitated. It would be a splendid thing if researches are carried out on the lines suggested by Mr. Slater. If plates were prepared which would catch the very quick vibrations of the increasingly finer matter in the ultra-violet region it might bring to light a number of things unknown to us in the region which is at present invisible to us. It might also enable us to verify the results of clairvoyant investigations carried out in those regions.

D. D. K.

Amid all our faulty attempts at expression the kernel of truth steadily grows; and of this truth it may be said—The more it changes, the more it remains the same thing.

—A. S. EDDINGTON, *The Nature of the Physical World.*

THE GREATNESS OF G. K. GOKHALE

By GEORGE S. ARUNDALE

The President paid the following tribute to Gopal Krishna Gokhale, Indian patriot and statesman, at an anniversary celebration organized by the Servants of India Society in Madras on February 19, 1936. Mr. Gokhale passed over on that date in 1915, before he was fifty. He was a close friend of Dr. Besant. Dr. Arundale said :

WHEN one thinks of Mr. Gokhale as a great man, as indeed he was, one naturally wonders in what greatness really consists. Certainly it does not consist in popularity, because popularity is here today and gone tomorrow. It does not consist in fame, neither in prominent position nor in authority. One is bound to admit that in these days of unfortunate confusion the unworthy very often occupy those thrones which the worthy alone should in fact adorn, and the great are often unknown. Who are the great, and why is Mr. Gokhale a great man?

The first qualification for greatness, which I think Mr. Gokhale possessed in very abundant measure, is that emphasized by Carlyle—Sincerity. There can be no greatness without sincerity. Second, we have a quality emphasized by Emerson—the quality of Enthusiasm. Mr. Gokhale certainly was enthusiastic in the very best and wisest sense of that word. Third, Simplicity. I do not think that any great man could be otherwise than simple. In a palace he will live as a man, in a hut he will live as a king, and simplicity will be round

about him and in his life always. He will be understanding amidst misunderstanding. He will fight and be thankful for victory, yet be undisturbed by defeat.

But not only are there these qualities of greatness, but there is the quality of Vision, of being able to look ahead, to plan ahead, and to be content and happy in the future even though the present may be dark and gloomy. Vision is a characteristic of greatness.

Lastly, the quality of Reverence: not necessarily religious reverence, but the reverence for all life, a reverence for ideals, and a reverence for traditions. For while there should be a reverence for life as it is, and an aspiration towards the future, at the same time I think no country can be built up if we look to the future alone. We must aspire to the future and at the same time try to draw inspiration from the past. The extent to which we remember the greatness of the past and build upon it is the measure of promise of the greatness of the future. In the past of every country there is immense cause for inspiration, and I should not regard any

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individual as entitled to the title "great" unless, while he looks ahead and plans ahead, he also looks back into the past for inspiration, looks back into the time when the great foundations of the race, or of the faith, or of the nation were laid. Mr. Gokhale had all these qualities: sincerity, enthusiasm, simplicity, vision and reverence, and they are all splendidly summed up in the Objects of the Servants of India Society which he established in 1905.

The objects of this Society, under the auspices of which we are very happy to meet here, incarnate his principles and his practice, and embody the virtues of greatness. The objects of the Society are:

1. Country first, and the best in her service.
2. No personal advantage.
3. All Indians brothers.
4. Frugality of living.
5. Purity of living.
6. No personal quarrelling.
7. Loyalty to the Society.

Seven splendid objectives which are really projections from the life of Mr. Gokhale. It is sad to think that when he passed away, on the 19th of February 1915, less than half his life's work had been done. He rose to magnificent heights, and if we had him alive today, he would only have been about 70 years of age, but would have had all the fire of that youth which the great and often the great alone know how to preserve. He would have been young among the oldest of us. He would have been young among the youngest of us, and his own power would have been of inestimable value to the country as it works towards Swaraj.

I think the most interesting fact in Mr. Gokhale's life was that he took every situation as it was and tried to improve it. He took every circumstance as it was and tried to improve it, and caused that circumstance to grow and develop just as it should grow. He made the best of life just as it was. That was one aspect of Mr. Gokhale's life. He had many qualities in common with Dr. Besant, but he was different from her. She took tremendous sweeps, sweeps into the future, and brought the future down into the present, but he was a practical idealist, a common-sense idealist, taking each situation as it was. Mr. Gokhale quoted with approval in one of his speeches Newman's verse:

"I do not ask to see

The distant scene—one step enough for me."

That, I think, might well be Mr. Gokhale's motto. He sought to take that step greatly. Many people have asked to see the distant scene, and one step is not enough for them. But considering the situation as it was in his time, I think he was right, because that was all that could then be effectively done. It was a period of transition. I think that many of us today have been constrained to become impatient idealists, instead of patient idealists such as he was, but the spirit of Mr. Gokhale, the self-restraint, the one-pointedness must be remembered by those who are impatient idealists, because he brought to his idealism certain qualities which are urgently needed at the present time.

I look upon Mr. Gokhale as a kind of King Arthur of India's.

political life. He had all the chivalry, the fineness, the graciousness, all the fragrance of King Arthur; and most urgently do we need all these in these modern days of conflict and confusion. There is always a danger that we descend to hatred in the political field. Mr. Gokhale never descended to hatred, to the language of hatred, but always controlled his language and caused it to subserve his idealistic purposes. In 1907 he made a speech at Allahabad which gives us the keynote to his life's dedication and to his great purposes in all his activities. He said:

"I recognize no limits to my aspiration for our Motherland. I want our people to be in their own country what other people are in theirs. . . . I want India to take her proper place among the great nations of the world. . . . I want all this and feel at the same time that the whole of this aspiration can . . . be realized within this Empire."

And in trying to fulfil that objective he brought to bear qualities which certainly exemplified greatness, which are necessary to the position of a man who is to be really effective and strong and great, especially in political life. One thinks of his monumental study. One is certainly impressed by his unerring accuracy. He did not make mistakes. When you find him being cross-examined by members of some Commission, you feel that when he quotes figures he has thoroughly verified them. He had a perfect grasp of his subject. He was wonderfully gracious and chivalrous

in controversy, and he had an extraordinary clarity of presentation. It is next to impossible for anyone to be really prominent in the political life of his country, unless he is accurate, unless he knows his subject, unless he knows how to be gracious and chivalrous to others, and unless he exhibits a great clarity in the presentation of his subject. Mr. Gokhale had all these qualities, and I feel we need these qualities today. Our way may be different. We may look back into the past more than he did. We look forward into the future more than he did. We may be more impatient than he was—I think we have the right to be impatient—I think we have the duty to be more impatient. But in the midst of that impatience and of the recognition of the fact that India needs Home Rule urgently, we must remember the spirit in which Mr. Gokhale worked and try to make that spirit live today. It is the truly Indian spirit, the truly Aryan spirit, the spirit which embodies India's great traditions: and I confess that when I survey the Indian situation at the present time I am a little nervous lest India, the great mother of the Aryan Race, forget her dignity, forget her pre-eminence, forget her real status among the nations of the world.

I must confess that I regret we should look so much to the west for our political inspirations, and so little to our own past. There is no need to look to the revolutions that have been taking place one after another in Europe. There is no need to look to Russia: there is no need to look to Japan. We

must look to ourselves, and realize that we have in ourselves, in our own natures today, and in the great traditions of our past, all the principles of Freedom that we need, all the details of the political organization we need, in order that we may take our rightful place among the nations of the world. We do not want a Russian India, or a Japanese India—but an Indian India, an India which manifests her own ancient and historic splendour, an India which does not copy, which does not imitate, which does not bow down before the voice of the West nor seek to copy it, but seeks to sound out her own

eternal voice, seeks to embody that in the institutions we are endeavouring to build up. That was not, of course, so much Mr. Gokhale's work. He had other work to do, and he did it magnificently. If we have moved ahead since that time it should be more towards India, towards India's real and eternal spirit. I hope that as time passes the Song of India will be the song of every great political leader in this country; but that in singing it they will remember Mr. Gokhale, his greatness in all his qualities, and the splendid efficiency he gave to every service which he rendered to the Motherland.

"Die when I may, I want it said of me by those who know me best, that I always planted a flower where I thought a flower would grow."—LINCOLN.

STRONGHOLDS OF OUR SOCIETY

II. HUNGARY

By FLORA SELEVÉR

"HUNGARY on the periphery" means that this country is far away from the immediate impulse of India and the western countries, so that those pulsations which have helped or hindered the great Theosophical cause have only reached the small Hungarian Section indirectly. This means that the Theosophical life here was not so intensive nor dramatic as that of the main line. The Hungarian Theosophist was often even ignorant of the events and their importance, which explains to the outsider the slower motion and smaller extent of our movement. We had and still have our own crisis: that of the terribly mutilated and isolated country, which in its turn frustrated and slowed down the normal growth and strength of The Theosophical Society.

In Hungary spiritualists and pseudo-occultists became the first members. Charles Zipernowsky read in the eighties *Esoteric Buddhism* and went to London in order to join The Theosophical Society. He brought home Theosophical books and made them known to a group of spiritualists in weekly meetings. Some of them had already heard about Theosophy through a German member called Ernest Krause. When in 1905 Mrs. Cooper-Oakley came

from Italy, she and Julius Ágoston proposed that this group should join the English Section as its Hungarian branch, which was duly carried out. According to the by-laws a Section was formed at the Convention of 2nd March 1906 under the chairmanship of the High Court Judge, Desider Szentmariay. There were Seven lodges already, and the charter was dated 7th July 1907. There were lodges for art, history, science and ancient philosophy, and they met at the premises of The Society in Rökk-Szilárd-street. Among the lectures were some about education, also questions and discussions and lectures by Mrs. Cooper-Oakley.

Five of the members attended the Congress of Munich in 1907. Dr. Besant came to Budapest and lectured, also Dr. Steiner who was then still a Theosophist. 1908 was a year of preparation for the Congress of the European Federation held at Budapest in 1909, Dr. Besant presiding. The second arrival of Mrs. Cooper-Oakley in 1910 gave the Hungarian National Society a fresh impulse. She was sent by Dr. Besant and organized, inspired, gave numerous lectures and attracted many new members. Professor Robert Nádler, a painter, was General Secretary, and The Theosophical Society possessed, on the Ferenciek-tere, a lecture-hall,

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library and offices. In 1911 four new Lodges were formed; one of them was called the "Star." They all worked regularly, some of them twice weekly. Three lodges had eighteen members each, and one even 27. Miss Clara Codd and two sisters and Miss Carr were already here, and John Cordes came from Vienna to lecture. In 1912 Mme. Kamensky and Mme. Unkowska visited us, in 1913 Abdul Baha, Sirdar Majitha, Ernst Gorsemann and others. The work went on even during summer, when meetings were held outdoors, and propaganda was carried on throughout the country. Part of the work consisted of the translation of English books. Gradually the spiritualistic elements left The Theosophical Society, also the so-called gnostics, so that when Mrs. Cooper-Oakley died before the war, there was already a programme of Straight Theosophy, public lectures, a Section journal and a library of 1,200 volumes broadening the knowledge of the country which was to suffer so much during the war. Mrs. Cooper-Oakley, who did so much for The Society, gave a shining example how to sacrifice and work for Theosophy.

During the years of the war the ties with other countries were loosened and the subsequent bolshevistic régime made Theosophical work impossible. People in the capital were starving, many homes upset, lives and property in danger. Fortunately we had the help of our English brethren: Mrs. Haden-Guest, Commander Cather, Capt. Hounsfield, Mrs. Burnand, Dr. Armstrong Smith, Miss Tucker, and others.

The Hungarian Section underwent further tests in the following period of inflation, high costs of living (shortage of paper!) which, with the mutilation of the country, made themselves strongly felt. In spite of all these difficulties the number of the serious workers and lecturers increased and public lectures were given regularly. In consequence of the study and self-training, new groups were formed, one for music and one for education. The links with other countries were revived, Hungary sent a banner to Adyar, and several members attended the Federation Congress at Vienna in 1923.

Mr. C. Jinarajadasa visited Hungary and the castle Vajda-Hunyad. Another visitor was Mr. A. F. Knudsen. In 1925 four members represented Hungary at the Jubilee Convention in Adyar, among them Mrs. Ráthonyi. When Dr. Arundale came in 1926 bringing the atmosphere of Adyar, his lecture in her house was received with much enthusiasm. Members of the Lodge Rákoczy made links with England, Italy, Germany and Austria through visits and lectures. Alas these promising activities were interrupted by the intrigues of some disharmonious members, which led to the abandonment of The Society's premises in the Eszterházy-utca and the resigning of many members. This crisis was ended by the election of Mrs. Ráthonyi as General Secretary and the transferring of The Theosophical Society into her house in the Délibáb-utca. Professor Nádler was very popular during all his General Secretaryship and his quietness and justice led

the Section safely through difficult times.

Under the leadership of Mrs. Ráthonyi (from 1927 on) the Section had its golden age. She recognized and realized the importance of the link with the Centre, invited several of the leading Theosophists into her house and received them with chivalrous hospitality. These were in 1926-1927: Dr. and Mrs. Arundale, Miss Bell, Bishop Wedgwood and Capt. Price, Dr. Besant and her staff. The lectures of Dr. Besant to the public and to members gave inspiration to The Society in Hungary and spiritual power to the people. When she learned of the tragic circumstances of this country, she ardently advocated the cause of Hungary, fighting for justice in her lectures and articles in England as well as in India, and indebteding the gratitude of the Hungarian people for ever. In the same year Mr. J. Aria and Miss Dijkgraaf were guests of Mrs. Ráthonyi and in 1928 Miss Clara Codd, also more than once Bishop Wedgwood, in 1929 again Dr. Besant and in 1930 Bishop Leadbeater and his party.

The other innovation which we owe to Mrs. Ráthonyi is that she organized a scheme according to the Brahmavidya-Ashrama, giving to the public as well as to members a well planned course of Theosophy, which brought the Section into closer contact with the Centre. The public lectures on Sundays had often an attendance of over 120, which was quite a good result.

Mrs. Ráthonyi made it also possible that the Federation Con-

gress could meet in May 1929 in Budapest as proposed by Bishop Wedgwood. The splendid results were partly due to her devotion and co-operation, and the attendance of a number of our leaders brought a great help to our country. Dr. Besant, Bishop Wedgwood, Max Wardall, Bishop Bonjer, Mrs. Jackson, Mr. and Mrs. Schurman, P. M. Cochius, John Cordes, Miss Dynowska and others were present and made the programme of the Congress rich and interesting. Mrs. Besant was invited to an audience at the Regent, Horthy, and after the Congress she and her party left for Vajda-Hunyad to visit the famous ancient castle.

Before Mrs. Ráthonyi resigned as General Secretary, she secured a home for The Theosophical Society in nice quiet surroundings where work along occult lines would be possible. Dr. Besant gave a donation of £600, but Mrs. Ráthonyi and her friends also greatly contributed towards the purchase of the new headquarters and so have earned the gratitude of the Section.

In 1932 Miss Flora Selevér was elected General Secretary during the difficult time of the world crisis, which though known to almost every country throughout the world, was an additional burden to the otherwise long suffering Hungary. The result of the crisis was that in quantity the Section decreased but in quality increased, so that one may hope that the future will bring a spreading out of this nucleus. The leadership of Flora Selevér is best characterized by the discipline of the Huizen Centre, impersonal

service and *work* which is supported by the spirit of sacrifice of the members in order to carry the cause of Theosophy to victory.

No nation, no Section—with the exception of the Russian—has undergone so many trials as the Hungarian. But there lives the hope in the efforts of some of its members that a spiritual Centre will grow up in Hungary. Indeed it seems that Hungary, with the uniqueness of its characteristic racial virtues evolved

during the 1000 years of its existence, has to sound a special note amidst the surrounding nations. The aspiration of the Hungarian Theosophists is to balance and prepare this note, for which they draw knowledge from Adyar and the example of the Great Ones. And for those who not only call themselves Theosophists, but want to live accordingly, this means primarily the splendid example of the Hungarian Master.

THE FUTURE OF EUROPE

THE Treaty of Trianon condemns Hungary to death, a kingdom as old as England. . . . There can be no permanent peace in Europe until the wrongs inflicted on Hungary are redressed, wrongs political and economic. Yet Europe owes Hungary much for her resistance to the Turks. The multitude of small States created at Trianon form a setback to the evolution of the United States of Europe.—DR. ANNIE BESANT in a lecture delivered in the Queen's Hall, London, 2nd October 1927.

THE ADYAR LIBRARY

A GOLDEN JUBILEE CELEBRATION

The Adyar Library attained its Golden Jubilee on December 29, 1935, and on 1st January 1936 (in the midst of the Diamond Jubilee Convention of The Theosophical Society) an Adyar Library Association was formed to extend its world-wide influence as a cultural centre.

THE purpose of the Adyar Library Association is to promote the interests of the Library along specific lines: (1) The issue of a quarterly bulletin to make known to the world the kind of books available; (2) A research staff to be attached to the Library by making provision for studentships, thereby encouraging research in philosophy, occult science, religion, and so on. What follows is the material which Mr. A. J. Hamerster, Joint-Director, presented in a talk before the Adyar Library Conference:

It was our late President, Dr. Besant, who once pondered that on the one hand H. P. Blavatsky had given Theosophy to the world, and that on the other hand, H. S. Olcott had given The Theosophical Society, and that it was still an open question which of these two had given the world the greater gift. It is true that the world over, Colonel Olcott is best remembered for his gift of The Theosophical Society, but to those who live at Adyar, as well as to those thousands and thousands who yearly visit Adyar, the one great gift of the Colonel which comes

next to that of The Theosophical Society is surely the Adyar Library. The Society the Colonel did not so much consider as his own creation, nor did H. P. Blavatsky think of the Theosophy she gave to the world as her Theosophy—both these were the Masters' own, but with the Adyar Library it was quite another thing. In his General Report of 1890, the President-Founder spoke of it with the deepest emotion as "that child of my brain, that hope of my heart, the Adyar Library," and we cannot be less thankful to the President-Founder for The Theosophical Society than for the Library. What would Adyar be without it? Would Adyar have ever become the great central spiritual pulsing heart and brain of The Society all over the world, if it had not possessed in the Adyar Library and its books the physical receptacle for the life-blood of the Theosophical Movement, that is the Wisdom of the Ages!

I will take you back in mind to that time, now fifty years ago, when Colonel Olcott laid its foundations, by reproducing three short passages from his *Old Diary*

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Leaves, relevant to the event. The Colonel tells us:

"The Delegates to the Tenth Annual Convention began arriving on the 23rd December [1885], and thenceforward poured in by every train and steamer until the 27th when the sessions began. In my annual address I strongly pleaded for the creation of an Oriental Library at the Headquarters . . . I suggested that we should begin the work as a monument of the completion of our first decade . . . And see how friends have arisen to help us with their money and influence to build up The Society and make the Adyar Library what I had hoped for it before twenty years have come and gone. We had no ancient MSS. then [in 1885], and only a couple of hundred or so of books; whereas now [1904] we have 16,000 volumes in the two beautiful libraries [rooms] that we have opened, and the prospect of the command of ample means in due course. With all the earnestness I can express, I again appeal to our members and sympathizers to hasten, by their individual exertions, the day when scholars will make pilgrimages to Adyar to study what they may make the finest Oriental literary collection in the world."¹

Let me here for a moment break off the Colonel's story, to see how far we have indeed, in the years that have since passed, come up to our old leader's expectations, and fulfilled his hopes. From 1885 to 1904 or 1905, say in the first 20 years, he tells us that the Library

acquired 16,000 volumes. Therefore in 1935, that is after 30 years more, if it had grown at the same rate, the Library should be able to give an account of 40,000 volumes. I am happy to be able to announce that we have even exceeded this figure generously, that instead of 40,000 volumes, the Adyar Library can now actually boast of being in possession of not less than 56,000 volumes, divided over the Eastern and Western sections. The Oriental manuscript section contains 10,000 volumes. To this we have to add 11,000 printed volumes in the Eastern section, and 35,000 volumes in the Western section.

Let us now continue with the Colonel's story: "On the third day of the Convention [that is the 29th December, 1885] a resolution was adopted [by the General Council] approving of the plan suggested by the President-Founder for the erection of a building for the Samskrit Library and Picture Gallery, and he was requested to carry it out as soon as practicable."²

That was not whispered into a deaf man's ears. Neither the Colonel's own active, busy nature, nor apparently the Masters' driving power behind, would let him rest in peace, before he brought down, in some way or other, the mental idea into physical existence. And so we read a few pages further on in his *Old Diary Leaves*:

"As we crossed the threshold of the eleventh year, the erection of the building for the Adyar Oriental Library was begun at the lovely

¹ *Op. cit.*, iii, 327-28. Cf. also *Supplement to The Theosophist*, January 1886, pp. xxxvii-xxxviii.

² *Loc. cit.*, xii, 331-32. Cf. also *Supplement to The Theosophist*, January 1886, p. lxxxi.

Headquarters which had been bought for The Society and paid for. In my Diary of 1886 the entry for January 1st says:

"In the name of the Masters and for the sake of Their cause,' I, Henry S. Olcott, President of The Theosophical Society, this day turned the first sod for the Samskrit Library and Museum at Adyar. The only witnesses present were T. Vijiaraghava Charlu, [F.T.S. ('Ananda')] and two of the gardeners. The impulse to do it came so strongly [suddenly]—after staking out the ground for the building that I did not call any of the other people in the house."

"A very simple affair, one will see: no speeches, no music, no processions, no humbug of any sort, just a real beginning of what is meant to be a great work, accompanied by a declaration of the motive at bottom; one which, though not heard by more than two or three spectators, yet certainly must have been heard and noted in the quarter where the Wise Ones sit and watch the actions of men."¹

From the foregoing it is clear that the *Foundation Day* of the Adyar Library must be considered the 29th December 1885, when the resolution was passed by the General Council at its tenth annual meeting. The Colonel himself thought of it in that way, for just before the resolution was passed he addressed the General Council with the words that "he had perfect confidence in the future of the Library *they were about to*

¹ *Old Diary Leaves*, iii, 336. The words between square brackets are added from the Colonel's manuscript Diary.

found."² The official *opening* of the new building took place just a year later, on 28th December 1886.³

I come now to more material points regarding the Adyar Library. In the first place the finances. What were the first beginnings in this respect? On that same first day of the Tenth Annual Convention, when he read his Presidential Address, and for the first time publicly and officially broached the subject of the founding of an Oriental Library, we find that the Colonel made in his manuscript Diary, comprising thirty volumes, which are among the most treasured possessions of the Adyar Archives, the following entry: "*Opening of the Convention. Splendid day, beautiful appearance of the Hall, full attendance, excellent spirit. Rs. 3,500 subscribed for Permanent Fund and Library and Picture Gallery.*"

If we look through the Treasurer's Report for 1935, we shall find that the Adyar Library has an "Endowment Fund" of more than a lakh of rupees, and a "Building Fund" of more than half a lakh of rupees, so that in this respect also we have done rather well. Yet we could do much better still. As has been the case for many years now, nearly half of the total receipts of Rs. 11,000 is made up from a donation by The Theosophical Society of Rs. 5,000. Now, The Society needs its own funds for the ever extending field and intensified quality of its manifold activities. Therefore, the

² *Supplement to The Theosophist* January 1886, p. lxxxii.

³ *Old Diary Leaves*, iii, 389.

President of The Society and the Directors of the Library have been for some time on the watch to achieve, if possible, what I am certain was Col. Olcott's ideal, that is the financial independence of the Adyar Library from The Theosophical Society.

One of the ways to come to this realization was the institution of what is called *Adyar Day*, on 17th February, the day of the passing away, in 1907, of the Father of both The Theosophical Society and The Adyar Library, as well as of the Olcott Harijan (Panchama) Free Schools. The special contributions asked for and received on Adyar day are allocated by the President in a certain proportion to these three institutions, according to the urgency of their different needs. The above-mentioned budget of the Adyar Library for 1936 shows that we count on an income from this source of Rs. 1,000. But I am anxious to raise that amount from Rs. 1,000 to Rs. 6,000, so that the Library may become self-supporting, and The Society may gain Rs. 5,000 for other branches of work.

There are other ways still of helping the Adyar Library. I am thinking for example of an organization all over the world, consisting of a few people in every country, finding ways and means of their own to obtain for the Library one copy of every important book that comes from the press, and is judged suitable for a central library with a primal Theosophical interest.

All these facts and ideas were presented by Mr. Hamerster, to

the Adyar Library Conference. The resolutions for the formation of an Adyar Library Association were proposed by Dr. D. Gurumurti, Vice-Principal of the Theosophical College, Madanapalle, who, in a fiery peroration leading up to them, indicated that the Rs. 6,000 needed would be raised if one thousand members would subscribe Rs. 6 per annum.

An earlier speaker was Dr. Srinivasa Murti, Director of the Adyar Library, who visualized the day when a University would come into being at Adyar, "a second Nalanda, and scholars from East and West will throng to it in large numbers. The vital triads of a centre of learning, whether of Alexandria in Egypt; Nalanda, Taxila, or Benares in India; or of Paris or Oxford in Europe are," as he made it clear, "a spiritual centre, a university and a library. These centres of learning are all great national institutions of international reputation, although they began as religious centres of Hinduism, Buddhism, Islam, Protestantism or Catholicism. The Theosophical Society has been from its start an international institution; and its vital triad will therefore be an international Spiritual Centre, an international University, and an international Library."

FOUNDING OF THE ADYAR LIBRARY ASSOCIATION

On 1st January 1936, Dr. G. S. Arundale, President of The Theosophical Society, formally announced the establishment on this day of the Adyar Library Association, in grateful memory of the Founder of the Adyar Library, Colonel Henry Steele Olcott.

The Board of the Adyar Library Association comprises: *President*, Dr. G. S. Arundale; *Vice-President*, Dr. G. Srinivasa Murti; *Secretary*, A. J. Hamerster; *Treasurer*, H. J. Neervoort van de Poll; *Members*, Hirendranath Datta, Dr. D. Gurumurti, Prof. D. D. Kanga.

RULES OF THE ADYAR LIBRARY ASSOCIATION

I. The Association shall be called the Adyar Library Association.

II. The general object of the Association shall be to develop the Adyar Library as the International Centre for Eastern and Western cultural studies and researches in the light of Theosophy—"cultural" taken in its broadest sense as including Philosophy, Science, Religion and Art.

III. For the furtherance of this object the Association is:

1. To collect and preserve the necessary books and manuscripts for the Adyar Library;
2. To erect, furnish, and maintain the required buildings for the Adyar Library;
3. To publish a Quarterly Bulletin, and such other writings and studies as are deemed conducive to the general object;
4. To establish Fellowships and Scholarships;
5. To hold regular meetings and conferences, at least once a year;
6. To receive and administer donations and subscriptions;

7. To do all other things judged conducive to the general object.

IV. There shall be three classes of Membership: (1) Ordinary Members, who pay an annual subscription of Re. 1; (2) Corporate Members, who pay an annual subscription of Rs. 6; (3) Life Members, who donate Rs. 600. The Corporate and Life-Members shall receive the *Adyar Library Bulletin* gratis.

V. The Association shall be administered by a Board, consisting of the President of The Theosophical Society as President, the Director of the Adyar Library as Vice-President, and of a Secretary and Treasurer, appointed by the President of The Theosophical Society. The Board may co-opt other members.

Explanation: The rules are kept as simple as possible. The three classes of membership have been devised to make it possible for nearly everyone, by the low contribution of the first class, to join in this undertaking. No serious financial obstacle should stand in the way of as large a contingent as possible of interested people taking actual part in the realization of the ideals of a spiritual centre as sketched by Dr. G. Srinivasa Murti. The contribution of the second class of members is still held rather low, and is intended for all those who have a more direct and practical interest in all the Library stands for; and the third class of membership is of course destined for those who, well favoured by fortune, wish to consecrate part of their worldly goods to the spiritual benefit of mankind. It is of course evident that not all the objects mentioned under Rule III can be carried out at once. The Quarterly Bulletin will be published as soon as a sufficient number of members have joined the Association.

Who will Join the Adyar Library Association?

WHO'S WHO IN THIS ISSUE

AMONG her many social and philanthropic activities, SERGE BRISY has made of prison reform a veritable apostolate. Lecturer at the prison for women at Forest-Brussels, she has founded a monthly review entitled *Bulletin of Light*, which is printed in the prison and distributed in all the prisons in Belgium by order of the Crown. For this service the Belgian Government conferred upon her the ribbon of "Chevalier de l'Ordre de Leopold II." She has visited Holloway in England and other prisons in Europe to study the different systems of amelioration and social readaptation. Serge Briszy lectures on prison reform in all the countries she visits, as she did recently in India, and by the force of her own ardent sympathy, endeavours to arouse public opinion against the frequently disastrous and cruel treatment to which prisoners are subjected.

General Secretary of the American Section is SIDNEY A. COOK, expert business executive, who devotes his whole leisure time to Theosophy at the Wheaton Headquarters.

E. L. GARDNER was for a number of years General Secretary of the English Section; he acts in that office when the National Secretary is away. Is owner of Stamford House, the Theosophical Community Centre at Wimbledon, where the

Theosophical Research Centre has its Headquarters. Is a fine chess player.

M. R. H. denotes MARIE RUSSAK-HOTCHENER, who has been a prominent figure in the Theosophical world since she joined the personal staff of Colonel Olcott, the President-Founder, in the eighties. Occultist, lecturer and writer, specializing in psychology, she founded and edited *World Theosophy*, published for some years at Hollywood, and is now one of the Associate Editors of this journal.

FLORA SELEVÉR has a lengthy record of service to The Theosophical Society in Hungary. She is General Secretary at Budapest and a force in the community.

DR. IRACH J. S. TARAPOREWALA, B.A., Ph.D., is a world authority on Zoroastrianism. He is principal of the Athornan Institute for the training of Parsi priests, Bombay. Formerly for some years principal of the Theosophical Boys' High School, Benares, and Professor of Oriental Languages, Calcutta University. Is President of the Theosophical Zarathostri League, Bombay. His father, Jehangir Sohrabji Taraporewala, was General Secretary of the Indian Section.

ERNEST WOOD is author of numerous books on Theosophy and is an attractive lecturer. Was Recording Secretary of The Theosophical Society. Plays tournament chess.

FORTHCOMING FEATURES IN THE THEOSOPHIST

REINCARNATION AS A CHRISTIAN DOCTRINE. By G. Nevin Drinkwater.
KOYA SAN. By Beatrice Suzuki.
THE ANTIQUITY OF MAN. By Jean Delaire.
CHRISTIAN ORIGINS. By F. W. Pigott.

THE OCCULTISM OF POETRY. By Henry Douglas Wild.
THE STORY OF PRITHU WAINYA. By Vishnu R. Karandikar.
RELICS OF ATLANTICAN OCCULTISM. By Geoffrey Hodson.

OUTSTANDING ARTICLES IN RECENT ISSUES

FEBRUARY

THE INTERNATIONAL ACADEMY OF THE ARTS. By Shrimati Rukmini Devi.
MODERN THEOSOPHY AND EVOLUTION. By Prof. J. E. Marcault.
THE STRUCTURE OF MATTER. By E. W. Preston.
THE COUNT DE ST. GERMAIN: IN THE NINETEENTH CENTURY. By A. J. Hamerster.

MARCH

GOD AS LOVE: AN ADVENTURE IN MYSTICISM. By Hirendra Nath Datta.
A NEW INTERPRETATION OF THEOSOPHY. By George S. Arundale.
BUDDHA AND HIS MESSAGE. By C. Jinarajadasa.
THEOSOPHY AND POETRY. By James H. Cousins.

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FROM THE LONDON "EVENING STAND-
ARD" October 28th, 1925:

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has found amid the ruins of Ai, a temple which
was built a thousand years before Abraham went
there after reaching Canaan on his way from Ur
of the Chaldees", etc. etc.

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It is an unsectarian body of seekers
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Its three declared Objects are:

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versal Brotherhood of Human-
ity, without distinction of race,
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SECOND—To encourage the study of
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THIRD—To investigate unexplained
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