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The Theosophist

1936

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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

June 1936

Vol. LVII, No. 9



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RUKMINI DEVI

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UNIVERSAL BROTHERHOOD

We are not working merely that people may call themselves **Theosophists**, but that the doctrines we cherish may affect and leaven the whole mind of this (nineteenth) century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

H. P. BLAVATSKY

VOL. LVII

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

Editor: GEORGE S. ARUNDALE

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

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

A GOLDEN GIRDLE ROUND THE WORLD

The Press, I see, has been asking, "What will become of The Theosophical Society now that Madame Blavatsky is dead?" My answer simply is that it will go on without check or jar, as though nothing had happened. It will do the same when Colonel Olcott dies. This movement has an independent vitality which will carry it along the ages. . . . We are weaving rapidly a girdle of golden ties round the world, uniting the hearts of well-meaning and broad-minded people into a feeling of brotherhood. These holy influences are spreading out from this movement, and we do not arrogate to ourselves the least originality or the least credit for this; we are simply a knot of humble workers who are transmitting to the present and future ages the wisdom of the wiser people, the sages who came before us, and who left as a bequest to posterity the result of their researches into the laws of Nature. We are determined to go on, and to deserve at any rate the respect and confidence of the world. We have no selfish object in view, we receive no worldly benefit personally out of the movement. We cheerfully give our time and such education as we may have to the work of enlarging the boundaries of knowledge, in trying to help cultivate and promote the spiritual ideals of the world.

COLONEL H. S. OLCOTT, President-Founder,
Addressing the First Annual Convention in Europe, 1891.



SHRIMATI RUKMINI DEVI
In an Indian Classical Dance



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.]

Why Join The Society?

I AM sometimes asked what is actually to be gained by joining The Theosophical Society. The literature can be purchased by anyone, and as for the membership what more is there in it than membership of any other Society which exists for general philanthropic or study purposes. I may be permitted to observe in the first place that the more civilized among us are out to give as much as to gain, so that the value of membership must be tested as much by its power to increase helpfulness as by its power to confer benefits on the member himself. In joining The Theosophical Society an individual strengthens in himself the spirit of brotherhood, for his mem-

bership enables him to make special and intimate contact with many other individuals throughout the world whose opinions and beliefs, whose race, nationality and creed, differ substantially from his own, and this contact inevitably modifies his own understandings in whatever field. He grows wiser. His ignorances diminish. His hardnesses grow less. His corners become rounder. His mind, his feelings and emotions, his whole nature, become more brotherly. His whole nature becomes more full of life. Why? Because his smaller nature comes into constructive contact with the larger consciousness around him as expressed in innumerable other small consciousnesses, most of which will be radically different from his

own. He does not merely associate with those who are like him, as most people do—who read the newspaper which moulds their opinions, who are members of the club which embodies their own political attitudes, who belong to parties and movements which incarnate their own interests and convictions, who largely consort with replicas of themselves. Through membership of The Theosophical Society he goes one stage higher. He joins the ranks of those who count membership of the human family, and perhaps even of the family of all life—including the sub-human families—higher than mere membership of a faith, of a nation, of a race, of a party. Thereby, his comradeship is wonderfully extended, his power to understand immensely intensified, and all narrowness is removed from the lesser memberships of race, nation, creed, opinion. While not ceasing to be individual, he adds an ennobling spirit of universality, giving him both strength to be a more effective individual, and a far wider field of life and activity. Instead of living in a comparatively small prison, he dwells in a comparatively large garden, and a garden which becomes larger and larger as time passes. The difference which membership of The Theosophical Society makes is the difference between an individual who never goes abroad, always lives in his small village, and the individual who is a man of the world in the very best sense of this expression. It is the difference between an individual who receives practically no education at all, and the individual who goes to school and then to

college and the university, and then enters the school of the outer world itself. It is the difference between the static and the dynamic, between revolving more or less in a circle and streaming forth towards the sun.

* * *

Growth in Understanding

Furthermore, membership of The Society involves a recognition of the value of constructive work in two special fields, whether or not the individual member himself chooses to work in such fields. He is sympathetic to those who feel that through a comparative study of religion, philosophy and science, the essentials of universal brotherhood may become increasingly laid bare and potent to achieve mutual goodwill and respect. He may not himself work in this field. He may not in fact have belief in the value of religions. But he will recognize that the more people of different faiths are able to understand one another, the less will there be of mutual suspicion, distrust and even hatred. Also will he be sympathetic towards those who are eager to try to discover truths and laws as yet hidden from human gaze. He may not himself care to work in this field. But he will recognize that the more we really know, the happier shall we all become, the more prosperous, the more peaceful. Each individual member will not less ardently pursue his own interests, but his membership will lead him to take increasing interest in the activities and preoccupations of others. And the more we are able to enter, in terms of sincere friendship, into

the lives of those around us, the more purposeful and happy do our own lives become.

Membership of The Theosophical Society thus gives us increasing health in every department of our living, not excluding the physical, for we become free in the great river instead of restrained within some comparatively small tributary; and we do not in any way lose the value, such as it may be, of the tributary water, for the tributary flows into the river and mingles with other waters to make the mighty flowing stream. And some day we shall enter the still greater freedom of the ocean, into which the rivers themselves flow, and in the ocean we shall rejoice in river-individuality as well as in ocean-universality. Ever do we add. Never do we lose.

* * *

Theosophy and Membership

As for Theosophical literature, it is, of course, true that we can study it freely whether or not we are members of The Theosophical Society. But just as we can often master a subject more quickly with the help of some older student, so does membership of The Society clarify and illumine our power to understand Theosophy. The basis of Theosophy is Freedom and Friendship. Through membership of The Theosophical Society we become more free and more friendly. Hence, our very membership of The Society gives us added understanding of the Science of Theosophy. Members of The Society are deeper, more effective, students of Theosophy than those who do not bring to their studies

of Theosophy the illuminating power of membership of The Society which is the principal vehicle through which the Eternal Wisdom reaches the outer world. Our membership of The Society is an outward and visible sign of our adherence to the fundamentals of Theosophy, to that Universal Brotherhood which Theosophy declares to be the essence of Life and develops in marvellous detail of law and fact. Membership of The Society causes us to enter the very atmosphere of Theosophy and to dwell in its ignorance-destroying potencies. As members we belong to an army. We have all the strengthening power of standing shoulder to shoulder with many others throughout the world who belong to the same army. Together, however differently, we fight for brotherhood, and Theosophy purifies us, strengthens us, directs us, heartens us. Our membership, if in any wise it be active, demands wisdom. To those who *thus* call for wisdom, who call for wisdom to the end of wiser service, Theosophy gives answer in unstinted measure. It may to a certain extent satisfy the non-member. But it becomes the very life of the member, and he alone can enter into its sublimity. And when it is able to cause the non-member student to feel the need of membership, then indeed has it blessed him for ever.

* * *

A Society of Friends

The spirit of the world today is TOGETHER, even though differently. The Theosophical Society supremely embodies this spirit, for it has no

creeds, no dogmas, no articles of faith, no condition of membership save that of willingness to be friendly. It is a Society of those who prize and value and honour and cherish Friendship above all else, who cause in their own lives Friendship to include all differences and to become stronger and stronger because of them. To become a member of most movements there must be adhesion to their various objects and principles, there must be observance of certain ceremonial or rules and regulations. To become a member of The Theosophical Society there arises no question whatever of beliefs or opinions, or objects or rules and regulations. We place before the inquirer our three Objects, and he is welcome to our membership if he signs the application form signifying his sympathy with them, belief in the universal friendship of humanity, and a God-bless-you to those who are disposed to engage in the activities as described in the second and third Objects. What The Theosophical Society stands for is Friendship. We should be a Society of Friends in the very largest meaning of the phrase, without a single restriction on any member to adhere to any beliefs or convictions. The whole world needs more than anything else colourful Friendship, a Friendship which embodies all the colours of the rainbow, not exclusively one or two. The world needs a Friendship which knows no distinctions of race, or caste, or creed, or colour, or opinion, a Friendship which is embodied in an international, inter-religious, inter-opinion, body of people, who, how-

ever much they may be preoccupied with all these, never forget that these are not enough, and therefore remember the all-embracing Friendship outside which no opinion must stray, no belief, no creed, no individuality. There is no religion higher than Friendship, for Friendship is the vehicle of Truth.

* *

Preaching and Practice

Unfortunately, members of The Theosophical Society are still mortal and imperfect, so our practice falls short of our preachings and our principles. People may well point to us now and then—more often than they should be able—and say: "These Theosophists themselves have yet to be friends among themselves." True indeed this is. And many of us often feel ashamed that our supreme Truth is now and again honoured more in the breach than in the observance. But I will say that on the whole there is among us more Friendship, more comradeship, more mutual understanding, than almost anywhere else. A member of The Society finds generous and understanding friends wherever he goes in any part of the world. He finds friends among people of all races and nationalities and faiths and opinions. It is one of the greatest things in life to gain friends, and a member of The Theosophical Society does this in abundance, despite the occasional frictions whereby imperfection reminds us of its existence. On the whole, Theosophists lead happier and warmer lives than most in their

surroundings; and most Theosophists have the great advantage of being in no way afraid of death, or of any adverse circumstances, for they have learned of their beautiful significance. Theosophists know more, and for them life presents fewer problems and obstacles. Therefore are they more peaceful, more purposeful and more powerful, too.

* *

The Society's Deeper Purposes

But there is more in membership of The Theosophical Society than meets the eye. True, Friendship and Freedom are its principal gifts to those who join it. But the deepest students of Theosophy, as well as every President, have declared that its membership is also a short cut both to inner development and to contact with Those who are as far beyond ourselves as we are beyond the members of the animal kingdom. After Friendship and Freedom have been duly experienced and practised awhile, after membership has begun to become real and the dominant factor in life, there opens out the way to more intensive personal growth than ordinarily takes place among the majority of mankind. A member who is beginning to learn how to fulfil his membership is beginning to be ready to unfold powers and capacities which at an earlier stage might be dangerous to possess. No one is worthy to become endowed with added power unless he is already using the powers he has selflessly and in the service of life around him. But when he is thus using that which he has,

then the time comes for him to discover and to learn how to use forces finer than those at present at his disposal. And he begins to tread the path of what may be called practical occultism. But above all else an occultist, a true occultist, is a lover of life, a friend to all creatures, and finds his happiness in ministering to the needs of the needy. So he must prove his worth; and he can do this quickly and effectively through membership of The Theosophical Society. Then he proceeds to learn more about the faculties he already possesses, and about faculties which so far have been lying fallow. How much more wonderful is this membership when we discover by degrees how much more deeply it affects us than we had perhaps supposed when first we joined. Obviously, many members may feel indisposed to travel this somewhat strange way; and well they may, for no way is greater than just the way of Friendship and of Freedom. Yet some of us hold that this narrow, and perhaps lesser, way serves to help us to tread more truly the greater way, so some of us are following the occult path and know of its own splendour.

* *

The Elder Brethren

Then there is the wondrous privilege of contact with those who are our Elder Brothers, members of the superhuman kingdoms of life. Above all else, They are Free and They are Friends—perfect in Their Freedom and perfect in Their Friendship. And when They see younger brethren steadfastly

seeking the Path of Friendship and of Freedom They come to meet them more than half way, sometimes even showing Themselves to those who are following after Them, so that They become known to the waking consciousness as living Beings and nothing less than Comrades, though further on the way. Many members of The Theosophical Society have borne, and are bearing, testimony to their knowledge of these greater Ones. We must remember that while the First Object of The Theosophical Society deals with the Universal Brotherhood of humanity, it inevitably implies the Universal Brotherhood of all Life, of Life subhuman, of Life human, of Life superhuman. And as each member extends the range of his brotherhood, he gradually comes nearer and nearer to comradeship both with those who are following after him and with those who have gone before him. I do not for a moment say that outside The Theosophical Society such contact cannot be made. But I do know of my own personal knowledge that it can be made within The Theosophical Society because of an earnest endeavour, steadfastly pursued, to live and to know brotherhood more and more abundantly.

How much indeed there is to be gained by membership of The Theosophical Society provided that as we gain we give! Membership of The Theosophical Society is an opening into a new life, into a new peace, into a new power. And it does not mean giving up either nationality, or faith, or conviction, but rather fulfilling

them and broadening them out as rivers broaden out into the ocean.

* *

What I Have Gained

For my own part, after over forty years of membership, I find that in meeting life as it comes to me day in and day out with useful results lies the great worthwhileness of my membership of The Theosophical Society and my study of Theosophy. Life in all its details, in all its storms and in all its sunshine, has become simpler, easier, and indeed more inspiring, for I have learned to realize that every little—be it a happy or an unhappy little—helps me on my way, on a way that I discover to become increasingly wonderful as it unfolds. I perceive with increasing clearness what a wealth of meaning and purpose there is in life everywhere, and how I and all the rest of life are moving steadily onwards to a number of divine events infinitely desirable and beautiful. I find that my circle of friends is ever widening, and that even when a friend seems to depart from me it is only a temporary illusion, for a friend is always a friend, even though clouds may sometimes seem to separate. I find that my doubts and difficulties, my ignorance, is little by little growing less, that fear is steadily receding before courage, anxiety before confidence, and darkness before light. And then I have come to know a little some of those Elder Brethren who are helping the world on its way, just as we might, had we wisdom enough, help the subhuman kingdoms on their respective ways. Thus

membership of The Theosophical Society and acquaintance with Theosophy have given me a practical, delightful philosophy of daily life; and while I may not yet have reached the peace that passeth understanding, at least its shadow is round about me and I perceive its glory. I am at ease myself, and I feel a growing understanding of those with whom I come into contact, as well as of the purpose of life as I see it throughout the world. I have, I think, ceased to suffer from race or from colour or from nation or from opinion or from creed or class prejudice. I know the universal brotherhood of life, and am slowly, but I think surely, learning to live it.

* *

The World Congress

I hope my remarks about the immense importance of a good attendance at the World Congress in Geneva will be taken to heart by my fellow-members at least in Europe. Europe is on the danger list. Europe is on the threshold of war, though no one wants war, *and there need be no war*. Now is the time, therefore, for members of The Theosophical Society to release Peace and mutual understanding, and where could there be a better opportunity than at the World Congress at Geneva itself? I am well aware that many members are far too poor to make the journey, and must be present in thought rather than in their physical bodies. But there are many members who probably could manage to come even though at a sacrifice, and I most earnestly hope they will not let any obstacle stand

in their way. And then in the case of those countries whose members are all too poor to travel, could not a representative be sent, the best member for the work to be done, so that every European country may be represented at the Congress, and especially at the little gathering to discuss the European situation which I hope may be held during the course of the Congress proceedings? A collection might be made to send at least one member.

* *

But I hope, too, that wherever possible there will be gatherings in every country to synchronize with the opening of the Congress, so that in every land the Power for Peace may be released, as at the Congress itself we shall hope to send it strongly throughout the continent. The World Congress should drench the whole of Europe, no country excepted, in the power that makes for righteousness, so that the heaven of the Masters may draw very near to the earth of ourselves. I trust, as I have already written, that the United States and India, and possibly Southern America, will also be represented, for whatever governments may do, whatever peoples may temporarily determine, the world is moving towards a close solidarity, and no country, no faith, can indefinitely pursue a policy of isolation. This policy is a policy of disintegration, and would make us retrace our steps. Each country and each faith must preserve its individuality and purposeful uniqueness. But each must also be active in constructive comradeship with its fellows.

New Diary Leaves

The President-Founder of The Theosophical Society, Colonel H.S. Olcott, has written a connected story of The Theosophical Society from its very foundation in 1875 to September, 1898. It has been published as *Old Diary Leaves* in six volumes, all of which have been very good sellers. But it is of the highest importance to have the history continued up to the present time, so that the history of The Society may be available to the world in as complete a form as possible. I am organizing a special department at Adyar for this purpose, and also to collect material for a continuation in biographical form of Dr. Besant's magnificent *Autobiography*. May I ask all who have any material useful to these ends to be good enough to communicate with The Secretary, Research Department, The Theosophical Society, Adyar, Madras, India, giving full details as to the information in their possession.

We shall need, among other items:

1. Details as to the various visits of the Founders and Presidents and other leaders of The Society to the countries of the world, since 1898.
2. Press and other comments on these visits.
3. Information of general interest regarding the formation of Sections, Lodges and Centres since 1898.
4. Biographical details regarding prominent members of The Society, or of personages interested in The Society and Theosophy.

5. The general growth of interest in Theosophy and The Theosophical Society. The influence of Theosophical activity on the life of the people in religion, in politics, in education, etc.

6. Information as to any crises through which the Section, Lodge or Centre may from time to time have passed.

* *

Facts not Opinions

In all cases we want facts and not opinions. We want to know what actually happened, rather than impressions of a personal nature. The *Old Diary Leaves* may be taken as a model in the relation of events. We shall be glad to receive press-cuttings, historic photographs, letters, and other documents, which will be carefully preserved and returned if desired. Any members who are willing to help in making a detailed search of Theosophical literature and journals for the information contained therein are requested to communicate with the Secretary of the Research Department. The Officer in charge of The Society's Archives will examine these for any information they may contain. With the very heavy pressure of work at Adyar and the paucity of trained workers available, it will remain to be seen when actual printing can be begun. In the meantime, however, all relevant material must be collected. It is indeed unfortunate that since 1898 such material was not at least gathered together while easily available.

THE SENSE OF BEAUTY

By RUKMINI DEVI

One day during Convention Rukmini Devi was sitting on the platform in the Great Hall at Adyar, waiting to welcome Margaret Sanger, the great American protagonist of birth-control. Someone asked Rukmini a question; others asked questions, and Rukmini, gathering up the allusions to her first dance recital a few days earlier, made the following observations on the new art movement which she had set going in The Theosophical Society. The whole thing was entirely impromptu.

I DO not want to speak authoritatively, for, from one point of view, as Mr. Jinarajadasa says, there is no authority in art. Yet it is also true that in a way every artist expresses something which is authoritative, which has some positive message of its own.

I do feel that we have made a very good beginning in what the President has called the Fifth Interpretation of Theosophy. Of course it is not really new, but new in the sense of the arts being put forward as in themselves visible interpreters of the eternal wisdom. I am afraid that most people tend to feel somewhat lost and lonely in the world of art. Most people want to know what they ought to appreciate. And yet artists themselves are often in sharp disagreement as to what is and what is not artistic. The best thing to do is to hear all views and judgments, and to decide for oneself, using one's instinct and intuition. I must myself express my own opinions. Perhaps I must be dogmatic. Hear what I have to say,

but come to your own conclusions.

Pavlova Gives Happiness

Art is not a matter of hearing a song or seeing a dance, and of liking it and of judging it to be good or bad. The whole purpose of art is that we may make our own lives artistic, so that the spirit of art reigns in them. By no means must everybody necessarily become a creative artist in the ordinary sense of these words. It is not that everyone should dance or sing or act or carve, but that everyone should have in him a well developed sense of refinement and of beauty.

I remember how Pavlova often used to dance for poor people, not that they might appreciate her technique or enter deeply into the spirit of her creative work, but that they might be happy, just happy at least for a little while. People sometimes used to ask her why she danced before poor people most of whom could not possibly appreciate her dancing. She always

replied that she was not dancing for them to understand the technique of dancing, but just to give them an hour or two of happiness since there is so little happiness in the world. Indeed is this true, and I feel sure that through art we can realize more happiness for the world. If we try to live beautifully we can help to make our surroundings beautiful. If we live ugly lives those around us will necessarily be ugly too. I very strongly feel that cruelty is one of the worst forms in which ugliness expresses itself. We must remove all ugliness, and the development of the spirit of art in all its various forms will be a powerful help.

Eliminating Ugliness

My ideal in art is not merely something beautiful for the ear or for the eye or for any other of the five senses. It is far more than that. It is a matter of attitude and of daily living. Just as each one of us should be a real Theosophist, so should each one of us also be a real artist, in the various details of living. We have to remember naturally and unconsciously to react to what is truly beautiful and to be repelled by what is ugly. Then are we artists. We must respond eagerly to that which is beautiful, to true refinement. We must be fastidious. We must have a very keen sensibility. We must not be compromising as regards anything that is ugly or lacking in culture. We must never allow ourselves to get used to the ugly.

I remember myself that the first time I heard jazz music it repelled

me so much that I became horrified. I felt uncomfortable as if some awful thing were taking place. Of course, both in Europe and America I constantly had to hear it and I felt myself gradually not minding it. We must not allow familiarity with ugliness to breed indifference to beautiful things. It was the same with meat. When I first travelled abroad I could think and dream of nothing but the horrible flesh I saw other people eating. It was almost as if I could see flesh floating in front of me and I visualized the whole process of the slaughter. It was with the greatest difficulty that I could eat on board ship. As it is, in a way I have to prevent my aversion from going too far. But the aversion should not cease. At first one becomes obsessed by it but after a time one must dominate it. For my own part I certainly refuse to get used to things that are ugly and which repel me.

The Soul of Art

I think that part of the work which we have before us is to arouse in people dissatisfaction with the ugly conditions which perhaps they take for granted and regard as inevitable. There are many people who are constantly dirty, but who are so used to it that probably they do not think they are dirty at all. Surely we must be tolerant of people who are dirty, but we must never permit ourselves to become dirty, and we must try to arouse the artistic spirit in people who are dirty so that they may cease to permit it to have any part in their lives. To those who are more advanced than

ourselves we must be constantly leading inartistic lives. They are tolerant of us and patient with us. They are understanding. They are helpful. So must we be to those around us who are not so fortunately placed as ourselves.

I should like to make very clear that my idea of art does not end with its expression on the physical plane, with performances, with the mere doing of things. That is a very small part of real art, even though it certainly contributes greatly towards the developing of the artistic spirit. It is not, however, an end in itself. The true end of all art is that each one of us should be artistic, that each one of us should be able to appreciate beauty, to be able to work in harmony with all life, and that the life of each of us must become so refined, so artistic, that we shall irresistibly respond to every fine and noble thing.

Women and the Arts

We ought to be able to go to a dance recital and not only to perceive the great agility of body, the perfection of gesture, the beauty of poise, but also should there be aroused in the spectator something within himself responding to the spirit of art which the dancer has been endeavouring to show forth. The dancer has been seeking to mirror the very spiritual soul of art, and that soul in us should be stirred to truer expression.

I think that women throughout the world can contribute very much to the development of the arts, to the gaining of appreciation for the artistic spirit, to the

stimulating of refinement. Unfortunately, many women who are active in work in the outer world tend to become somewhat hard, and even, I might say, unwomanly. Thus from one point of view they may be building, from another point of view they are destroying, they are destroying the most beautiful gift woman has to offer to the world—a revelation of the true spirit of art, of refinement, of culture, of beauty. Women must be womanly just as men should be manly. The world suffers when woman strips herself of her womanliness and tends to become masculine. Often her masculinity is worse than the man's.

A woman very strongly incarnates in herself the spirit of the home, and that spirit must never be lost however much she may be working in the outer world. One of the most beautiful and happiest of things is the life and the beauty and the tenderness of a little home. Most unfortunately in modern life and in modern education, while girls are taught to have all kinds of superficial accomplishments they are very often left ignorant not of the mechanical side of home life but of its soul. We often hear people saying that such-and-such an Indian woman is a splendid speaker, is taking part in politics, is a great worker in the cause of India. I sometimes wonder if some of these women are really helping India. May they not sometimes, in fact, though not in intention, be hindering our Motherland? Doubtless they are doing good, but if they fail to express the artistic aspect of life, the real soul of

Mother India, are they not doing more harm than good?

Art in the Home

So often in the Indian home the modern Indian girl is hardly part of it, as is the mother and still more the grandmother and the older woman relatives. I must say that it is much better to be old-fashioned than fashionable. It is much better to be orthodox than careless. There is much in orthodoxy and that which is old-fashioned: much which India and indeed every country in the world needs for true and for beautiful living. We must not lose the spirit of the woman in the home. Not that women should refrain from public work. Public work must be done, but can it not be done in the spirit of the home? I myself wander over the world engaging in public activities. I believe I am right so to do, but I should be just as happy in keeping a home beautiful as in public speaking or in dancing before audiences.

I very much believe that the truest inspiration of our lives comes from the ordinary everyday life. There is never a minute when we cannot do beautiful things. Take the Indian kitchen: how beautiful it can be, how inspiring it can be, and how beautiful we can be while we are cooking. I have rarely seen any

place more beautiful than the old-fashioned Indian kitchen. Modern kitchens, with all their scientific advantages, have not the beauty of the simple old-fashioned kitchen. And now our beautiful old kitchen utensils, since they are being driven out of their rightful places, are finding homes in the drawingrooms of western fashionable people. How beautiful Indian life used to be. I feel that our India will never be free and strong, able to take her rightful place among the nations of the world until something of her ancient beautiful and artistic simplicity is restored to the everyday lives of the people.

As for the International Academy of the Arts, we are not going to have a large number of rules and regulations. I want friends to help in every way they feel possible, for I want the Academy to be alive with art rather than with rules and regulations. I hope that in the near future, in co-operation with the Besant Memorial School, we shall have a definite artistic course, teaching the students to paint, to sing, to dance, and so forth; but still more to educate them to embody the spirit of all these things in their lives. We want to develop artists who are artists in living as well in doing, who may produce beautiful things but who still more lead beautiful lives.

SHRIMATI RUKMINI DEVI: AMBASSADOR OF THE ARTS

By BARBARA SELLON

IN the long ages before the invention of the printing press, the arts were almost the only teachers of mankind. The world has climbed through a spiral and again, at a higher level, we find the arts once more taking up that honourable burden. One is tempted to ask, "Why try to teach by words?" They are probably the most unhandy instrument at our disposal, one of the latest, whose use we have acquired; perhaps it is because we love to play with our new toy and forget the ancient skills developed in the long past, that we often find ourselves trying to express in words that for which no words have yet been discovered.

Only the artists know that Truth can sometimes be better expressed in terms of light, colour, movement and rhythm, and of late, even they have been in danger of forgetting. It is the more significant that a few of them are remembering that

time
Forgets its hours, its days, its
years and all

But that which has some touch
of the timeless on it.

It is this immortal quality, this touch of the timeless which distinguishes the work of Shrimati Rukmini Devi and sets the note for a new expression of the Eternal Wisdom. For long it has been

her dream to gather together a group of young people, to give them opportunity for artistic expression upon whatever line they wish to grow, and to develop artists capable of bringing back the arts to their true function, that of revealing the Divine as Beauty, not by didactic teaching but by an inner stirring akin to the mystical experience; a direct road to the Divinity which is our true Self. The International Academy of the Arts will, it is hoped, be the first step in the fulfilling of this dream.

Before an Indian Guru takes a pupil, he demonstrates his ability to impart the teaching that the pupil is seeking; in something of the same spirit Rukmini Devi is showing in her dance recitals that she has not only an inner spiritual understanding of what the dance can and should be, but that she, a true artist, has its technique at her finger-tips. Finger-tips literally, for in Indian dancing, the hands are a medium of language; and her long sensitive fingers are clearly expressive in the beautiful, traditional gestures which are the hieroglyphs in which the message of the dance is written.

The technique of dancing is best appreciated by those who know and understand the traditions of the art, but beauty speaks a language that all can understand;

still the message is best given when it has a background of technical perfection, and to this end Rukmini Devi has undergone a long and strenuous training.

The dancing of Southern India demands the greatest precision and co-ordination of voice, facial expression, hand and body movements, and footwork, expressing the spiritual meaning of the dance in perfect rhythm. These dances are religious exercises, and the mind and the emotions as well as the body are called into play to express the dancer's devotion. This devotion seeks to call up a similar emotion in the mind of the spectator through sympathetic reaction to rhythm and vibration, so that to both—dancer and spectator—the dance becomes a spiritual experience. It is the absence of this inner quality which makes the dancing of the West feel a little "thin" and meaningless after such dancing as Rukmini Devi gave last month in her first public recital, in the open-air theatre at Adyar.

Nearly a thousand people were seated under the great rain-tree, through whose giant branches glimpses could be caught of the stars in an almost purple sky. The scented tropic night was stirred by soft sea-breezes, and the pale moonlight cast magic shadows over the white clothing of the audience. It almost seemed as if we had all the beauty we were capable of appreciating. The stage at first was in semi-darkness; on one side the musicians were seated on rugs with their picturesque instruments, on the other a group of young men appeared chanting

in unison a dedication of the dance recital (Bharata Natya) to Nata Raja, that aspect of the Divine Life whose dancing builds the worlds and maintains them by the creative power of movement, rhythm, and vibration.

The music grew stronger, the lights came on, and against the green curtains of the background Rukmini Devi appeared. In her archaic white and gold dress, she looked like some temple carving, full of arrested movement. Again the music increased in volume as she sprang into life, arms outstretched, eyes flashing, her little head with white jasmine flowers among its shining black coils sliding from side to side in the traditional movement, so strange to Western eyes, so right to those of the East. For more than two hours she danced with scarcely a pause, and all that time the audience sat spell-bound, absorbed by the beauty of movement no less than by the telling of beloved old stories in voice, gesture and expression.

Two types of classical Indian dancing were shown, Nŗtta, the dance of the devas, pure dancing in which emotions are not expressed by gesture, and Nŗtya, in which the emotions are portrayed through gesture, song and facial expression, a type of mimeing more readily appreciated by western minds as being more in the tradition of our own dance-forms.

In the first, flashing movements, a tempo at times almost incredibly rapid, a fine precision of foot-work, a great dignity of bearing combine with clear exquisite workmanship; the whole effect is akin to a well

cut diamond. The second is pearl-like, tender, exquisite, interpretative, at times tragic, at times full of Puckish mischief as the song told of the lonely longing of Radha, or the delightful little-boy mischief of Shri Krishna, the beloved Divine Child.

Shrimati Rukmini Devi has great beauty of face and form, great grace of movement, but, curiously enough, it was not these qualities of which one was most conscious. The performance was so utterly impersonal and so spiritual in its feeling that the bursts of applause at some unusually beautiful or skilful movement, seemed incongruous and out of place; as

soon might one applaud a priest at the altar.

The dance has perhaps fallen farther from its original purpose than any of the arts. Even in India where it retains its religious content it has become the profession of a degraded class. The old days when a princess was honoured to be chosen to perform the sacred dance are forgotten, and the crusade undertaken by a Brahmin lady to raise it again to the purity and dignity of its original state, requires no little courage and devotion, and a clear understanding of the place of the arts in the Divine Plan.

THE FINEST FINE ART FOR WOMEN

There is, among the fine arts, one exclusively concerning women, the very fine art of being a woman.

Precisely because women live in a world of men they should realize the delicate responsibility of bringing to that manly world the heavenly gift women may contribute to the world when they feel and think and will like women. Of course there is a vast particular wealth of soul which cannot be forsaken without mankind incurring a loss.

A prerequisite fully to enter into the possession of this finest of arts is to develop courage to accept her womanhood with joyful awareness. Prejudices of this world made by men should be disregarded by women, with the perfect assurance that they will be soon esteemed at their own distinctive spiritual value to mankind.

R. BRENES-MESEN, Professor of Romance Languages, Northwestern University, U.S.A.

A BIBLIOGRAPHY OF ART AND BEAUTY

I commend to the General Secretaries of the different Sections of The Theosophical Society throughout the world the following note by Dr. James H. Cousins, who is actively interesting himself in the International Academy of the Arts, with a request for its translation into the Section journals.—G. S. A.

DR. COUSINS writes: "Apropos of a sentence in 'On the Watch-Tower' in THE THEOSOPHIST of March, page 492, paragraph headed 'And the Fifth,' to the effect that the Beauty aspect of Life 'has already received a certain amount of attention, mainly, perhaps, through the writings of Mr. Jinarajadasa: 'the 'perhaps' has set me thinking towards a bibliography of books and articles and lectures by members of The Theosophical Society and by others who, whether members or not, approach the matter of Beauty and Art from standpoints similar to the Theosophical standpoint. I enclose a preliminary note from my own knowledge which may be useful as a suggestion.

"But there must be much writing on Beauty and Art outside the English language done by Theosophists and Theosophically-minded people. Dr. Anna Kamensky has done some; and her late friend Madame Pogosky. Monod-Herzen (Senior perhaps) wrote on Aesthetics some years ago in French."

Dr. Cousins makes the following suggestion towards a

BIBLIOGRAPHY

of writings on Beauty and Art by Fellows of The Theosophical Society and by non-Fellows who share the Theosophical outlook.

List of references in the Letters from the Masters and *The Secret Doctrine*, and in other works of H. P. Blavatsky and H. S. Olcott.

Annie Besant: Chapters and references in her books to be compiled from the Adyar Library. Index of pamphlets, lectures and articles—such, for example, as the Kamala Lectures in Calcutta University which dealt with Indian art.

C. W. Leadbeater: References in writings: ceremonial art, etc.

C. Jinarajadasa: List of books and articles.

G. S. Arundale: References in writings. *Rukmini Arundale*: Articles, addresses and references.

Alice E. Adair: List of articles in the Art Section of THE THEOSOPHIST, *New India*, and elsewhere.

Claude Bragdon: List of books and articles.

James H. Cousins: List below.

Margaret E. Cousins: *The Music of Orient and Occident*, Ganesh, & Co., Madras, 1935.

Brahmavidya Ashrama Lectures: Weekly from October to March, 1922 to 1928, compiled from the lists filed in

1936

A BIBLIOGRAPHY OF ART AND BEAUTY

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the Recording Secretary's archives, Adyar. (Duplicates at Madanapalle if needed).

Cyril Scott: The Influence of Music on History and Morals, T.P.H., 1918.

* *John Foulds: Music Today*, Ivor Nicholson and Watson, 1934.

* *Maud MacCarthy*: Writings in THE THEOSOPHIST and elsewhere.

* *Nicholas de Roerich*: Articles in magazines: books (list from the Roerich Museum Press, 310 Riverside Drive, New York).

* *Jean Delville*: Various writings in French.

* *Alexandre Scriabine*: Scattered references, but very important.

* *Stella Kramrisch*: Books and articles.

References of a Theosophical nature in the writings of the masters of literature, as in the art-poems of Robert Browning, the writings of Wagner, Leonardo da Vinci, Shelley, etc.

Books should be collected for the Library of the International Academy of the Arts: and bound compilations of articles, etc.

(Brief biographical notes might be included so that our successors might have some idea of the individuals: even small photographs might be filed—and printed in a future volume.)

* Formerly Fellows.

Appendix:

JAMES H. COUSINS

BOOKS

The Renaissance in India: Chapters on ancient and modern Indian art.

Work and Worship, A Plea for Art in Education. Also chapters on the nature of art, and on Japanese art.

Samadarsana: Chapter on art viewed from the unitary standpoint.

* *The Cultural Unity of Asia*: Chapters on the art of India, China and Japan.

* *The Philosophy of Beauty*: A summary of western thought and an exposition of eastern thought on Beauty and Art.

* *Two Theosophical Painters*: Jean Delville and Nicholas Roerich.

The Path to Peace: References to art.

A Study in Synthesis: Chapter on The Creative Synthesis, and on art in education.

The Work Promethean: Chapter on Shelley's philosophy of art.

Footsteps of Freedom: Articles on art and poetry.

* *The Wisdom of the West*: Theosophy in Irish mythology.

ARTICLES AND LECTURES

* *Convention Lectures*, Benares, 1923. Lecture on "Theosophy as the Interpreter of Beauty and Art."

Osmania University Lectures: Lecture on "The Place of Art in Education."

Presidential Address, South Indian Teachers' Union: Passages on Art in Education.

Articles in THE THEOSOPHIST.

Brahmavidya Ashrama Lectures: On art, synopses at Adyar.

* Published by The Theosophical Publishing House, Adyar. Others by Ganesh & Co., Madras.

ART AT ADYAR

There are many members away from Adyar who could contribute, with press cuttings and other records, to the following suggestion made by Dr. Cousins:

Apropos of the work that has opened up so auspiciously: it would be useful for the archives of the International Academy of the Arts if someone would hunt through

THE THEOSOPHIST and other sources of information, and compile a record of what has been done for art at Adyar since its foundation. Those of us who are working keenly at present are helped, I feel, by the desires and tendencies that those who preceded us set up in the general Theosophical mind; and I think it will enrich us if we keep them in grateful remembrance. We ran an Art Section of THE THEOSOPHIST for some time, with blocks of pictures, etc. Such a record would begin with Colonel Olcott's exhibitions of indigenous art accompanying the annual Convention of The Theosophical Society. When the Kirbys lived at Adyar they ran an art group. This was continued in the Arts League that met on Sunday afternoons in Schwarz's rooms.

Then the sisters Eleanor and Kathleen Elder made all Adyar dance for a year, and ran dramas. There were the Adyar Players who gave performances at various times. The first exhibition of the Bengal School of Painting outside Bengal (apart from exhibitions in 1914 in Paris and London) was organized from Adyar and given in the Y. M. I. A. which was an adjunct of Adyar. My own wanderings over India in furtherance of Indian art led to Adyar's being looked on as the chief centre of such propaganda (a run through the files of *New*

India would give details: indeed it was a leading article in that paper in 1915 which inaugurated the outward movement from Bengal: I have a copy of it and of the fine catalogue of the exhibition that Lord Pentland opened).

I think you were present at Premyslav's violin recital in the Museum Theatre when all Adyar and all Government House met after a period of estrangement. He came to Adyar to practise with Mrs. Cousins. Other distinguished artists who have come to Adyar (and been made Presidential guests through Dr. Besant's recognition of their international service) were Leopold Stokowski, who, with his wife, devoured the Adyar Library, and Henry Eichheim (violin virtuoso and composer) and his wife (pianist) who gave an exquisite recital in Headquarters. My drama, "The King's Wife" (Mirabai), was beautifully performed in the Hall, with Ammaji (Dr. Besant) present, Rukmini's sister Visalakshi playing the Queen exquisitely. So, with these and other items that research would disclose, we could work up quite a record: and there are a number of blocks of pictures and sculptures in the T. P. H. and/or the Vasanta Press that might be resurrected and used.

Bail o Dhia air an obair (Irish for, "the blessing of God on the work)."

EASTER FESTIVALS: THEIR COSMIC SIGNIFICANCE

A ROOF TALK AT ADYAR, PALM SUNDAY, 1936

By GEORGE S. ARUNDALE

THIS particular period of the year, including a large part of March and April, is a very peculiar time. I do not know how far they are months which affect people as individuals, but they are cataclysmic, catastrophic months, and the pendulum swings rather strongly between heaven and hell.

I have not myself been able to trace in every faith and in the world's history generally the way in which these two months have a very definite effect upon world conditions, but it is perfectly clear, for example, in Christianity, because this very day is *Palm Sunday*. It was preceded on March 25th by the great festival called *The Festival of the Annunciation of Our Lady*, the Annunciation to the Mother of Jesus of that wonderful life both of joy and of sorrow, which was to prepare her to take over the office of the World Mother from the then occupant. We have today *Palm Sunday*, the riding of the Christ triumphally into Jerusalem amidst wavings of palms and the hosannas of the multitude, a great and splendid event, his last earthly triumph. Then we are going down into the Crucifixion of *Good Friday*, and then up again into the Resurrection

of *Easter Sunday*. It is a very wonderful period, and anyone who has participated in it in the course of commemorative festivals has a very clear realization of the influence of *Palm Sunday* and of the inner significance of *Good Friday*, and of the very wonderful effect produced by the Resurrection. The Christ was leading before the whole world a life which each one of us has to lead. There is not a single major episode in His life which is not symbolic at least of the life which each one of us has sooner or later to lead.

Grief in Islam

But not only in Christianity have we these catastrophic events but in Islam, as you know, because we have been in the midst of the *Muharram*, which commemorates the martyrdom of the grandsons of the Prophet, Imams Hasan and Husain, who fought against the dark forces, were apparently beaten and yet in fact triumphed. While from one point of view the crucifixion of the Imams may well be regarded as a triumph, a prelude to resurrection, the Mussalman refuses to look upon their death as a case for anything but the deepest mourning. He wears black

and hangs black flags outside mosques and meeting places. If you say to him: "Surely it is largely because these Imams were killed that there is so much strength in Islam today," he will reply: "That is perfectly true, but just as we have our occasions for rejoicing, we must also have our occasions for mourning, grief and sorrow, so that we may know sorrow and grief in their fulness as we know joy and happiness in their fulness." So he avoids any sense of the aftermath of triumph; he is concentrating on sorrow.

The argument of the more evolved Mussalman in this connection is that if you can descend with a great personage into the sorrow which that great personage suffered, you enter into the heart of him, you become one with him no less effectively than if you enter into his great triumphal progress into his peace and his joy. So you can afford to neglect neither his triumph nor his defeat; you must know both and enter into the spirit of both. As they suffered, you must suffer in these days of *Muharram*. You must feel suffering, thereby entering into the spirit of life, since even apart from the life of the Imams themselves, there is always an alternation between joy and suffering, and the festival of suffering is to them as significant and valuable as any festival of joy. It is a very remarkable teaching and doctrine, but I appreciate it, and I was much impressed when the other day I presided over a big meeting of Mussalmans at Madras at the festival at which they sought to enter into the spirit of the departed hero.

Cosmic Significance of Festivals

Now we ourselves must not forget these great festivals and their significance. I do not know what corresponds to these festivals, for example, in Hinduism, but there must be correspondence, and I should not be in the least degree surprised if round about this time there were catastrophic occurrences which mark the participation of Hinduism in the great cosmic process of growth. Also in the individual lives of each one of us, especially as we grow more sensitive and the pendulum of our being swings in wider arcs, we must increasingly know our heavens and no less increasingly know our hells. Unless you have had adequate experience of various types of ecstasies and various types of despair and loneliness, Avichi, a sense of utter lifelessness, you cannot reach that condition in which you enter into the spirit of vicarious at-one-ment with everybody. It is never necessary, as sometimes people think, to go through each heaven that is possible to humanity, nor is it necessary to go through each hell, but you must sample heavens, you must sample hells. You must ascend into heavens in increasing degrees of heights, and you must descend into hells of ever deepening depths; whether you do it in this life or whether you do it in a future life depends to a large extent upon your stage in evolution. Sooner or later the individual life must come face to face with the rest of life. The One must come face to face with and from time to time be in opposition to the Many. The One Life must know what it is to be

alone, to be lonely, so that it may know what it is to be whole. No one who has not tasted the dregs of loneliness, of aloneness, can ever know what it is to be whole.

While it is true that many of us seek refuge in the Masters, call to Them in our periods of sorrow and trouble and indecision, for our own sakes often the Master appears not to hear, and sometimes the ignorant individual becomes reckless, denunciatory of a Master who apparently pays no attention even to the most passionate appeal. The Master knows best; it is His compassion, understanding, wisdom that causes Him apparently, but only apparently, to ignore the fervent supplications of His servant. There is never anything lost by being alone. There is as much to be gained by that as there is to be gained by the sense of support and strengthening influence and affectionate thoughts of one's relatives and one's friends.

In Nobis Regnat Ille

At such a time as this when the world has been in the habit of passing through great occurrences, we ourselves can contact relative extremes more effectively. For while, so far as the life of the Christ is concerned, there was the Birth, Baptism, Transfiguration, Crucifixion and Resurrection, and Ascension in major degree, for each one of us all of these exist, either on a great or small scale. It depends upon the individual. Each one of us, during this life, apart from his physical incarnation altogether, has a birth into a new world; he has become in some small measure a master in that new

world—has undergone a baptism; has in some small measure perceived the greater worlds beyond even that new world; has had his transfiguration; has descended into such hell as may be appropriate to his stage of evolution, his crucifixion; has had such ecstasy in resurrection as it is possible for him to know at his stage of evolution, and has at last ascended from the level of his birth to the level of this regeneration, which we sometimes call death. Each one of us has had in between these landmarks lesser landmarks leading up to the greater. If you can look into your lives and can perceive these landmarks, can perceive in yourself a birth, a baptism, a transfiguration, a crucifixion, a resurrection and ascension, you will come into more intimate contact with those more Cosmic events through which the Christ passed.

The Arhat's Crucifixion

When you really attain the stage of the Arhat and actually pass through a crucifixion, you will find that it may be carried over a period of time, may not be concentrated into any particular moment. Similarly the resurrection may be spread over a period of time. But there are two characteristics which mark the crucifixion itself and which must take place more or less momentarily. First complete loneliness, the sense of being forever shut off from Masters and from friends, from relatives, from all that makes life worth living. There must be that eternal sense of being so shut off, shut off forever. Yet running through that sense of complete loneliness there must remain the positive determination

to move on with nothing to hope for, nothing to look to, with nothing to inspire, save the almost unconscious sharing in the Universal Life. That sharing, of course, can never go; you can never be so cut off from the Real that there is a gap between you and the Real. You share the Universal Life, but the thread of sharing is so fine that it seems almost as if non-existent, yet is enough to cause you to plod on, even though all inspiration, all aspiration, all warmth is utterly and completely gone. That is the first aspect of the Crucifixion.

The Descent into Hell

The second aspect of the Crucifixion is the passing from that stage into a stage of comradeship with those who are more or less similarly afflicted, with the "spirits in prison," as is the Theosophical phrase. That is the second aspect of the Crucifixion. You descend, having descended into your own hell, into the hells of others. There in the midst of their hells, you become the medium of release for those who are ready to be released. The doors of hell are opened and those who have finished with the hell and who will never forget it, they are released and go forth to receive the blessing of the White Brethren. That is the second aspect of the Crucifixion, so far as the Arhat is concerned, and he travels into many hells, not merely on this planet, but other planets where there are regions set apart for this particular stage and wonderful aspect of life.

But it is not safe for an individual to be let loose in these other hells until he has mastered his

own. The moment after the reaction of perfect and complete loneliness and sense of the futility of life and of all teaching and of all teachers, of the desertion of everything and everybody, the moment the reaction from that is past, and the universal life in you tends to well up and to pour forth, you are ready, you are safe, for your great work of releasing those who are ready to be released. That is one of the great privileges of the Arhat, not only to confer a boon upon the world of the living, but also upon the world of the dead, the world of those who are in hell.

The Resurrection

Then comes more or less immediately afterwards the Resurrection, which is the apotheosis in fact of the Transfiguration. These are worth reading about in our Theosophical literature. They are not so much worth reading about in the ordinary literature, because it is so ill-informed. At such a time as this, the period for the commemoration of these great happenings and for our adjustment to them in terms of our own personal equations, I should recommend everybody to familiarize himself with these macrocosmic counterparts of his own microcosmic life, as set forth in Bishop Leadbeater's and Dr. Besant's books touching Christianity. It helps him to understand better his difficulties and how to surmount them, his troubles and how to face them, his obstacles and how to become victorious over them, and it is of immense value to have something of the Eternal round about you in the midst of the turmoil of time.

Very many people become more or less overwhelmed by circumstances and then give way to depression, despair, hopelessness, and so on. According to their natures do they become more or less overcome. If they perceive their troubles, difficulties and disasters as part of the great functioning and upward movement of life, they can be in the midst of their disasters, troubles, griefs, serene and peaceful; even though for the time being these may overwhelm them, drown them seemingly, they will know perfectly well that there cannot be any crucifixion of whatever nature outside the law or outside the love of God, and there cannot be any crucifixion without a subsequent resurrection, and the resurrection depends for its glory upon the way in which the crucifixion has been passed through.

That is why the Theosophist knows that when the Christ was on the cross, the mystical cross, his words were "Lord, Lord, how Thou dost magnify me!" which is just the utterance of the Christ. He sees a magnification in everything. Even though you may come into a circumstance which you have brought upon yourself, which has been entirely your own fault, for which you are responsible, even though you may be enduring and suffering that which you have every right and duty to endure because you have brought it on yourself, if you can in the midst of it have that sense that there can be no hell without a heaven to succeed it, if you can realize it is all real education, the drawing out of the soul in freedom from its imprisonment, then however much you may have

been blameworthy for your suffering, the suffering can be borne in peace, in calm, smilingly. In the first place because it is the law and the love of God, in the second place because it gives you, releases for you, a strength you need, and in the third place because however much you may go down, so much must you also ascend. That is one way in which the love of God manifests. You may have to descend into depths upon depths of your own digging, but He will see to it that there is the compensation of ascending into heights upon heights for your own dwelling. So one can even in the depths cry out, "Lord, Lord, how dost Thou magnify me!" If one can cry out in such a manner with joy, peace, confidence in the future, then the suffering passes comparatively quickly and there is the resurrection to follow.

"Ascended He"

Our life is made up of little crucifixions of varying degrees, little resurrections of varying degrees. Then as we grow, the strength of the crucifixion increases; the strength of the resurrection increases, until at last we perceive the true nature of the crucifixion and the true nature of the resurrection, and so learn the mystery of the entry of life into manifestation on its evolutionary way, which is a mystery until we have plumbed the nature of the crucifixion and no less that of the resurrection.

One must also remember the Ascension. The ascension into heaven essentially means the transmutation of an earth into a

heaven forever. Each individual will have his own earths and his own heavens. The work of the evolutionary process is to make heaven of earth. That is what is going on at the present time, as earth after earth becomes transmuted into heaven after heaven, into ascension after ascension.

Universal Rejoicing

The wonder of it all lies in the fact that no one ever ascends into heaven alone. He takes the whole universe with him. If you have the ears to hear, you can hear ringing in the ears of the Master Jesus, as He ascended, the grateful joyousness of every kingdom of nature. Because of Him, because of the life He individually led, because of the life every great teacher has led, because of the life that every great personage has led, every single kingdom of nature is lifted just a notch higher and not so infinitesimally either. Every time an individual becomes a member of the Great White Lodge, at his initiation, the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, all kingdoms sing aloud for joy, and in that singing are lifted up a stage. But truly when a Great Teacher comes, then the uplift is wondrous. When a Supreme Teacher comes, as in the case of the Lord Buddha, when such an Illumination is reached as He attained, every kingdom of nature becomes transformed. But microcosmically even, with regard to ourselves, when one or another of

us really reaches his own little ascension and becomes firmly, inescapably established therein, then all life rejoices, apart from these instances such as entering the Brotherhood or becoming a disciple. Even admission into The Theosophical Society is cause for universal rejoicing, still more admission into The Esoteric School. Whenever any individual, whosoever he may be, achieves some little triumph, affects some kind of sacrifice, achieves some kind of heroism, then the song of life is heard in gratitude and in delight.

We are passing in these days through the memories of these great happenings. Here we are commemorating today a minor ascension—Christ's triumph in the outer world. On Friday next we shall commemorate the great Descent which is the prelude to the mighty Ascent. On Sunday next we shall commemorate a Resurrection, and later on the Ascension itself. If you can feel the splendour, the greatness of these happenings, the fact that they belong to each one of us, then you will be stirred to meet your individual lives, whether of storm or of sunshine, with greater peace, greater power, greater assurance, greater confidence, even with greater gratitude and understanding. So you will pass with dignity through life, becoming an example to those around you, and causing the kingdoms of nature to rejoice that in your own life you have helped them on their way to their release.

A SYMPHONY OF THE POETS

We are pleased to publish the following extracts from "The Confluence of Melodies," a Review of English poetry from Keats to Bridges, by Mr. Syed Mehdi Imam, B.A. (Oxon).

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SYNOPSIS

THE following chapters are selected from *The Confluence of Melodies*, which is to be shortly published by Mr. Syed Mehdi Imam, barrister-at-law, Patna. The book is a new view of poetry, tracing through the intuitions of the great writers their separate views of the spiritual life. Each poet is taken as a unit expressing his aspect of the universe. Subsequently all the multifarious views of the world are combined in the last chapter by the author as his vision of life. Immediately to be printed in THE THEOSOPHIST are the first chapter: "The Confluence of Poetry"; the third chapter: Shelley's vision of life; and the concluding chapter: "The Vision of Perspectives." The first chapter is indicative of the general line of the book—the streams of song all converging to one point, the junction of Reality. The third chapter is an illustration through the poetry of Shelley how a poet visualizes his independent view of the universe. The last chapter is the collective vision of life as conceived by the author.

The three selections from the book were delivered by the author

as three lectures to the research students and professors of the Shantineketan University, the poet Sir Rabindra Nath Tagore presiding. Other parts of the book were read at the Rotary Club, Calcutta, and relayed by wireless. Subsequently the last chapter was sent upon the radio by the special request of the British Broadcasting Co., Calcutta. The three selections were also read recently as three lectures before the research students and professors of the Calcutta University at the request of the Vice-Chancellor.

Sir Rabindra Nath Tagore wrote of the selections as follows: "I have read extracts from *The Confluence of Melodies* by Mr. S. Medhi Imam with great interest. He has shown striking originality of thought and power of expression. His is an interesting thesis and, I am sure, will not fail to attract attention."

The synthesis of science, psychical theory and poetry as suggested in the first selection is new. Likewise the analysis and interpretation of Shelley is novel. The last selection is a synthetic vision of life which may be provocative of new lines of thought.

The following are the contents of the several chapters of the book :

Prefatory Explanation.
The Dedication.

Chapter

- I. The Confluence of Poetry.
- II. J. Keats: The Disenchantment.
- III. P. B. Shelley: The Soul's Escape through Psychical Theory.
- IV. Lord Byron: The Materialization of Forms.
- V. Lord Tennyson: The Vision of Faith.

- VI. E. Fitzgerald's Rubaiyat: The Lure of Life.
- VII. R. Browning: Poetic Method and Purpose.
- VIII. R. Browning: The Vision of Failure.
- IX. A. C. Swinburne: The Advance through Contraries.
- X. Thomas Hardy: The Plan of the Invisible.
- XI. Lascelles Abercrombie: The Passing of Self.
- XII. Charles Williams: The Coming of Love.
- XIII. R. Bridges: The Vision of Beauty.
- XIV. The Vision of Perspectives.

CHAPTER I

THE CONFLUENCE OF POETRY

*"Poetry is
A state of knowledge, and a
means to find
All men's experiencing faculties
And that which they experience."
(CHARLES WILLIAMS,
A Myth of Shakespeare).*

There is no enterprise so hazardous but we desire it; no adventure so perilous but we seek it. Be it Nansen in the Arctic, Franklin toying with the sheet-lightning, or the climbers of the Matterhorn treading the slippery slopes of death; all press forward by one urge, one stress, one overbearing necessity. It is the primal Energy of Creation without beginning and without end, of immemorial history and traceless origin, searching for excitement and surprise fresh fields of exploration. It is that undiscoverable constraint of Spirit which accumulates power by its hindrances, will by its defeats, fearlessness by its fears. Birthless and deathless, though ever born and

ever dying, it persists through changes in shape and semblance. Its effects are written large upon the brow of earth. Society incorporates it. Commerce thrives upon it. Our inner Self, in solitude and silence, embraces it. The life current is everywhere and nowhere. Its operations are in the invisible. Its business is done before our very eyes, unseen, unheard and (except for our intuitions) unnoticed. But because this aerial guidance is felt, not perceived, inferred nor reasoned with, it is a dark silent mark of interrogation. There is no human inquiry but knocks at the doors of that mystery. Save for dim-discerned gestures and motion of limbs, the tongueless Deity of Life is dumb. The sculptor's carving names it Beauty; the analysis of the laboratory calls it Force; Philosophy grasps it as the Cosmic Concept. All Art, all Science, all Speculation are but the strivings of men to express and explain its symbols.

Poetry and Reality

Poetry has no privileges, prerogatives, or emblems of royalty. It asks the same questions, finds the same replies, sheds the same illumination. It is but one part of the explanation of the rational order which the minds of men encompass from different points and varying positions. The effluence of Reality is elusive. It runs and poetry runs with it. It escapes into the invisible, and poetry follows it. It leaves behind the print of its pacings; and poetry records it.

Science too does not linger in the rear. In the slow process of experiment—the journey from the molecule to the wave-vibration—physical matter flies the eager grasp. Atoms are changed into invisibles, their meaning lost in the crevices of the unapparent. Where the micro-waves elude the instrument, where the Alpha and the Beta rays blend into blankness, where matter vanishes into radiation and substantiality into the nameless Essence of the Unknown—at the gates of suspected ether, investigation halts. Is there no vastness beyond? Enthroned in the stillness, beyond the mark of the bombarded atom, is there no Government of Force—the origin and centre of all disquiet? Where Science ends, poetry begins. It dives below the tremor and tribulation of the flesh, below the interstices of the void. Hunting the habitations of the Unseen, it discovers, beneath the belt of the sub-ether, the frontiers of the Soul. It congregates with Presences of beauty and power the spaces of the unknown. Behind the delights of

earth and the tragedy of facts, it senses a Spiritual Hierarchy which holds in vigilant keeping the destiny of the race of man, For,

we know not,
nay, nor search not by what creative
miracle
the soul's language is writ in perish-
able forms—
yet are we aware of such existences
crowding,
mysterious beauties unexpanded, un-
reveal'd,
phantasies intangible investing us
closely,
hid only from our eyes by skies that
will not clear;
active presences, striving to force an
entrance,
like bodiless exiled souls in dumb
urgency pleading
to be brought to birth in our conscient
existence.

R. BRIDGES, *The Testament
of Beauty*, Book I, 676-685.

What Poetry Is

Great thinkers from ancient times, in all languages and literatures, have attempted to define the nature of poetry. Plato in the Hellenic age wrote of it in his Dialogues as a form of knowledge, a way of perceiving truth through the intuitions. Aristotle conceived it as the art of reproducing through imagination life as it ought to be rather than is; that is the ideal truth higher than the truth of history. This idealized representation of experience he called in the Greek tongue Mimesis. (See Aristotle's *Poetics*, Chap. IX, pp. 1-2, by S. H. Butcher.) Wordsworth, in his preface to the Lyrical Ballads, described poetry as the spontaneous overflow of powerful feelings recollected in tranquillity. Shelley, in his essay on the Defence

of Poetry, spoke of it as the magic mirror of man's imagination changing the distorted features of reality into the perfect and the beautiful. Innumerable definitions of poetry in contemporary criticism continue to pour in. The chief mistake in all is the assumption that definition can be exhaustive. Plato turned poetry into a tribunal of fact; and because the poets, with the right creative instinct, refused to conform to this standard, he expelled them from his Republic. (See *Republic*, Book x, p. 607, etc.) Plato failed to see that poetry cannot be limited to the task of telling truth. Some of the greatest creations of the human mind—a Penelope or a Ulysses, an Ophelia or a Hamlet—are the work of fiction. To exclude from poetry its fanciful kingdom is to deprive it of a large measure of its beauty and wonder. The discernment of truth is but a part of the poetic purpose.

How does the conflict of definitions arise? Through the failure to distinguish between aspects of poetry and poetry itself. Definitions limit the poetic faculty to the copying of life, the work of fiction-producing, or the expression of feeling. Such descriptions are merely the descriptions of isolated attitudes, sculptured poses of the Muse. Just as the carver shapes the plaster to give the lineaments of the living model, so the definers of poetry merely select the features of the poetic poise. All definitions are definitions of the aspects of poetry. But the poetic process itself eludes every analysis, every restriction, every pressure of enslavement. It is the Ariel of life willingly constrained for a certain

term by Prospero's wand in a land of lulling airs and enchanting delights. Its wings are everywhere. It flutters for truth. It has frolics and fancies, dreams and desires. The poetic moment is not one mood or one state of the soul's experience; it is all moods and all states. Poetry is life in the full rush of stellar velocity—comic and grave, absurd and rational, ugly and beautiful, corrupt and sublime, fantastic and truer than science. It is the spark of the spirit of man projecting the flashes of his intuitions beyond the measure of his mind.

The Form of Poetry

Poetry has form as well as content. Musical speech is its form; meaning is its content. The picturesque metaphor, melody and movement are the exterior appearance, the comely countenance of beauty, with which it charms its hearers. In its first tentative advance, in the initial lights that allure, it is not necessary to understand the subtle suggestions of its rhythms. The child needs not to know the intent and purpose of the musical beats: it merely feels and hears it. The pleasure of poetry is in the cadences which diffuse a vague sense of colour and beauty. But the ripened faculties of men require something more than the fluency of members. They want that sound should carry the sense, that wires should bear the message. Felicity of style, time and tune, are but the device of art to communicate the substance of song. The context of its speech is more important than the manner of its speaking. Hence the verses of

Swinburne tire; the precision of Tennyson's form wearies; the intellectual crudeness of Browning is welcomed. But in the last stage of critical appreciation, poetry is seen as one unanalysable whole in which the parts are subordinated to the general effect. The highest poetry is the union of sense and sound, of matter and form. The different styles of a Swinburne, a Tennyson, or a Browning, are different ways of reaching poetic perfection. The perfect poem is non-existent: it is the ideal combination of all these styles in one. The greatness of a poet is measured by his capacity to present, in the largest compass, the vast assemblage of poetic elements.

But in a broad sense, the form of poetry may be treated separately from its content. Many books have been written upon the language and expression of poetry. Few have ventured to enquire precisely as to what is the subject and text which poetry is trying to explain. What is the thing which the poets are seeing through the mists? Is it fancy or fact or both? Is the poetic perception searching the inner reservoir of consciousness for a glimpse of reality which escapes the detecting eye of science? Larger space in these pages will be given to this aspect of poetry. The technical investigation of style and rhythm will be subordinated to showing the visionary gleams of truths which poetry is bringing through the channels of its imagination.

Science and Reality

The poetic world is both ideal and actual, fictitious and true. In this

it does not differ, as it is generally thought to differ, from the position which scientific inquiry has today assumed. The Universe, according to the older physics, was the conglomeration of material particles controlled by definite laws of physical phenomena. The mineral, the plant, the man were formed of a group of hard electrons. Since 1925, with the arrival of the theory of wave-mechanics, the previous conceptions of Science have been transformed beyond recognition. Matter is not the solid substance of yesterday. The table upon which we lean, consists mainly of empty space or more properly an immaterial field beyond the sight of science. The whirling orbits of life in the atom are not in their essence rigid particles, but unknown vibrations with which the inferring mind builds the world of touch, sight, and sound. Material substance is the first of our illusions. Science has ceased to construe the universe as a system of material particles spinning with mechanical motion: it is interpreting substance as a system of wave-vibrations which affect the senses with the impression of solidity. The wave-picture itself is not real: it is the representation of reality which the mathematical genius constructs upon mathematical data. There is no actual wave, no actual system. The equations of Einstein and Planck are merely the symbols with which the imagination of science infers the nature of the world around us. The region of science is as nebulous and uncertain, as fictitious, as shadowy as poetry. The great research workers are modest enough

to admit this. Sir James Jeans in his *Mysterious Universe* speaks as follows: "The essential fact is simply that all the pictures which science now draws of nature and which alone seem capable of according with observational fact are mathematical pictures Most scientists would agree that they are nothing more than pictures, fictitious if you like, if by fiction you mean that science is not yet in contact with ultimate reality. . . . At present the only task immediately before science is to study these shadows, to classify them and explain them in the simplest possible way." (*The Mysterious Universe*, p. 111.)

So similarly Sir Arthur Eddington, "In the world of physics we watch a shadowgraph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table, as the shadow ink flows over the shadow paper. It is all symbolic and as a symbol the physicist leaves it." (*The Nature of the Physical World*: Introduction, pp. 16 and 17.) Reality, as viewed by the organization of the physical senses, cannot be separated from the illusions which accompany it. The materiality of substance is created partly through the imaginative faculty. Neither the scientist nor the poet can reach the world of fact except by admitting the play of the imagination. The scientific as well as the poetic framework of life must be a compound of fiction and fact. Fiction is a part of the movement of experience: it is a fact as the stars are a fact.

The trend of science at present is to place in the forefront the imaginative faculty as the prime

maker and mover of things. Matter which seems so live, so real, so tangible, is the construction of mind. Material substance is mind in manifestation. So Sir James Jeans says in *The New Background of Science*: "Yet the essence of the present situation in physics is not that something mental has come into the new picture of nature, so much as that nothing non-mental has survived from the old picture. As we have watched the gradual metamorphosis of the old picture into the new, we have not seen the addition of mind to matter so much as the complete disappearance of matter, at least of the kind out of which the older physics constructed its objective universe." (*The New Background of Science*, 1933, pp. 283 and 284.)

Likewise Sir Arthur Eddington in *New Pathways in Science*: "My conclusion is that although for the most part our inquiry into the problem of experience ends in a veil of symbols, there is an immediate knowledge in the minds of conscious beings which lifts the veil in places and what we discern through these openings is of mental and spiritual nature." (*New Pathways in Science*, 1935, p. 322.)

The Poetic Function

To use the words of Sir Arthur Eddington, poetry is this immediate knowledge of truth lifting the veil of symbols. It has no need of instruments. It dispenses with the gyroscopes and the micrometers. It is the inner state of consciousness, the hidden workings of the spiritual state, which the mechanical apparatus cannot

disclose. It relies upon the natural intuitions, upon the inspirational moment which catches truth through the hints of the sub-conscious. Poetry is the speech of the soul proclaiming through the recurrence of rhythm and harmony the intelligence which raises the physical order. It is showing us the stirrings of conscious centres which lie beyond the reach of the spectroscope. It is distinguishable from science in method and design. Science is concerned with the behaviour of the world as perceived by the senses, with the physical structure born of the mind's arrangement. The poetic function is deeper; it is to find the mind that organizes, the creator that creates, the investigator that investigates. For its instruments are a hindrance, appliances an obstruction. It has its errors of perception, its flights of fancy, just as have the quantum mechanics. But, when the moment is ripe, its reveries see the truth beyond the show of truth, the reality beyond the coverings of reality.

Poetry deals with the actual world both here and beyond. Its sight is of things unbeheld, of facts sensed, of operations transcending reason. The visible for it is largely illusory; its concern is with the unseen. The immaterial realm which poetry feels for in the physical man and in his condition to be hereafter, corresponds, in many respects, closely with the etheric kingdom of psychical theory.

Poetry and Psychic States

Science and psychical theory start with one common assumption, one common basis, that the physi-

cal plane is the plane of matter vibrating at definite rates. The visible world is a state of matter sufficiently slow for the perceptions to capture. The psychical theory goes further. It says that there are other conditions of matter, other classes of sensation which the physical body of man misses. There are grades after grades of worlds, type after type of experiences which by reason of their speed wholly escape us. Just as the waves of sound below a certain scale pass the ear unheard; so, according to the psychical doctrine, the spiritual planes—real, solid, material—circle outside the system of the perceptions. Just as the radiogram may transmit across the ether of space the lost voice of song, so the sensitive attunement of the psychic state may deliver the intimate responses of the spiritual planes. Indeed according to the spiritual theory, the human body has affixed to it just this instrument of perception, this capacity to receive the subtler vibrations—namely a duplicate soul-body. This subtle body, moulded at birth of invisible etheric matter, has eyes and ears, heart and brain; and is in fact a reduplication in every particular of the physical frame. It eludes, by the quickness of its vibratory rate, the ordinary senses. It is connected with the physical body by a link of electrons—called by the writer of Ecclesiastes in the *Old Testament* the Silver Cord. When the link breaks the man is said to die. In fact the physical form merely drops lightly aside as a garment; and the spiritual body, rising fresh and vigorous, becomes responsive to sensations of rarer

degrees of matter. The physical life, according to the psychical theory, is the plane from which the soul-body journeys to different conditions of experience. In the seventh and last plane, the soul-body, which is merely the casket or repository of mind, is laid aside and the essence of life escapes into the experience of the Absolute.

Many experiments today are being conducted upon scientific lines to prove the psychical conjectures. International organizations for such study have been formed in all parts of the world. The British College for Psychic Research has proved through photography with the quartz-lens the existence of psychic happenings beyond the range of vision. Materialization of psychic rods, lights mysteriously fluorescing, projections by unseen forces of diverse objects, and the like have all been photographed under test conditions. (See *Modern Psychic Mysteries*, by M. Castle, p. 212.) Drs. Malta and Van Zelat of Holland claim to have invented an electro-mechanical instrument—called by them the Dynamistograph—by which they have ascertained the exact weight, size and other particulars of the psychic body. (See *Modern Psychic Phenomena*, by Carrington, p. 155.) Dr. Kilner, a medical practitioner, unconnected with psychical investigation, made certain chemical screens by which he was able to discover the precise construction of the psychic body through the naked eye. (See *The Human Atmosphere*, by Dr. Kilner.) Other objective proofs have been rapidly coming forward from all quarters. Baron

V. Schrenck-Notzing, a practising physician in Munich, proved through elaborate scientific devices the existence of materialization. (See *The Phenomena of Materialization*, by Baron Notzing.) Dr. Geley went even further for objective certainty. He obtained not only photographs but actual moulds of materialized hands. These experiments are recorded in his book *Clairvoyance and Materialization*. Further the direct voices of the disincarnate are said to have been recorded on the gramophone and also relayed by wireless. (See *The Unfolding Universe*, by J. A. Findley, p. 212.) A mass of evidence has accumulated to establish the psychic position. Eminent scientists such as Sir Oliver Lodge, Sir William Barrett, and Sir William Crookes, joined the ranks of the spiritualists. Whilst the conclusions from such materials may not as yet be definite; the psychical case is one which has thrown a challenge to scientific enquiry.

Poetry and the Unseen

The poetic faculty with elf-like passage visits every branch of thought. It cannot be fixed to any particular point, caged in any particular prison. But its general objective is to rend the material illusions and to unveil the operations of the invisible much in the same way as the psychical theory is attempting to do. Shelley, for instance, has clear conceptions of the subtle body, the double psychic worlds, akashic records impressed upon etheric matter and much else connected with occult teaching. Similarly the dramas of Byron conjure up scenes of materialization,

the building up of psychic thought-forms, and the Direct Voice of the dis-incarnate. In the *Dynasts* of Hardy—the modern dramatization of Napoleon's dynamic career—the physical, spiritual and super-terrestrial planes of life are found interacting invisibly. The haze of the human atmosphere in the tense moments of the *Dynasts* is lifted; and the phantom intelligences, the recording angels, the spirit messengers, the etheric double of earth—in a word the entire heavenly band of invisible workers is disclosed. In more recent poetry—in the heart of our material civilization—in Robert Bridges and Abercrombie radiations of the subtle body and the like are hinted. Clairvoyance, telepathy, trance states, visions of the four-dimensional world, and the like are the essence of the poetic creed. Poetry through the aid of the intuitions without apparatus is straining to pencil in shadowy forms the life of the invisible. The track of the electron as the scientist sees it, the immaterial world as psychical theory views it, the illumination of the superior spheres as poetry glimpses it, reveal the different workings of the different faculties of man to establish with clear evidence, indubitable proof, the one life, the one truth, the one reality—the universe of throbbing existence in which we move.

In a broad sense, Poetry has unity and singleness of aim—the search for the kingly beams of the soul. Despite differences of time and circumstance, despite peculiarities of temperament and thought; every poet in every age—Homer, Virgil and Dante in the past, and

Hardy, Abercrombie and Bridges today, seek the boundaries of the spiritual realm. Poetry is the motioned force of the human spirit heading in a precipitous career through obstruction, diversity, tumult, to the junction of Reality. Here is the meeting place of all the sciences; here is the rest and repose of all enquiry.

Treading the Sun

In the coming chapters, twelve poets of the first order in English Letters are to pass in sequence revealing, from separate angles, different phases of lived experience. Some will mark the nebulae, some will trace a star, some will sight a sun till the heavens are charted and the planetary order framed. One will think of the abstract, one of the concrete. One will scale the sky, one will dive in the deeps, one will dream on earth. Whatever way each looks, heavenward, seaward, earthward, the windows of the visions will be different. The connection between them is not to be the easily perceived connection of chain and chain, link and link. The masterful multiplicity of things is united by bonds more subtle and fine. Their interclasping is to be as the union and embrace of the constellations through the invisible binding energy of the System. The visions are to be seen as one—one only in the larger and more general sense in that they seek to interpret dissimilar parts of the same universe, refractions of the same light. All are the constructions of the poetic mind tentatively surveying the scenes of the soul's journey. They are the pauseless music of the

human intuition, varying the scale low or high, but bearing unperturbed the one essential theme: the magic and the beauty and the darkness of the present passage.

In the last chapter—the Vision of Perspectives; the raw material of poetry, the crowded glimpses of song, will be selected, sifted and arrayed by the interpreter to form, through his interpretation, his vision of life.

The twelve poets will advance in three wave-formations. Keats holding the glowing urns of beauty, Shelley lighting the lamps of the psychic worlds, Byron materializing the immaterial universe, will be as the first foam on the sands. Tennyson reluctantly recoiling from doubt to the perception of faith, Fitzgerald uttering the worth of the passing moment,

Browning surging with energy won from the obstructions of matter, Swinburne oscillating between despair and hope will follow as the sequent wave—the voice of the Victorian Age. The third and the last will be the sound of nearer lyres. Hardy will flash forth the plan of the invisible, the Intelligence that is shaping the motion of the universe. We shall watch in Abercrombie the passing of the lower self, in Charles Williams the coming of love, in Robert Bridges the return to the vision of beauty. Lastly poetry will be sighted as a mark on the horizon of experience scintillating from the spaces of the sky the signals of the Infinite. The panoramic slides, arranged by the interpreter, will unfold scene by scene the heights of the soul traced by the intuitions of man.

Poets are the unacknowledged legislators of the world.

SHELLEY

MAN IN RELATION TO GOD

BY THE RT. REV. J. I. WEDGWOOD

The mysterious pineal and pituitary glands are the subject of Dr. Wedgwood's concluding article. Throwing the light of occult research, he shows that besides having physiological functions, these remarkable glands are active in the field of spiritual illumination. Professor Herring's address to the British Association (Physiology Section) 1935 on "The Pituitary Body and the Diencephalon" is brought under review.

The Pituitary and Pineal Glands

WE may finish this article with some mention of recent discoveries relating to the pituitary and pineal glands. Much importance has been attached in Theosophical literature to these organs. Dr. Besant in *A Study in Consciousness* points out that they were specially connected with the sympathetic nervous system in their inception, but now form part of the cerebro-spinal nervous system, and that the pituitary body "is also used in vivifying the points of contact between the sympathetic system and the astral body, whereby a continuity of consciousness is established between the astral and physical planes."¹ The pituitary body serves as the organ in the brain for objective clairvoyance. the pineal gland as that for thought perception and intuitive illumination. In the third volume of *The Secret Doctrine* H. P. Blavatsky says that the one stands in relation to the other as *manas* to *buddhi*.² She has other interesting information in the second volume:

¹ p. 257.

² p. 504.

The "Eye of Shiva"

"It is well known that Descartes saw in the Pineal Gland the *Seat of the Soul*, though this is now regarded as a fiction by those who have ceased to believe in the existence of an immortal principle in man. Although the Soul is joined to every part of the body, he said, there is one special portion of the latter in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that 'special' locality, he concluded that it was that little gland which was tied to the brain, and yet had an action independent of it, as it could easily be put into a kind of swinging motion 'by the *animal spirits* which cross the cavities of the skull in every sense.'

"Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the Occult truth than is any Haeckel. For the Pineal Gland is, as shown, far more closely connected with Soul and Spirit than with the physiological senses of man. . . . It was an active organ, we say, at that stage of evolution when the

spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements."¹

The "Eye of Shiva" (as it is also called in the East) eventually atrophied in man as he needed to betake himself to physical experience and adventure. The eye is usually spoken of as "the third eye." It would more properly be named "the first eye." Madame Blavatsky points out² that every class and family of the living species was hermaphrodite and objectively one-eyed before they began to evolve their "coats of skin." We are reminded of the Homeric legend of Ulysses—how he wrestled with the Cyclops, the giant with only one eye in the middle of the forehead:

"Therefore, while the Cyclopean eye was, and still is, in man the organ of spiritual sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by Nature for further use in aeons to come. This explains why the Pineal Gland reached its highest development proportionately with the lowest physical development. It is in the Vertebrata that it is most prominent and objective, whereas in man it is most carefully hidden and inaccessible, except to the Anatomist."²

The existence of both pituitary and pineal bodies is mentioned in the writings of Galen (A. D. 200).

¹ pp. 311-312.

² p. 313.

Endocrine Glands

Having made this preliminary survey of the field, let us now pass on to a brief review of some recent discoveries of scientists. The pituitary and pineal bodies are ranked as endocrine glands. Glands vary in their structure and function. Most of them are provided with ducts through which fluids are discharged. As instances of these we may mention those which secrete milk or sweat or saliva or tears. Tears are made up of salt water extracted from the blood; the normal function of the lachrymal glands is to keep the surface of the eye moist. Saliva is secreted by the salivary glands; it starts the initial process of digestion with food, and without it our mouth and tongue would be dry. But there is another class of gland known as endocrine or ductless. These have no ducts, but give rise to internal secretions which are carried along the blood-stream and work out various important purposes in the body. The word "endocrine" is derived from the Greek: *endo* = within; *krino* = separate. To these chemical secretions are given the name of "hormone," meaning excitant and derived from the Greek: *hormao* = excite. Hormones are also formed in some of the duct glands, but in this survey we are concerned with those from some of the endocrine organs.

These secretions reveal an amazing system of domestic supervision and administration in the body. We may take as an instance the process which gets to work when a cat reacts to the sight of a dog. We all know how the cat arches its back, dilates its paws

and how its fur stands on end. It used to be suggested that the cat made itself bigger deliberately so that the dog should think twice about any onslaught. The dog does often get interested in something else. What actually takes place is that the emotional storm transmitted through the body by the nerves stimulates the adrenal glands located in front of each kidney. A hormone named adrenalin courses through the blood stream, and one subsidiary effect of the reaction thus automatically produced is the movement of some small muscles which raise the hairs. Under normal conditions no adrenalin is to be detected in the blood stream. The same process gets to work with human beings. In man the two glands are situated above the kidneys and are known consequently as supra-renal bodies. The flow of the adrenalin (the word is sometimes shortened to adrenaline) carries in its wake a whole series of automatic bodily reactions. The breathing becomes deeper through movement of the lung muscles and dilation of the air passages. The heart pumps more rapidly and more forcibly, so that the blood pressure is increased. The blood vessels in the muscles open wider. The pupils of the eyes dilate. The digestive and some other functions are arrested and the blood coping with these is used elsewhere. The liver puts more sugar (glycogen) into the blood, which is a fuel used to feed the muscles, nerve-cells and other tissues. And as side effects, so to speak, the hair will stand on end and the skin becomes blanched.

The data now to be given are collected from some representative modern books. Special acknowledgement should be made to *The Tides of Life: The Endocrine Glands in Bodily Adjustment*, written by Dr. R. G. Hoskins, Director of Neuro-Endocrine Research in Harvard Medical School.¹

The Pituitary Body

The pituitary gland or hypophysis is a small body situated almost exactly in the centre of the head. It weighs ten grains or less, and may be 0.3 of an inch long and 0.5 wide. During pregnancy the gland increases in size; this may have to do with providing growth material for the child. It is formed in two parts, with a cleft or separation between. The fact that "the chief component parts, the *anterior* and the *posterior lobes* are brought together and arranged in their final form by a series of rather complex developmental manoeuvres offers a broad hint of purposefulness in the arrangement."² The anterior and posterior lobes are dissimilar. The former lobe is made like a gland and behaves like one; it sends its secretions into the blood stream. The cells of the intermediate part joining the two lobes are similar to those of the anterior lobe, but are smaller and differ in some reactions. Of the posterior lobe one needs to speak with reserve; accounts differ as to its make-up, and research as to its working is not out of the experimental stage. The blood circulation is scanty.

¹ London: Paul (Kegan), Trench, Trubner and Co., Ltd., 1933. Price 15/.

² Hoskins, p. 118.

One writer speaks of it as consisting of nerve fibres and ganglion cells, and as being in direct connection with the third ventricle of the brain.¹ Ganglion is a mass or group of nerve cells. Dr. Hoskins says that it "is made up chiefly of a somewhat dense mass of supporting cells (*neuroglia*) having a very scanty circulation. Its structure suggests that it possesses little or no secretory function. On the other hand it has recently been reported to receive definite nerve fibres, which fact—if a fact—in turn suggests that it does have functional significance. Interpolated among the *neuroglia* of the posterior lobe are frequently found groups of cells that have apparently migrated into it from the *pars intermedia*. These might form secretion. At any rate it is true that from the posterior lobe can be obtained two active hormone bodies.²

The name of the gland is derived from the Latin *pituita*, meaning mucus or phlegm. "The name, pituitary, assigned to it by Vesalius, perpetuates an erroneous theory of its function that was long held. This designation ascribes to the gland the lowly office of secreting a fluid to lubricate the throat. . . . The secretion was supposed to be poured by minute channels into the nose cavity. This misapprehension was fostered by the porous nature of the bone that intervenes between the pituitary and the nasal cavity (cribriform plate of the ethmoid bone). Actually, there exist no such passages as the

ancients surmised."³ Dr. Hoskins tells us later, however: "In the lowest fishes it is represented by an open gland discharging its secretion directly into the throat."⁴

The study of the endocrine glands is in its infancy. There was one phase of the study when writers were apt to envisage the whole personality as dominated by the pituitary body. Equipments of character such as soft-heartedness, power of philosophic or abstract thought, the instinct of curiosity, a constructive acquisitive trend, were related to the particular make-up of this gland. Dr. Hoskins sums up the situation in saying that "such assumptions can be neither affirmed nor denied."⁵ It would seem now to be accepted that the pituitary body is the chief regulator of the hormone mechanism of the body. Dr. Hoskins, who is cautious in his generalizations, says: "From the widespread effects of pituitary disturbances, whether arising spontaneously or produced experimentally, it is sufficiently evident that the gland plays a large role—possibly a predominant role—in the regulation of the physiological processes of the body. . . . Primary changes in the pituitary are followed by changes in the adrenals, the thyroid, the pancreas, the sex glands and perhaps others endocrine structures."⁶ It is also known that the pituitary body is in working relationship with adjacent regions of the brain. "Many of the fundamental processes of the body

¹ pp. 118-119.

² p. 120.

³ p. 167.

⁴ pp. 167-169.

⁵ Dr. William J. Robinson: *Our Mysterious Life Glands*, p. 35.

⁶ pp. 123-124.

are under dual control—hormone and nervous. In the hypothalamic region" (the region of the brain around the pituitary body) "are centres that regulate such processes as fat metabolism, water metabolism, growth and sexual development. Not only must we consider the effects of the hormones throughout the body, but also their effects on the regulatory brain centres. For last good measure we have the possibility that the brain centres likewise help to regulate the pituitary."¹

These ideas would seem to have been developed further since the writing of the books from which we have been drawing much of the foregoing information. At the meeting of The British Association for the Advancement of Science held at Norwich in September 1935 Professor P. T. Herring, one of the pioneers in research in this particular subject, read a paper before the section of Physiology on "The Pituitary Body and the Diencephalon." For the brief review of the subject being made here a well-arranged report given in *The Times* of September 10 will serve our purpose:

Medical Evidence

The pituitary is a peculiar gland in two ways. First, it arises in development from two separate origins; and secondly, it enters into intimate functional contact with part of the brain. A dual origin it shares with the adrenal; intimate contact with the brain it shares with the pineal. But in the combination of the two peculiarities it is unique.

The main portion of the pituitary arises as an ingrowth from the roof of the mouth. This establishes contact with a downgrowth from the primary cerebral

¹ p. 169.

vesicle (the *diencephalon* or 'tween brain) to produce the pituitary body. In the fully-formed pituitary, several distinct regions, each with its own fine structure and apparently its own function or functions, are to be distinguished. It possesses a very peculiar blood supply, which ensures that a varying amount of its secretion may be carried directly into the neighbouring region of the brain, while the rest is thrown into the general circulation after the fashion of the secretions of other ductless glands. . . . The list of functions of the pituitary by means of its secretions has grown formidably in the last few years. . . .

In addition to these apparently direct effects on various organs the pituitary exercises an indirect effect *via* other ductless glands. One or other of its secretions has been shown to act on all the remaining ductless glands of the body. The pituitary by this means acts as a stimulator to the thyroid, the parathyroids, the outer portion or cortex of the adrenals, and the endocrine tissue of the reproductive organs, while it acts as an inhibitor or antagonist to the pancreas in the latter's control of sugar utilization by the tissues. By this means it exercises a controlling function in the endocrine system, and may justly be called the "master gland" of the interlocking directorate of ductless glands.

This, however, is only half the story. Many years ago it was found that damage to the base of the brain in the neighbourhood of the pituitary might cause marked changes in various aspects of the general metabolism of the body, such as the utilization of sugar and the excretion of water. Indeed, in the earlier stages of the investigation of the pituitary, accidental damage to the neighbouring brain tissue was a constant source of error and misinterpretation. This region of the brain is known to anatomists as the hypothalamus, and its functions are proving to be as important and far-reaching as those of the pituitary itself.

As Professor Herring said, "Evidence is accumulating that the hypothalamus is an important, if not the main, site of integration of the basic activities which are common to the life of all vertebrates. The metabolism of solids and of water, with its accompaniments of hunger and thirst, the regulation of bodily temperature,

emotional reactions, sleep, mating, and reproduction may have an anatomical basis in this part of the brain."

Finally, we have the important discovery that the contiguity of pituitary and hypothalamus is no mere accident without significance, but is of the greatest functional importance. The pituitary and the hypothalamus form an integrated whole, each capable of acting and reacting upon the other. To quote again from Professor Herring, "The pituitary body is an essential part of the mechanism whereby the hypothalamus is enabled to carry out and control its vital activities."

On the one hand, the activity of secretion by the pituitary is under the control of nerve fibres emanating from the hypothalamus: on the other, certain hormones of the pituitary when carried to the hypothalamus stimulate it to set in train important nervous activities in remote parts of the body. As one example, we know that pituitrin acts on the hypothalamus to stimulate the nerves concerned in causing dilatation of the blood-vessels in the skin, sweating, and a fall in blood-pressure, in temperature, and in metabolic rate. As another in the opposite sense, the act of mating in rabbits stimulates the hypothalamus by nervous means, causing it to stimulate the pituitary to increased secretion. In its turn, the pituitary secretion, circulating in the blood, acts upon the ovary, causing the extrusion of ripe eggs, which can then be fertilized.

A refinement of the mechanism recently discovered is that, by adjusting the blood-pressure in two alternative routes, the pituitary secretion can find its way either directly to the hypothalamus, or else into the general circulation. What is more, it may have quite different and even opposite end-results in the two places.

The Posterior Lobe

We will deal with this first, since there is little to be said about it. It may either secrete hormones, or else it stores hormones secreted from the intermediate part of the pituitary gland. The latest view, as we have just seen, is that there are in this body several distinct

regions, each with its own function or functions. The posterior lobe has to do with colouring of the skin and regulation of fat. The frog's change of colour is related to the working of this posterior section. It is also connected with the working of smooth muscles, such as those governing the heart and intestines, and bladder, with the secretion of milk and with uterine contractions.

The Anterior Lobe

The anterior lobe is connected with the promotion and regulation of growth. The activities of two of the hormones secreted are well known; the one promotes growth and the other stimulates sex. There is a mutual reaction between this anterior section of the pituitary gland and the sex-glands called "gonads."

Derangement of pituitary activity is responsible for people growing up as giants or as dwarfs, and for an allied disorder known as acromegaly. Giants result from a superabundance of the growth hormone in childhood. What are called the growth-zones in the longer bones of the body close up under the action of hormones from the sex-glands soon after the time of puberty; the cartilages then unite. In giants this growth continues. The legs, the arms and the feet are long. The dwarfed stature, on the other hand, may result from deficiency of this growth hormone, or from the anterior lobe itself not developing properly. Dwarfism may also be caused by thyroid deficiency. The other disease mentioned, acromegaly (Greek: *akros* = extremity; *megas* = great),

is fairly common. This arises from over-functioning of the pituitary gland in later life. The growth-zones of the long bones have become ossified, so that further growth is there impossible. What takes place is disfiguration of the "acral" parts: over-development of the bones and soft parts of the face and hands and feet. The nose and lips and lower jaw grow large and protrude, and the hands and feet grow thick.

The Pineal Gland

The pineal gland is a sort of complementary structure to the pituitary gland. The latter is in the floor of the skull; the pineal gland is placed quite near to it, but a little above and a little further back. It is attached to the dorsal or ridged surface of the third ventricle of the brain by a sort of hollow stalk. It is about one-third of an inch long and weighs some two grains. "Embryologically, the structure under discussion arises at about the end of the first month of existence, as a hollow outgrowth from the roof of the brain, the *pineal process*. This process becomes enlarged at the outer end to form a sac-like structure that later develops into a solid mass of lobes, the completed pineal body."¹ From the age of seven onwards a sandy material accumulates around it, composed of carbonate and phosphate of calcium and magnesium. This is spoken of as "brain-sand." On this process Dr. Hoskins makes the following observation: "Beginning at about the seventh year it begins to regress, from which time

¹ Hoskins, p. 232.

onwards it tends to become loaded with sand-like concretions of calcium salts—*brain sand*."²

Practically nothing has been discovered about its function. Investigators are not certain that it produces a hormone, but the richness of its blood supply suggests that it must have an endocrinological function. One disease is known to be connected with it, whose symptoms are premature bodily and sexual development and mental precocity. Two quotations will sum up the existing situation. Dr. Hoskins writes as follows: "Altogether, the evidence regarding the physiology of the pineal gland is notable chiefly for its inconsistency and its inconclusiveness. Such weight as it does have serves to suggest that the gland produces a hormone which helps to regulate the rate of bodily development and the onset of puberty. More research on the problem is needed."³

This is what Dr. Robinson says: "As this book deals with only fully established or at least fairly well established facts, I must state that some investigators deny altogether that the pineal body is either a gland or has an internal secretion. Of those who do ascribe to it an endocrine secretion, some maintain that its *normal* function *inhibits* premature sexual development, and therefore when there is a hypoplasia (lack of development) and therefore a *hypofunction* of the pineal, *hypergenitalism* or abnormal and premature sexual development results. In other words, they believe that the action

² p. 233.

³ pp. 238-239.

of the pineal is antagonistic to that of the gonads. Others maintain that tumours of the pineal are the causes of hypergenitalism. The truth must be frankly stated that our knowledge of the pineal is still very defective."¹

The paper read by Professor P. T. Herring before The British Association ends with an interesting suggestion. I quote once more from *The Times*: "Professor Herring . . . concluded by expressing the view that the pineal body, on the upper surface of the same region of the brain, is probably another glandular component of the same working unit of which the pituitary and the hypothalamus are important parts."

We can now return to H. P. Blavatsky. On the subject of the "brain-sand" she writes as follows:

"But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the Conarium that prevents Physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This "sand" is very mysterious, and baffles the inquiry of every materialist . . . The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible. Manas becomes a prisoner, one with the body, only

¹ pp. 66-67.

at that age. Now a strange thing was observed in several thousand cases by the famous German anatomist, Wengel. With a few extremely rare exceptions, this "sand", or golden-coloured concretion, is found only in subjects after the completion of their seventh year. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni, Grading, and Gum were wise men in their generation, and are wise men today, since they are the only Physiologists, so far, who connect the calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind."

A Clairvoyant View

Madame Blavatsky then goes on to say that these "concretions . . . are the result of the work of mental electricity upon the surrounding matter."² She maintains further that there is a line of connection between the pituitary and pineal bodies. Speaking of the former she writes:

"Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two centres. To this, however, Occultists take exception; they *know* that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, deal with corpses; and, as they themselves admit, brain-matter, of all

² *The Secret Doctrine*, Vol. III, pp. 506-507.

tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. . . . In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube exists in the crania of the human foetus and of certain fishes. When a man is in his normal condition, an Adept can see the golden Aura pulsating in both the centres, like the pulsation of the heart, which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary Body mounts upward, more and more, until, just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure Akashic Fire."¹

A Check on Science

Before we take leave of glands, mention may be made of a tendency to interpret the values of life in terms of glands. One American writer, Dr. Louis Berman, reduces everything to glands. Writing of the post-pituitary lobe he says: "A great deal of evidence is in our possession concerning the disturbances of emotion accompanying

¹ *Ibid.*, pp. 504-505.

disturbances of this gland, and controllable by its control. It might be said to energize deeply the tender emotions, and instead of saying soft-hearted we should say much-pituitarized."² On September 2 of last year *The Daily Mirror* published an entertaining article headed: "*Peace or War?—It May be all a Question of Glands.*" A glandular analysis is then made of Mussolini, Eden, Baldwin, Laval and the Emperor of Abyssinia. Of Mussolini it is said: "Dominant adrenal gland, working in harmony with two other dominant glands, the pituitary and the thyroid. . . . These make a man who is overpowering and pugnacious and ruthless; a man who is determined to achieve his object whatever it may be." Of Eden it is said: "He is Mussolini's best match. He has almost the same gland make-up as Mussolini, but his adrenal gland is not so dominant. This gives him firmness of purpose with the addition of plenty of diplomatic ability."

This is certainly putting the cart before the horse. Granted a certain physiological equipment, there is still needed the force of character and experience behind. Which is the more significant—the piano or Paderewski? The glands are simply bodily instruments, and their make-up in any one given life will be part of the bodily equipment predetermined for that incarnation. The character to be expressed through the glands will have been built up steadily life after life in the chain of reincarnations. Dr. Robinson puts the situation in

² This passage is quoted in Robinson, p. 186, and by other writers, who comment adversely on Berman's statements.

better perspective when he writes these words:

"How our physical being is influenced by the proper functioning of the glands we saw in the previous pages. But the upper reaches of our psyche, our talents as writers, as poets, as sculptors, as painters, as investors, as scientists, as original thinkers—that depends upon an organ which, whether it has a secretion or not, is superior to any endocrine gland—the Brain."¹

The Fundamental Purpose

We come back to our original theme—the relation of man to God. That relation needs to be made real in terms of spiritual experience. This article has been concerned with the intellectual approach to that relationship and has not discussed other and equally important ways and means. There are many movements, familiar to one's readers, offering special opportunity for growth in spiritual experience and allowing scope for people of varied temperament. But underlying all such work is one prerequisite, and in stressing this I cannot do better than quote some words which form the conclusion of an article written by myself entitled *A Study in Church Worship* which appeared in *The Liberal Catholic*, March and April, 1935:

"The first requisite for the knowledge of God and for spiritual growth in general is the forgetting of ourselves. It is no easy task to

¹ p. 184.

forget ourselves and our own personal desires. It means the reversal of what has been our way of progress for countless ages in the past. We have built ourselves into strong personalities through self-interest. When one seeks to add to this primordial growth spiritual experience the method has to be reversed. The man who can learn to be more interested in other people and in righteous causes becomes naturally and habitually outward-turned. He can then be used as an instrument in the service of God, and in proportion as he is able so to dedicate himself will he come to know God. We have a habit of thinking of God as a remote and far-distant Being. Hindu philosophy has an interesting doctrine of *maya* or illusion. We feel ourselves close to each other in this physical world. In terms of *reality* the greatest separation is between beings in this physical world. Each one of us is in every way closer to God than we can be to each other 'down here,' with our consciousness working under the limitation imposed upon it by the brain through which it has need to express itself. We find our common unity in God. All consciousness, however diverse its manifestations, flows from the one ocean of consciousness; and in terms of reality we are one in God. The idea was well put by a modern poet, when he said: 'Closer is He than breathing; nearer than hands and feet'."

Essential Origins of the Great Faiths

ISLAM AND ITS FUNDAMENTAL PRINCIPLES

By GOWHERALI N. HAKIM

IN the name of ALLAH the Benevolent and the Merciful. Islam is the name by which the religion preached by the Holy Prophet Muhammad, who appeared in Arabia about thirteen hundred years ago, is known, and it is the last of the great religions of the world. According to the *Quran* (the sacred Book of Islam) the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Prophet Muhammad, but it was as well the religion of the Prophets that went before him. Islam was the religion of Adam, Noah, Abraham, Moses and Jesus; it was in fact the religion of every Prophet of God who appeared in any part of the world. Nay, Islam is the religion of every human child that is born according to the Holy Prophet, and according to the *Quran*, Islam is a natural religion of man.

The name Islam is expressly given to this religion: in the *Holy Quran* it says: "I have chosen for you Islam as a religion." Its primary significance is the "Making of Peace" and the idea of "Peace" is the dominant idea in Islam. A Muslim is he who has made *his peace with God*, which implies complete submission to

His Will who is the source of all purity and goodness, and his *peace with man* implies the doing of good to his fellowman. Peace is therefore the essence of Islam, the root from which it springs and the fruit which it yields. Islam is thus pre-eminently the "Religion of Peace."

The great characteristic of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God, and thus Islam laid down the basis of peace and harmony among the religions of the world. According to the *Holy Quran*, all religions have divine revelation as the common basis from which they start. Islam thus requires us to believe in all truth revealed to any prophet of any nation, and to hold in the highest esteem and veneration all the prophets of all the nations. This broad-minded doctrine of the Prophet Muhammad forms one of the most signal characteristics of the faith of Islam.

Enough has been said on the position of Islam among the religions of the world and the position of the *Holy Quran* among the sacred scriptures of the human race, but one more peculiarity of Islam may be noticed by way of

introduction. Islam is beyond all doubt an historical religion and its holy Founder an historical personage. It is a fact which even the hostile critic of Islam has to admit. Every point of the Holy Prophet's life can be read in the light of history, and the *Holy Quran*, which is the source of all the spiritual, moral, and social laws of Islam, is, as has been truly remarked by Bosworth Smith, "A book absolutely unique in its origin and in its preservation," on the substantial authenticity of which no one has ever been able to cast a serious doubt. Even Muir admits that "there is probably in the world no other book which has remained twelve centuries with so pure a text," and he adds with Von Hammer: "We hold the *Quran* to be as surely Muhammad's word as the Muhammadans hold it to be the 'Word of God'."

Having a book of Divine revelation so safely preserved through centuries to guide him for his spiritual and moral welfare, and the example of such a great and noble Prophet, whose varied experiences in life furnish the best rules of conduct in all the different phases of human life, a Muslim is sure that he has not rejected any truth which was ever revealed by God to any nation, and that he has not set at naught any good which was to be found in the life of any good man. A Muslim thus not only believes the truth of all Divine revelations and accepts the sacred leaders of all people, but also follows all the lasting and permanent truths contained in them and imitates all good men in all the good that is to be found in their lives.

The main principles of Islam are given in the very beginning of the *Holy Quran* which opens with the words: "This book, there is no doubt, has in it a guidance for those who are careful of their duties—those who believe in the unseen and keep up prayers and spend out of what We have given them, and those who believe in what has been revealed to them and what was revealed before them, and of the hereafter, they are sure."

These verses point out the essential principles which must be accepted by those who would follow the *Holy Quran*. Here we have *three main points* of belief and *two main points* of practice, or three theoretical and two practical ordinances. Before these points are taken separately, it is necessary to point out, as is indicated in these verses, that in Islam mere beliefs count for nothing if not carried into practice. "Those who believe and do good" is the ever recurring description of the righteous as given in the *Quran*.

Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the Verses quoted above, is that they are in one form or other, universally accepted by the human race:

- (1) A belief in God, the great unseen.
- (2) A belief in Divine revelation.
- (3) A belief in the life to come; (and on the practical side).

- (4) A belief in the prayer to God which is the source from which springs the love of God.
- (5) A belief in Charity (in its broadest sense), indicating the performance of our duties to God and to Man.

These five principles as the principles of belief and action are recognized by all nations of the earth, and these are the common principles on which all religions are based. These five fundamental principles will now be considered separately as detailed in the *Holy Quran*:

Conception of God in Islam

Of the three principles of belief the first is a belief in God. The belief in a power higher than man can be traced back to the remotest antiquity, but different peoples in different ages and different countries have had different conceptions of the Divine Being.

Islam in the first place preaches a God, who is above all tribal deities and national gods. The God of Islam is not the god of a particular nation, so that He should confine His blessings to it alone, but He is described in the opening words of the *Holy Quran* to be the "Lord of the Worlds." While giving the highest conception of the Divine Being, this appellation also enlarges the Circle of the brotherhood of man so as to include all nations of the earth, thereby widening the outlook and sympathies of man. Among the numerous sublime attributes of the Divine Being to which the *Holy Quran* gives expression, the attribute of mercy occupies the highest

place. It is with the names of Ar Rahman and Ar Rahim that every chapter of the Holy Book opens. Again God is the author of all that exists. He is Allah (besides whom there is no God), the King, the Holy, the Author of Peace, the Granter of Security, Guardian over All, the Mighty, the Restorer of every loss, the Possessor of every Greatness, high is Allah above what they set up against him. He is Allah, the Creator, the Maker of Souls, the Fashioner. There is a large number of other attributes of the Divine Being which gives a loftiness to the conception of God in the *Quran* not met with in any other scripture.

The Unity of God is the one great theme of the *Holy Quran*. The laws of nature which we find working in the universe, man's own nature, and the teachings of the prophets of yore, are again and again appealed to as giving clear indication of the unity of the Maker. Consider the creation of the innumerable heavenly bodies, are they not with their apparent diversities all subject to one and the same law? Look at the constant change which everything in this universe is undergoing, the making and unmaking, the creation and recreation of all things, the course of which does not stop for a single instant: is there not a uniform law discernible in this? In short the laws of nature, the nature of man, and the testimony of the righteous men of all ages, all declare with one voice the unity of God, and this is the cardinal doctrine of the spiritual teachings of the faith of Islam.

Belief in Divine Revelation

The second fundamental principle of faith in the Islamic religion is belief in the Divine revelation, not only a belief in the truth of the revealed Word of God as found in the *Holy Quran*, but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all religions. Without the assistance of revelation from God no people could have ever attained to communion with God, and hence it was necessary that Almighty God who, being the Lord of the whole world, supplied all men with their physical necessities, should also have brought to them His spiritual blessings. In this case, too, Islam, while sharing with other faiths the belief in the fact of Divine revelation, refuses to acknowledge the existence of any limitation as regards time or place.

There is an aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognized. According to the *Holy Quran* this communion is not attained by God assuming a human shape in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. The Holy Prophet shows by his example how a mere mortal can attain to communion with God. Hence the broad principle of Islam that no one is precluded from attaining communion with God and from being fed

from the source of Divine revelation, and that anyone can attain to it by following the right way.

Life after Death

Belief in a future life in one form or another is also common to all religions of the world, and it is the third fundamental article of a Muslim's faith. Life after death is only a continuation of the life below. On this point the *Holy Quran* is explicit. It says: "We have (in this very life) bound the consequences of a man's deeds about his neck, and we will bring them to light on the day of resurrection in the form of a book wide open."

The next point of importance which throws light on the mystery of the life after death is that man is destined to make infinite progress in the next life. For when he shall have attained an excellence he shall see a higher stage of excellence, and considering that to which he shall have attained as imperfect shall desire the attainment of the higher excellence. This ceaseless desire for perfection shows that he shall be endlessly attaining to higher and higher planes.

Next we take the practical side of the faith of Islam. In Islam actions are as essentially a component part of religion as belief. Without a strong practical character any religion is likely to pass into mere idealism, and it will cease to influence the practical life of man. The precepts of Islam which inculcate duties towards God and duties towards man are based on that deep knowledge of human nature which cannot be

passed but by the author of that nature. They cover the whole range of the different grades of the development of man, and are thus wonderfully adapted to the requirements of different peoples. In the *Holy Quran* are found guiding rules for the ordinary man of the world as well as the philosopher, and for communities in the lowest grade of civilization as well as the most highly civilized nations of the world. Hence practicality is the keynote of the precepts, and thus the same universality which marks its principles of faith is met with in its practical ordinances, suiting as they do the requirements of all ages and nations.

Prayers

Taken in the broadest sense the two principles of action mentioned in the *Quran* stand for the fulfilment of man's duties towards God and his duties towards man. Prayer to God is the essence of man's duties towards God. Prayer is an outpouring of the heart's sentiments, a devout supplication to God and reverential expression of the soul's sincere desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. According to the *Holy Quran* prayer is the true means of the purification of the heart, which is the only way to communion with God. The *Quran* says: "Rehearse that which has been revealed to thee of the Book and be constant at prayer, for prayer refrains from that which is evil and blamable, and glorifying of Allah is surely a great thing."

Islam, therefore, enjoins prayer as a means of the moral elevation

of man. Prayer degenerating into mere ritual, into a lifeless and vapid ceremony gone through with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced: "Woe to the praying ones who are careless in their prayers and who make only a show."

Fasting

Fasting is also enjoined by the *Quran* as a means to the purification of the soul. Fasting, however, does not mean abstaining from food only, but from every kind of evil. In fact, abstention from food is only a step to make a man realize, that if he can in obedience to God abstain from that which is otherwise lawful, how much more necessary is it that he should abstain from evil ways which are forbidden by God. That moral elevation is the object of this institution, is clearly stated in the *Holy Quran* which says! "Fasting has been enjoined upon you that you may learn to guard yourself against evil and be pious." Every follower of Islam is obliged to fast for the whole month of Ramadhan every year.

Pilgrimage

The pilgrimage to Mecca is incumbent on a rich Muslim who can afford it once in a life. It represents the last stage in spiritual advancement. It represents the stage in which all the lower connections of man are entirely cut off, and, completely surrendering himself to Divine will, he sacrifices all his interests for God's sake. It will thus be seen that all these Islamic precepts are only meant

for the moral elevation of man. Islam does not lay down any institution which may be said to be a meaningless worship of God; the aim and object of all the precepts is the purification of the heart, so that thus purified man may enjoy communion with the Holy One who is the fountain-head of all purity.

The Brotherhood of Islam

In the first place Islam abolishes all invidious class distinctions. "Surely the noblest among you in the sight of Allah is he who is the most righteous of you," sounds the death-knell of all superiority or inferiority based on rigid caste and social distinctions. Mankind is but one family according to the *Quran* which says: "O men, We have created you all of a male and a female and made you tribes and families, so that you may know each other; surely the noblest among you in the sight of Allah is he who is the most careful of his duties".

Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor, have equal rights, and in which no one can trample upon the right of his brother. In this brotherhood all members should treat each other as members of the same family. The *Quran* says: "Your wives have rights against you as you have rights against them". And this great brotherhood did not remain a brotherhood in theory, but became an actual living force by the noble

example of the Holy Prophet. The strict rule of brotherhood is laid down in the following words of the Prophet: "No one of you is a believer in God until he loves for his brother what he loves for himself."

But while thus establishing equality of rights, Islam teaches the highest respect for authority. The home is the real nursery in which the moral training of man begins and therefore the *Quran* lays the greatest stress upon obedience to parents. And according to a tradition of the Prophet, even if a Negro slave is placed in authority he must be obeyed. One of the meritorious deeds, observed the Prophet, "is to address a word of remonstrance to a tyrannical ruler."

Besides equality of rights and the highest respect for authority there is one more peculiarity of the brotherhood of Islam. Every religion of the world has practised charity and the giving of alms, but it is in Islam only that it has been made obligatory and binding upon all those who accept the holy faith. Here we have a brotherhood into which the rich man cannot enter unless and until he is willing to give a part of his possessions for the support of the poorer members of the brotherhood. He is required to pay a tax—a tax which is levied on the rich for the benefit of the poor. Every one who possesses property above a certain limit is required to set apart a stated portion thereof. The portion so set apart should be collected by the Muslim Imam, and the objects to which it must be devoted are enumerated in the following verse: "The alms are only for the poor,

and the needy, and the officials appointed over them, and those whose hearts are made to incline to truth, and the ransoming of captives and those in debt, and in the way of Allah and the wayfarer. The words, the way of Allah, include every charitable purpose."

Islam requires the display of every quality that has been placed in man and makes only one limitation, namely that it should be displayed on the proper occasion. It teaches forgiveness, but at the same time it requires that when the nature of the offence requires punishment, punishment proportionable to the crime must be administered. "Forgive when you see that forgiveness should be conducive to good."

Again, it teaches men to display high morals, under the most adverse circumstances, to be honest even when honesty is likely to lead one into complications, to speak truth even when one's truthful statement is against those nearest

and dearest to oneself, to show sympathy even at the sacrifice of one's own interest, to be patient under the hardest afflictions, to be good even to those who have done evil. At the same time it teaches the middle path. It teaches men to experience the noble qualities which have been placed in their nature by God while transacting their own affairs. It does not inculcate severance from one's worldly connections; it requires men to be chaste but not by castration, it requires them to serve God but not as monks, it enjoins them to spend their wealth, but not in such a manner as to sit down, "blamed and straitened in means." It teaches them to be submissive but not by losing self-respect; it exhorts them to forgive, but not in such a manner as to embolden culprits. It allows them to exercise all their rights, but not so as to violate the rights of others; and last of all, it requires them to preach their own religion but not by abusing that of others.

DR. ARUNDALE ON MOHAMMED

Back to the splendid example of the life on earth here of the Lord Mohammed I would say to Mussulmans. It is always the life which inspires the teaching, and the teaching exists but to lead to the life. Because the Lord Mohammed lived greatly, his teachings are alive today. The great numbers that belong to his faith all over the world are a testimony to his work and his magic.

MUSIC, THE FORERUNNER

By JOSEPHINE ANTROBUS

THE Artist, whether he be painter, poet or musician, is the prophet and precursor of the coming age, and all who can respond to the fine arts should try to understand the new expressions given to them since the beginning of this century; for by trying to understand these premonitions of the future we are enabling our soul to attune itself beforehand and so we shall be of more use to the Elder Brethren when it is time for that state of consciousness to be developed by the masses.

That true Art does not merely express what is, but foreshadows what is to be, is particularly noticeable in Europe today. Before we had begun to think of a new type of consciousness manifesting in man, the Arts had taken a new turn and were trying to give expression to things beyond our ken, with the result that we were caught unawares and joined either with the pessimists in saying that "culture is on the decline, for there is no true art today," or with the optimists in declaring that "it is just a phase and will pass," according to our temperaments. This was because we were trying to understand the future from the background of the present, the intuitional from the mental level, which is impossible. Yet until we understand we cannot discriminate, we cannot perceive the good within the bad, or the bad

within the good, for the things to come cannot have perfect expression until they become the things which are; and we cannot benefit from Art until we can perceive that which is good, for only the good can be even relatively permanent and give any clue to the future.

It is here that the recent researches of certain well known Theosophists can be of great use, as they have given us an outline of the presumed psychological background of the next sub-race, which, they declare, will be dominated by the intuition, this being a direct perception of the truth in advance of our present mental workings. In order to understand the new art-forms we must first study this new manifestation of consciousness and then try to approach modern works of art from that standpoint, as might a member of the new sub-race. At once the rigid control of the mind slackens; our preconceived ideas fade; we become receptive. This state of receptivity is the first essential, and it is almost entirely dependent on our ability to efface all preconceived ideas.

Of the Arts, I think that music is perhaps the best example to take in this connection; there is a subtlety about music which makes it the finest medium for the expression of a state of consciousness, since its physical

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manifestation is almost entirely through time and hence it cannot depict things as our senses see them in three-dimensional space, but must reach up to realms where thoughts and feelings exist as space, and, in a very imperfect way, express them to us here through the medium of time.

The difficulty in writing music, then, lies in having to translate contacts with higher space into their physical expression as time; that is to say, it is not a case of reproducing a special vision in a physical medium, but of spreading out that which can be heard and appreciated as a whole into an orderly sequence comprehensible to the physical brain.

The difficulty in trying to appreciate music is that we cannot familiarize ourselves with it by walking round it or going backwards and forwards over it, as we can with the spatial or partly spatial arts; yet in order to understand we must be familiar with a work. Perhaps this is the greatest excuse for the existence of mechanized music, for by acquiring the few good recordings of modern works we can get to know their new modes of expression, though it should in no way supplant a real performance but, by enabling us to understand, enhance the pleasure of hearing those works and others in the same style.

It is also helpful to have some knowledge of the technique employed by the composer with regard to form and orchestration, and to be familiar with the new harmonies and melodic intervals, remembering the modern dictum that there is no such thing as a discord

provided it is properly resolved, and for this it is necessary to understand the new idea of harmonious resolution. Quite apart from the present 90 per cent or so of bad music, there is a type which is technically good, but uninspired in itself. This is because our present system of musical education has made it possible for those who have never heard with their "inner ears" to write a complex symphony, simply by rule. And even those who have the gift of "hearing" are inclined through their education to hear what they think it ought to be and not what it is. So though it is a help to understand the technical side when listening to good music, the only sure criterion of what is good music lies in an inner response to that which is True; this comes from within us when we have attained a state of receptivity and so allowed our own intuition to vibrate with that part of music which comes through the intuition.

This inner response will also bring us a new impression, I can only describe it as the expression of a state of consciousness unfamiliar to us. Here Theosophy gives us the clue when it speaks of the approaching time when Angels shall communicate with Mankind again. I feel this great event is being reflected in music today, and it is possibly the origin of the new modes and "timbre" employed by composers from Debussy onwards. That purity and impersonality, which has given rise to the term "nature music" among modern critics, can be traced to the very nature of the

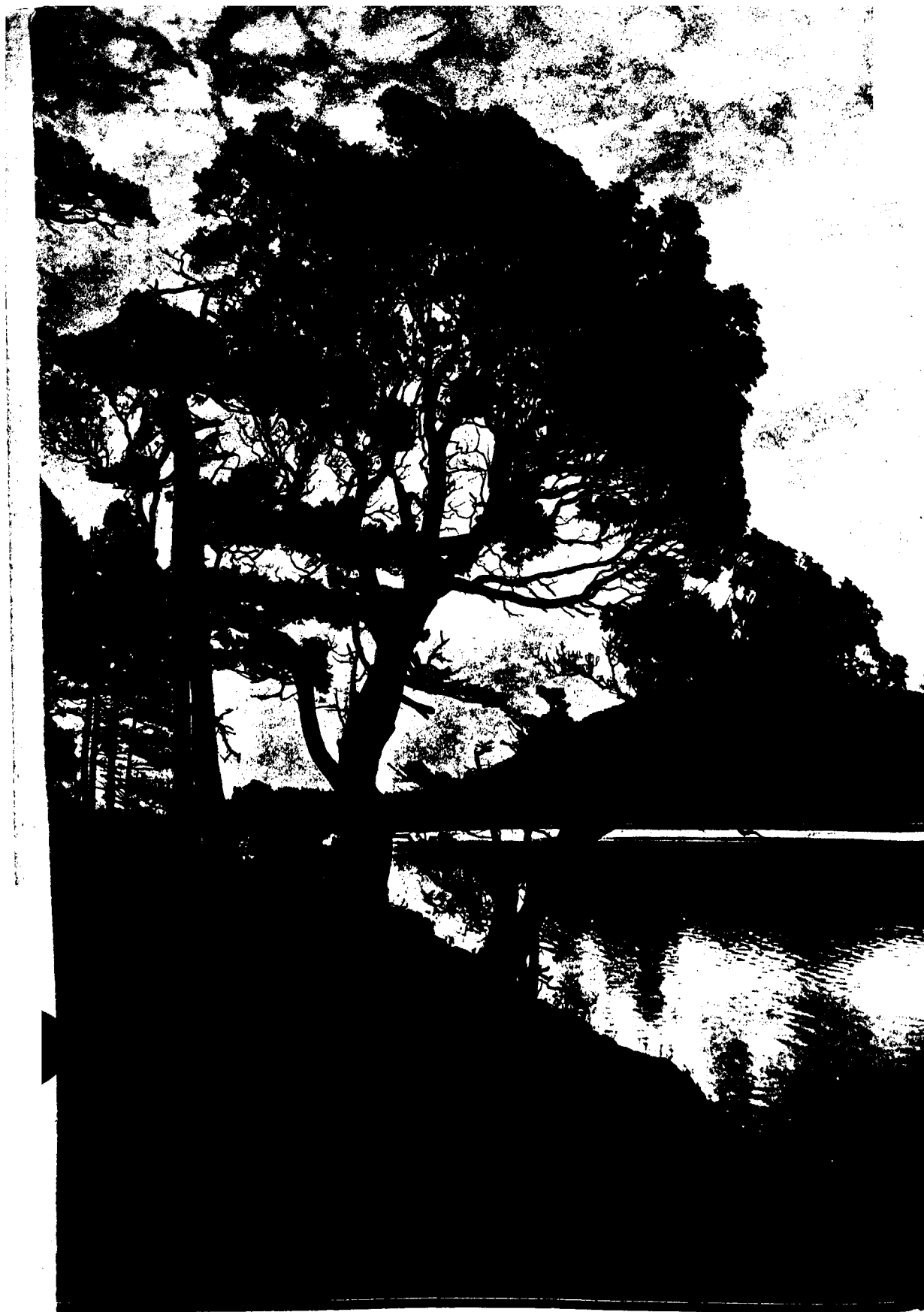
smaller angelic orders ; while That Dynamic Power, the pervading sense of a Deep Wisdom and that Sweetness, which, to mortal ears, seems sad, touched occasionally by some few composers, is surely the influence of those great Devas interested in our welfare, perceptible already through the intuition of the Artist. Who, hearing such Music, could doubt the greatness of the future ? Let us try to understand that we may be wise co-operators in its fulfilment.

Some English members of The Theosophical Society propose to form a centre for the expression of Theosophy through music, colour, design, crafts and rhythm, and invite all those prepared to use their executive ability in any of these media to communicate with Miss J. Antrobus, 11e, Manson Place, Queen's Gate, London, S.W.7.

ADOLF HITLER

[EXTRACT FROM A LETTER BY A NON-GERMAN THEOSOPHIST]

I THEN went on to Leipzig to attend the big Bach Festival, which lasted three days. On the opening evening Adolf Hitler himself was present and by a stroke of incredible luck my reserved seat was so very close to him and at right angles, that without any effort I could observe him the whole evening closely. It has been a tremendous experience for me. In the midst of a shattering enthusiasm of thousands and thousands in the streets and in the enormous packed concert hall this man was of a simplicity, which amounted to grandeur ; every gesture, every look, every movement was direct, concentrated, but without the smallest trace of self-consciousness. He was the only being present for whom Hitler did not exist. One felt that he is absolutely one-pointedly possessed by one tremendous thought. He listened quietly to the first part of the concert, but at the middle part of the famous concerto for two violins, which is of superb beauty and was exquisitely rendered, he all at once changed his attitude, leant a little forward, absorbed the music not for the benefit of his ears, but one nearly saw him using it for his great ideal ; it took my breath away. He too gives the impression of such purity that in the heat of the crowd one seemed to sense a lovely coolness, peace giving, emanating from him. In a way it makes my work in Germany easier, having received this strong impression.



ORCAS—CAMPFIRE POINT

THEOSOPHICAL CAMP

MEMORIES OF ORCAS ISLAND, U.S.A.

By BARBARA SELLON

Named after the Hindu celestial embodiment of the spiritual forces of nature, Indralaya is the estate on Orcas Island—one of Nature's beauty spots—where Theosophical Camps are held every summer. Orcas is the largest island in the San Juan group, midway between Seattle and Vancouver. The Camps are conducted on community lines, and the trustees are looking forward to the time when the Island will be the scene of developments in this direction. This year Mr. Fritz Kunz and Dora van Gelder Kunz will lead the discussions and meditations.

THE wind dropped as our little yacht nosed her way among the San Juan Islands. Looking back we could see the two snow guardians of Puget Sound, Mt. Baker to the north and Mt. Renier to the south, and, dotted over the quiet waters, island after island, each more beautiful than the last. Some are uninhabited, their high, rocky borders guarding virgin forest; others with snug homesteads, whose few acres of cleared ground surround the white beach of a cove, where rides at anchor the boat which is the lucky owner's only link with the outside world.

It was all a dream of beauty in the golden light of the sunset, but the wind had dropped and we had still some way to go before we could reach East Sound, and it might not be easy to find the Theosophical Camp on Orcas Island in the dark. So, despite the protests of the less practical members of the crew, the engine was

started and we went on our way "putt-putting" along Orcas Sound.

The sun sank in a blaze of glory and darkness flowed gently in. A following breeze sprang up. The engine was silenced and now no sound broke the stillness but the steady ripple at our bows as we slipped past the dark forests which clothe the flanks of Mt. Constitution.

Far away on our left a light glowed, it rose and fell and, as we drew nearer we saw the tall pines, illuminated from below, the reflections dancing and rippling to our feet. The Camp-fire at Orcas. Faintly we could hear the wild music of a violin. As we strained our ears to catch it, it ceased; the fire died down to a rosy glow and the stars came out.

The Sound opened before us into a beautiful bay, here was an ideal anchorage. As we came into the wind and dropped our sails,

a hail from the shore showed us that we were expected, and looking up, we saw the headland alive with moving lights, like fireflies in the forest, as a group of young people clambered down to the shore to welcome us.

The elders had gone to bed but the youngsters had been watching for hours, the advent of "The Gwendoline" was an event to them. The cabin was soon full to overflowing, the galley explored, all the gadgets which make life comfortable on a sailing boat discussed and examined. When the last boat-load had departed we settled down for the night and sleeping on deck beneath the stars, savoured something of the beauty and happiness of Orcas.

Next morning an early swim had made of breakfast a feast for the gods. We were enjoying great bowls of steaming coffee when a nut-brown mermaid came clambering over the side to join us; an old friend in a young body, whom we had last met on the other side of the world. We went ashore to be introduced to a Theosophical adventure which stands out in the memory as one of the delightful things of life.

A beautiful point of land, tree-clad for the most part, surrounded on two sides by the sea and on the others by the forest, is the property of the Orcas Island Foundation¹. Here Summer Camps are held under the general guidance of The Theosophical Society. The people who come to the camps are about

¹ Ray M. Wardall, *Chairman*, Smith Tower. Seattle, Wash., U.S.A.

Eugene Emmons, *Secretary*, 1507 Dock St., Tacoma, Wash.

equally divided between members of The Society and non-members who are interested in the Theosophical conception. Various classes are held, attendance at which is of course entirely optional, and vigorous discussions take place daily on all those subjects which people interested in Theosophy, and others too, find eternally interesting and eternally new. There are also group meditations in which one may touch a consciousness higher than one's normal and plenty of time for rest and exercise in an atmosphere as sparkling as champagne. Everything makes for an all-round recreation of the individual.

The main camp is held, usually, during the last two weeks in July, for during those weeks the short "dry season" of the North-West enables one to count on fine weather; but individual groups are to be found there all summer long, for even if it does rain a little, to those of us who live in India the soft rains of the West are a luxury; it is all in the point of view.

The whole affair is a co-operative one. The work is done by voluntary helpers or by young people who enjoy a marvellous holiday in return for an hour or two of work a day. This keeps the cost astonishingly low for everybody. The whole tone of the camp is one of friendliness, fun and freedom with a background of spiritual thinking, in a setting of beauty and simplicity.

As we climbed the steep path from the shore, the campers were gathering for discussion. Some sat on the ground under the pines,

some on the semicircle of wooden benches fronting the blue waters of the Sound, against which gleamed the twisted orange stems of the madrona trees. Dressed in bathing suits, in shorts, or in the rough old clothes beloved of campers, the light of battle in the eye, they gathered to thrash out some knotty problem of world-well-being in the light of Theosophy. They came from many different parts of the world and each had a new and stimulating point of view to offer. The old parochial attitudes gave place to a wider, more universal understanding and each might come away with a greater respect for his neighbour and a deeper insight into the problems of his own nation.

The sun showed midday as we trailed our way through the woods to the big open dining-room and a good vegetarian meal ending with strawberries and such cream as one can only hope to find when one lives next door to a farm.

We saw the hut-tents on their platforms, hidden away among the trees so that the illusion of solitude and privacy is not disturbed, the shower baths, the sun-bathing places for men and for women, the fine drinking water supply on the top of the hill, and the pump which feeds the shower baths from the rushing stream in the valley. We visited the big kitchen where that most important person, the voluntary cook, reigns over his group of young helpers. With such appetites as camping brings his job is no sinecure, and we, remembering his perfect ice-cream,

send him that gratitude which is partly a lively sense of favours to come, for we hope to find him at his post this summer!

Later one of the many cars, parked in the clearing, took us to meet new arrivals at the ferry. A lovely four-mile run across the island brought us to the landing where the ferry from Bellingham, an hour or two away on the mainland between Vancouver and Seattle, disgorges cars and passengers. More greetings, more old friends.

We returned to find the little yacht sailing into the bay with a boat-load of youngsters who had made love to the skipper to take them sailing on the Sound. He expressed a wish to come with us to the camp-fire that evening: "If this Theosophy makes folks as fine as these folks are, I want to know what it's all about."

That evening the discussion was on education and the speakers varied in age from six to sixty. The youngsters spoke as freely as the oldsters and were accorded the same attention, and we found that what they had to say was worth listening to. Then as the camp-fire flickered and burnt low the sleepy children crept off to bed and we elders talked of life as we knew it in many lands. We fell silent and our mermaid of the morning drew out her violin and played to us under the stars, while "peace came dropping slow," a dynamic peace such as one finds only in those far scattered places where the veil between the worlds grows very thin.

WHAT IS THEOSOPHY?

By ETHELWYN M. AMERY

The Three Truths

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech:

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle that gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception.

Each man is his own law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them."—THE IDYLL OF THE WHITE LOTUS.

THEOSOPHY, or Divine Wisdom, has been defined by Madame Blavatsky as that wisdom which is possessed by the Devas, the Divine Ones, who are the controllers of the destinies of Humanity. This knowledge it is Their purpose to confer on man, so that in due time he may become as one of them, knowing good and evil; and to that end They send to him Teachers, who reveal as

much of that wisdom as he is at that time capable of assimilating until in the course of ages he becomes wise enough to learn for himself, and be in his turn a teacher of others.

All wisdom, all revealed religion, all inspired science, all that makes man realize the greatness of his destiny, is in the fullest sense of the word, Theosophy. But the word covers also those portions of the wisdom which, though not actually concealed, are yet no common property, because the majority of men are not ready for them, and would, if the truth were forced upon their notice, treat it with contempt and ridicule. Yet those very truths, or parts of the truth, "to the Jews a stumbling block, and to the Greeks, foolishness," are to those who have ears to hear, the wisdom and the power of God.

The Great Teachers

There are many religions in the world, all taught by those Great Teachers whose department it is to guide man in his search for God, and into those religions he is born again and again until he has learned their lessons, and the necessity for further search is upon him. When this need comes to many men at the same time; when in any nation, or in many, there are

numbers who feel that the present revelation is not enough for them, when they feel that the precepts which they have been taught, and which they have kept from their youth up, have not brought them the realization that they seek, then a new messenger is sent with a restatement of the Wisdom, throwing new light upon the common ways of men, and enabling all mankind to press forward a little faster, a little farther, on the long road that lies before them.

But such a crisis in the development of mankind comes but rarely; mankind in the mass moves slowly, and it takes many centuries to understand and apply the lessons given by the Great Teachers, though they seem so simple. Indeed, so far as a whole are we from a perfect application of the truths of even the oldest of them, that it seems as though the Great Ones might justly say to those who ask for more, that what they have is already far beyond their powers of understanding and fulfilment. Yet, "lest one good custom should corrupt the world," the new presentment comes when the demand for it is strong enough, and Humanity is carried on the new road, not yet to perfection, but a little nearer to it than it had reached along the old roads.

The Distant Goal

Now while Humanity is thus toiling on its slow, upward journey, there are some individuals who go faster than the rest; much sooner than their fellows they learn the lessons of the religion into which they are born, much more thoroughly than the rest they apply its

precepts, and at last there comes a time when the goal of that religion, though not yet reached, is in sight, and the aspirant sees beyond that goal a great gulf of nothingness, which makes his achievement seem utterly worthless, and the finishing of the course a thing of no account.

It is to such individuals as these, appearing here and there along the whole course of the ages, sometimes singly, sometimes in groups, that the phase of the Divine Wisdom which we call Theosophy appeals.

To them Theosophy brings first of all a wider outlook. Over the top of the hill of their achievement, it clears their sight to see "infinite ascensions, more and more, of starry flights that must be climbed," and they realize, with unutterable delight, that "Man is immortal, and his future is the future of a thing whose growth and splendour have no limit." Once more the horizon is infinitely removed, once more there is space and scope for hard and earnest work, once more there is a purpose and a meaning to life, and a zest in the endeavour to reach a little nearer to the goal, which they now see to be so far away that more than one lifetime will be needed to reach it.

For at the same time that Theosophy brings the wider outlook, lest the very wideness and remoteness of the new horizon should bring with it despair to those who were already near despairing, it brings also the teaching that the future is as infinite as the goal. Not in one brief life did they reach even to that achievement which they now realize to be so small,

not for many lives will they reach, or it may be even get appreciably nearer to that which is now revealed to them; but even though the clouds may obscure the Vision Splendid, it can never be as though it had not been seen, and however far off and impossible of achievement it may seem, the knowledge that in life after life the struggle will be, must be, continued, that never can any satisfaction be felt but in continually pressing forward, will be an endless source of comfort, and a refuge from weariness and discouragement.

Certain of Victory

And with these two new teachings, of the infinitely distant goal, and the infinite road that leads to it, there comes another, which assures the aspirants of their ultimate success. For Theosophy teaches that their destiny is in their own hands, to hasten or delay its fulfilment is in their own power; false steps must be retraced, wrongs atoned for, mistakes put right, nothing but absolute justice and uprightness will lead them to their goal. But it is no arbitrary justice to which they have to submit: "Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment." No regret or remorse hinders their progress when once this truth is learnt; each false step is noted, each unjust or unkind action recorded, as a warning against its repetition; but because of the sure knowledge that in due time will come the opportunity to right the wrong, no time is lost in unavailing lamenta-

tion over any deviation from the path. No elation or self-congratulation leads to carelessness or overconfidence, for they know that each victory won and each difficulty surmounted has been earned as the result of many previous defeats, defeats that have not been allowed to delay them, falls that have seen them rise with their faces in the right direction, and their feet more firmly placed, so that at last that habit is eradicated, that weakness overcome—for ever.

Brotherhood of Man

All religions teach the existence of God, and most of them lay stress on His immanence, as well as on His transcendence. Sometimes this lesson is learnt before the necessity for any teaching beyond that of exoteric religion is felt, but very often those who have begun to find these exoteric teachings insufficient have only reached the stage where they say that to them God is unknown, if not unknowable. For them Theosophy opens new possibilities of knowledge, by showing that God and man are not separated by an impassable gulf; that, wide as that gulf may appear to be, impassable as it may seem, yet it is spanned by a bridge which starts from their feet, of which they can see a few arches ahead, and on each arch of which stand some whose likeness to themselves is clear, though they seem to be greater and wiser the farther away they are; and these beckon to those behind, saying: "Come here where we are standing, because from here you can see further." So they go forward, finding that the bridge

stretches from man to God, and that on every arch of it are men who become more and more God-like, till at last they behold those who stand on the very threshold of Divinity. So they realize that God is in man, "that He is within us and without us, is undying and eternally beneficent," and that though He "is not heard or seen or felt, yet He is perceived by the man who desires perception."

From this perception of the immanence of God, there follows yet another teaching of Theosophy, the brotherhood of man. As they who, desiring this teaching, have learnt that at every stage between man and God stand those who are like themselves in all but their greater achievement, and as they

realize that their goal is to climb to those same heights, availing themselves of the hands outstretched at every step to help them in their endeavour, so they become aware that others stand behind them, waiting till they in their turn stretch out helping hands, till they in their turn become teachers of what they have learned.

These are the main outlines of the teachings that go by the name of Theosophy. Under each head those who seek will find a lifetime's study, and a lifetime's inspiration to strenuous endeavour. The Divine Wisdom shows no favouritism; all who will may learn all that it has to teach, and its secrets are only secret from those who are unable to understand.

THERE IS A PLAN FOR HUMANITY

Him know I, the Mighty Man, resplendent like the Sun, beyond the darkness; Him and Him only knowing, one crosseth over death; no other path at all is there to go.

THE problem of Man's origin, of his evolution, of his destiny, is one of inexhaustible interest. How has he evolved to his present position? Has he suddenly descended from above, to become the temporary tenant of a house of clay, or has he climbed upwards through long dim ages, tracing his humble ancestry from primeval slime, through fish, reptile, mammal, up to the human kingdom.¹ *

In a sense both are true, for wherever there is Matter, there is

Spirit; indeed Matter itself is but a form of Spirit. Both are interdependent, for the Soul grows by the experience of the Body and the Body becomes capable of greater expression as the Soul grows.²

In order to understand something of the great plan for Humanity, we must first understand something of the CONSTITUTION OF MAN. We see him as a separate Divine Spark, manifesting himself through his intuition, his intellect, his mind, his emotions, the vitality which animates his body and through the physical body itself. All these are necessary to the fully developed man, though not all of them are at present functioning in most people.

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

Now it would seem that the evolution of man consists in the development of and the mastery over all these qualities. Primitive man, in the early races of mankind, had to learn to become physical, to identify himself with the body in order to learn how to use it and its vital forces. A later race learned to use and control its emotions. Then came the turn of the mind, first the factual mind and then, later, the intellect proper. It is at that stage that most of us find ourselves today, though here and there, especially among young people, there are those who show the beginnings of a new function, the intuition. It is at this point in the development of humanity that we begin to glimpse the future.

The faculty of the intuition transcends both reason and emotion, yet can justify its judgments to either. He who possesses this faculty is growing past common sense, the criterion for common things, into uncommon sense. In all things he sees and feels One Life. Whatever unites attracts him; he will love to synthesize in science or philosophy if he is of the intellectual type; if emotional, he will dedicate himself to art or philanthropy. Science, Art, Religion and Philosophy will deduce for him eternal fundamental types, and life in all its phases becomes transformed because it reflects, as in a mirror, Archetypes of a realm beyond time and space.²

We can see, in the race of the present, signs of the change towards this type of consciousness. The quality which shines out above all others in the child of the coming race is that of Brother-

liness, the recognition of that unity of life which makes for all-embracing compassion and boundless self-sacrifice. We see this in the Great Ones of our race, those ahead of us in evolution, who have unfolded the spiritual nature. It is very marked that, in every one of the Great Teachers of the past, this is the quality which is outstanding. The love of the helpless and the weak, the desire to share, to uplift, to make happy is the great spiritual characteristic of all the Saviours of the World. Those are making ready for the beginning of the Coming Race who show out in conception and practice, their belief in the UNIVERSAL BROTHERHOOD OF MAN. They may be less developed in intellect, that is not what for the moment is wanted for the coming race; it is the higher qualities of the spirit that must be looked for.¹

Beyond the stage of the intuition we dimly glimpse the Vision of the Spirit. In that vision the MANY HAVE BECOME THE ONE. The soul has come to the end of his climbing, each man is only "the spirit he worked in, not what he did but what he became." For him there is no high nor low in life for, in all, he sees a ray from the Divine Flame; as through the highest, so through the lowest too, to him "God stooping shows sufficient of His Light for us i'the dark to rise by."

It is that Vision of the Spirit that is the heritage of every soul and thither all mankind is slowly treading²; for the progress of mankind takes place in no haphazard way. The formation of races with their special characteristics,

physical, emotional and mental, is as precise and definite as the curriculum of any modern college³; the plan is there, co-operation with that plan is ours to take or lose. What determines the moment for man? He himself, or nature, or both conjoined? Who is to say? This much, however, must be true. Each must give his own consent, and do his own growing. Above the turbid waters of the psyche the sun rises and sets in ceaseless rhythm for all alike. The pulse of the life-process brings forth the heart-beat, the swing of

day and night, the seasons and the centuries, nations and races, planets and their rhythmic rounds, in one grand orchestration. When and where each shall throw the thread of his own life into the upper air is for him to determine. Enough to know that the golden blossom dwells within the heart, and that in its own proper time it will cast its fragrance abroad freely in the world of the light.⁴

¹ Annie Besant.

² C. Jinarajadasa.

³ C. W. Leadbeater.

⁴ Fritz Kunz.

SANAT KUMARA

*'Tis said that in Shamballa, far away
Hidden in sandy Gobi, there resides
A youth of seeming spring-time, for whom glides
No stream of life like ours, sons of a day,
His lovely form, unknowing that decay
Voiced by the moaning of our earthly tides,
Needs not to be replenished, but abides
The working-out of our strange human play.
From Venus, at this planet's dawn, 'tis thought
With other Lords he came, the cradle to strew
Of the then infant race; 'tis whispered too
That, when his task is finished, he will go
Some new compassionate journey, all unsought.
Oft times I wonder if these things are so.*

R. W. D. NANKIVELL

[Sanat Kumara, according to the esoteric tradition, is the Lord of the World, the Head of the Hierarchy which is in charge of humanity on this globe we call the Earth. With six other Kumaras and other mighty Beings, thirty in all, he descended from Venus 6½ million years ago, and established his kingdom at Shamballa, on the White Island in the Gobi Sea, where now is the Gobi Desert. That was our first human Hierarchy. "Kumara" means "ever virgin," the Sanskrit word for "virgin" having a masculine ending. See *The Secret Doctrine* and *Man: Whence, How and Whither?*—ED.]

RELICS OF ATLANTIC OCCULTISM

By GEOFFREY HODSON

Mr. Hodson introduced us last issue to the inner side of the American Indian's life: his racial origins, his iron virility, his communion with the Gods, and his happy hunting ground on the other side. Here he describes the magic powers of the priests, or caciques, and the descent of Poseiyemo, the Messenger from the Grand Lodge Above to the Pueblo Indian Race.

II. THE CACIQUE

DURING our stay in New Mexico we were introduced to certain Indians in an atmosphere very different from that in which tourists ordinarily meet them. This was owing to the good offices of artist friends who, through their many services to the Indians, have completely won their confidence. Under their aegis, the cacique of one of the Rio Grande Pueblos was unusually gracious to a strange paleface and told much of the inner side of the Pueblo Indian religion.

Supernormal Powers

This official was found to have developed certain occult powers. The outer levels of Kundalini were aroused in him, bestowing the capacity of being stimulated into a lucid clairvoyant state by ceremonial and other practices. This apparently is not the consciously controlled clairvoyance and higher consciousness of Aryan occultism, but operates principally from the astral body through the solar plexus and sympathetic nervous system; its exercise is to a considerable

extent dependent upon external conditions, bodily movements and rhythms.

There was a definite bigness about this particular cacique. He had developed a strict ethical sense, a statesmanlike method of handling the tribal problems, and an almost passionate desire for the welfare of his people. Under certain conditions, the ego descended and took charge of the occultly aroused astral and physical bodies, bestowing supernormal powers upon the personality. This was achieved partly by preparatory meditations, and partly by the rhythm of the tom-tom, by music, singing, dancing, words, signs and colours; also I think, by certain herbs used in the ceremonial pipes.

Invoking the Rain God

The cacique, in referring to the ceremonial of the bringing of rain, an invocation to the water God (Avanu), said he saw this God in the form of a snake or dragon about eighty feet long, with a body some fifteen inches thick and blue in colour. This being lived in a great lake in the mountains, which

it was free to leave to move about amongst the clouds and to visit the pueblos, when rightly called upon. The cacique further said that in olden days the God came quite close to the pueblo, being seen upon a hill at the foot of which the village was built; but now that Indian life was no longer pure, owing to the Mexican and American admixture, the cacique was obliged to go to the banks of the Rio Grande, a mile or so away from the pueblo, in order to interview the God.

In describing the rain dance he stressed the necessity for the presence of much green colour, the participants using sprigs and leaves from the greenest trees as part of their attire. The other colours of the spectrum must also be present and were obtained partly from the different coloured Indian maize. The most important factor in the success of the ceremony was said to be the united and unbroken concentration of all present upon the central purpose of the dance. Lacking this the ceremony failed.

The successful production of rain¹ appeared to be brought about through the agencies of the elementals of earth, air, and water, under the direction of the tribal God. A very powerful rhythmic call, or invocatory force, was generated and sent out by the ceremonial dance, which had behind it the power of centuries of traditional practice and a certain reservoir of

natural force appropriate to this type of ritual.

Nature-Sensitive

In his normal state, the Indian is a child of Nature. His rhythms are all natural rhythms, and his life and consciousness are closely attuned to the life and consciousness in Nature, in the clouds, the rivers, the hills, the trees, the mountains and the air itself. It follows therefore that the Indian is hypersensitive to changes in Nature, the life in which is in its turn responsive to Indian consciousness. Changes in the one produce corresponding changes in the other. It is this fact, it would seem which makes possible the success of American Indian appeals to natural forces, and explains the necessity for a purely Indian consciousness in successful invocation.

Devas and nature spirits of the three elements referred to attend these ceremonials, hovering in the air above the dancers, and on occasion entering their bodies, thereby enhancing the power of the dance to produce changes of consciousness. The snake figure of the Avanu is evidently a thought-form created by the centuries of traditional thought of the Water-God in that shape, and seems to have had its origin in the symbolical and allegorical method of teaching used by the earliest High Priests. To this author, however all the Devas invoked at such dances as he attended, and by the cacique by his thought of them during conversation, wore their habitual appearance. He did see, however, in the astral light, a vague shape somewhat like

¹ For this there is abundant testimony. The San Domingo corn dance of 1931 which the author attended began about noon under a clear blue sky. In the evening it rained heavily, the dancing continuing until 6 p.m.

an enormous blue conger eel, into which nature spirits of air entered to produce a certain semblance of life. Avanu is most probably a Pueblo Indian generic name for that class of air spirits which are concerned with the gathering of the clouds, thunder storms and with rain.

A Line of Descent

Evidently the caciques are instructed according to a system of extremely ancient allegories concerning the forces of Nature, which they see as symbolical forms projected in the astral light. The caciques are, however, definitely linked to the forces themselves, as also to the appropriate Devas, and are able successfully to invoke them. There were signs both of a Masonic mode of procedure in making such links, and also of something corresponding to the Apostolic succession in the Christian Church, in the descent of power from one cacique to his successor.

This official is chosen and trained from boyhood by the reigning cacique, and placed in power and authority by him immediately before his death, of which he always has fore-knowledge. This training is quite severe, consisting of fasting, meditation, nights spent alone in the mountains and forest and other austerities. The secrets and powers are very gradually bestowed, the final instructions only being given just before the death of the predecessor. Two boys are generally selected for training—a great honour—one being finally chosen to succeed whilst the other returns to normal tribal life.

III. THE LEGEND OF POSEIYEMO

This legend among the Pueblo Indians has much in common with that of Hiawatha amongst the Northern tribes. It was related to me with much picturesque imagery by the cacique to whom previous reference has been made. Poseiyemo is said to have appeared, mounted on a stag, and to have dwelt amongst the people of the Rio Grande as leader, healer, and priest. He lived much at the ancient Indian village group of Ojo Caliente,¹ of which only ruins now remain, and cleansed the tribe of witchcraft and sorcery. He had an eagle familiar who watched over him and even carried him through the air. Eventually his life was plotted against, and one night on the eagle's warning he mounted upon its back and passed away to the South, showing himself to the Rio Grande tribes as he passed and was last seen to disappear into the sea to the south, doubtless the Gulf of Mexico.

Sometime later we visited the Ojo Caliente region, where an attempt was made to investigate the legend with the following results:

"This river valley was once a much used Indian highway, Indians passing southwards as winter approached and northwards in the spring. Long lines of mounted and foot travellers made half-yearly migrations.

Tribal Ceremonials

"Permanent pueblos were established here on both sides of the

¹ A relatively modern Spanish place-name for the region of the hot springs.

valley. The travellers, however, were mostly tepee dwellers whose custom it was to camp here on their journeyings. There was peace in those days, at least between the wanderers and the Pueblo people of this district. Much trading and barter was carried out, this being an important 'city' on the trade and migration route between the North and the South.

"Civilization eventually reached a relatively high level; the tribal rulers were men of dignity and power; the arts were well developed; cleanliness, order, and a certain ascetic cleanness of living marked these peoples. At the height of this civilization one Chieftain ruled over the whole Pueblo peoples with subordinates in each district and village.

"In the immediate surroundings were five villages in all; two on the west bank, two on the east and one somewhat further north, on the eastern slope of the west bank and nearer the river than any of the others. In those days the Rio Grande was a wide, fast-flowing stream, navigated by canoes and crossed by rafts and somewhat primitive communal ferries.

"There was a big central ceremonial ground in the valley on the east bank of the river, about a mile north of the hot springs, and here elaborately staged dances and occult ceremonies were performed; visitors were generally greeted with tribal ceremonial celebrations which were the centre of the life of the whole community.

"The people were slightly taller than the modern Pueblo, though resembling them much in appear-

ance. The race was far more virile, the men being slender of build, athletic and strong. The Pueblos themselves do not appear to have travelled much, though occasionally a few of the young men would join the migrating bands for the sake of experience. Long distance hunting expeditions were undertaken and ceremonial visits paid to other Pueblos, chiefly those to the South and West.

A Tribal Deity

"This particular group had its own tribal Deity, a powerful Deva ruler, whilst many types of elemental Gods were worshipped, including a somewhat ferocious dragon-like figure of terrifying appearance but harmless and of benevolent intent. This was created and maintained by magical ceremonial, was inhabited by certain types of nature spirits, and still exists as an astral elemental associated with the river in this district. It differs from the Avanu previously described in that it is more definitely dragon-like and less serpentine, has spikes protruding from its body and a large horn on its forehead. It is grotesque, antique in shape and, attracted by the attention of the author, has come up from the river. It moves through the air with an undulating motion at a height of about eight hundred feet. It circles and winds about overhead, dips down close to our party and then moves off to settle into the river once more. The magical method whereby such elementals, nature spirits and devas produce climatic changes is not clear to the author, though it is evident that they had their essential

places in the mechanism by means of which changes such as the production of rain were made through ritual dances and concentrated thought-power.

"There are also animal-headed elementals, some of which are nearly twelve feet high. They are grotesque, several having black faces, white teeth and grinning mouths. These are the feeble shells of the once powerful elemental Gods of the tribe. When animated by ceremonial, gnomes entered into these thought-forms, vivified them, and through them carried out the instructions and ceremonial intent of the tribal leaders; in this case such intent concerned seed germination, plant growth and even tribal fertility. Until knowledge is regained of the function of the nature spirits in such processes, ancient magic will continue to remain a mystery or superstition to modern man.

Black Magic

"Apparently, the chief purpose of many tribal ceremonies and of co-operation with the elementals was, and still is, to appeal to, or even command, the Gods of the weather and the Gods of fertility to provide for the people's needs. Undoubtedly the weather was to some extent under control. Rain could be precipitated; the germination of seeds in the ground was stimulated as a result of the application of occult horticultural knowledge brought with these people from their place of origin.

"At a certain period in the history of the villages under observation a group of black magicians threatened the life and culture of

these tribes. An intensely evil man who, as it happens, lived on this hill—the hill on which remains existed and the investigation was made—gained cacique powers and formed a secret group for their exploitation. These men split off from the group of villages and formed a settlement a few miles east, where they gave themselves up to the black arts. They had their representatives living in the different pueblos, through whom they exerted an evil influence, these men acting as spies, charm bearers and depositors, and also as recruiters and child stealers.

"This dark body came to be greatly feared; they had undoubted occult power, even extending to the power to kill. The villages on the west side of the river were less affected by this influence than those on the east, and their help was sought by the latter in stamping out the cult. As a result, invocations were made to the High Gods.

An Indian Avatar

"At this time, that is about eight hundred years ago, there was born, as if in answer, to a chief of the tribe in the southern of the two pueblos on the west side of the river, a Man-Child. He was an ego of great power, a messenger from the Great White Brotherhood to the Pueblo Indian race. This child developed into a leader and teacher of his people and would seem to be the original of the legendary Poseiyemo. He possessed far greater occult powers than any of the caciques and could produce, by the direct action of his will and instantly, results which normally required long ceremonials

He visited all the pueblos of the surrounding country, travelling up and down the Rio Grande as a teacher, prophet, healer and leader of the race. He possessed the mastery of wild animals, frequently appeared in materialized form in distant pueblos whilst his body was known to be at his home, and could heal by touch.

"This teacher purified the pueblos of sorcery, all attempts upon his life failing, since he knew how to protect his body with an etheric armour which stones, spears and arrows could not penetrate. Legends of all kinds naturally grew up about him, even during the forty years of his life amongst the people, and more rapidly after he had gone.

"He was a remarkable orator and the people loved to hear him speak, gathering in great crowds to receive his teachings. His voice possessed a certain magical resonance which, added to his natural eloquence, charmed and inspired his hearers. His appearance was most striking; he was probably rather more than six feet tall, his long black hair fell down in waves on to his shoulders; his features were clear-cut and strong, his whole body virile and his movements full of grace. His eyes, though usually mild and benevolent, occasionally

flashed with fiery power. The somewhat clairvoyant people occasionally saw him during his astral travellings and probably it was this fact, together with his occasional simultaneous appearances at different places, which gave rise to the eagle legend.

"At a certain period he paid a visit to a brother occultist amongst the Indians in the far North, being absent from his own people for some years. During his absence, sorcery again crept into some of the tribes so that his return was greeted with great joy. Magnificently dressed, and mounted on a stag, he appeared dramatically beside the river to the north of these pueblos.

"At his death, which despite the legend was natural, he was seen to pass out of his body, southwards down the Rio Grande valley. High in the air over the villages he paused and blessed his people, purposely making himself visible in farewell to them.

"Actually, he appears to have been an Initiate member of a fourth root race branch of the Inner Government of the World sometimes referred to as the Yucatan Brotherhood. On the death of his Pueblo Indian body, it was to this Brotherhood that Poseiyemo returned."

(Next Month: The San Domingo Corn Dance.)

THE STORY OF PRITHU WAINYA

1. BEGINNINGS OF SOCIAL AND POLITICAL ORGANIZATION

BY VISHNU R. KARANDIKAR

There was a time, an archaic time, when India had no King and no social organization. It was Prithu Wainya who, according to our author, first organized a State and applied the laws of social organization revealed by Vishnu. And all this happened, as Mr. Karandikar interprets the Puranic histories, ten generations before Vaivasvata Manu. Following up his introduction in our May issue he proceeds:

THE story of Prithu Wainya and the description about the state of human habitations before him, as given in the *Mahabharata*, finds full support in other Purānas also. The *Bhagawata Purāna*, in a short but pithy passage, describes the position thus:

अथास्मिन्भगवान्वैन्यः प्रजानां वृत्तिदः पिता ।
निवासान्कल्पयांचक्रे तत्र तत्र यथार्हतः ॥ ३० ॥
ग्रामान्पुरःपत्तनानि दुर्गाणि विविधानि च ।
घोषान्ब्रजान्सशिविरानाकरान्खेट खर्वटान् ॥ ३१ ॥
प्राक् पृथोरिह नैवैषा पुरग्रामादिकल्पना ।
यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥ ३२ ॥
श्रीमद्भागवत, चतुर्थस्कन्ध, अध्याय १८ ।

“Later on, the Lord Wainya, who was father to his subjects because he found jobs and professions for them, invented different places for people to live in, according as was suitable and deserving. It was he who planned towns, villages, forts, cattle-farms, cow-sheds, temporary camps, and tents, villages and hamlets. Before

Prithu's time there were no towns. People lived happily anywhere without any fear of danger.”

In the *Brahma Purāna* we have the following description :

न हि पूर्वविसर्गे वै विषमे पृथिवीतले ।
सविभागः पुराणां वा ग्रामाणां वाभवत्तदा ॥ ७० ॥
न सत्यानि न गोरक्ष्यं न कृषिर्न वणिक्पथः ।
नैव सत्यानृतं चासीन्न लोभो न च मत्सरः ॥ ७१ ॥
वैवस्वतेऽन्तरे तस्मिन् सांप्रतं समुपस्थिते ।
वैन्यात्प्रभृति वै विप्राः सर्वस्यैतस्य संभवः ॥ ७२ ॥
यत्र यत्र समं त्वस्या भूमेरासीत्तदा द्विजाः ।
तत्र तत्र प्रजाः सर्वा निवासं समरोचयन् ॥ ७४ ॥
आहारः फलमूलानि प्रजानामभवत्तदा ।
कृच्छ्रेण महता युक्त इत्येवमनुशुश्रुम ॥ ७५ ॥
श्रीब्रह्मपुराण, अध्याय ४ ।

“In the days of earlier creation, when the earth was uneven, there was no such division as a town or a city. There was no corn, no cattle-breeding, no agriculture and no commerce. There was neither truth nor falsehood, no greed nor

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THE STORY OF PRITHU WAINYA

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envy. All these things began to appear since the time of Wainya, when the present era of Vaivasvata Manu began to draw near. Formerly, people used to live only in such places where the ground was even. Their food was only roots and fruits and even that was obtained with great trouble—this is what we have heard stated.”

This story appears in practically all the Purānas with slight variations, mostly confined to a small alteration in words. Evidently the story has been taken from one common source, now lost to us. For instance, we find it stated in the *Matsya Purāna*:

न पुरग्रामदुर्गाणि न चायुधधरा नराः ।
क्षयातिशयदुःखं च नार्थशास्त्रस्य चादरः ॥ ३२ ॥
श्रीमत्स्यपुराण, अध्याय २१ ।

“There were no towns, no forts, no armed warriors, no sorrow due to over-wastage, no respect for the science of economics.”

In the *Vāyu Purāna* the story is almost the same, so far as the description of the condition of the people before Prithu's time is concerned, as appears in the *Brahma Purāna*. It says:

मन्वंतरेष्वतीतेषु विषमासीद्वसुंधरा ।
स्वभावे नाभवंस्तस्याः समानि विषमाणि च ॥ १७० ॥
न हि पूर्वविसर्गे वै विषमे पृथिवीतले ।
प्रविभागः पुराणां वा ग्रामाणां वापि विद्यते ॥ १७१ ॥
न सत्यानि न गोरक्षा न कृषिर्न वणिक्पथः ।
चाक्षुषस्यान्तरे पूर्वमेवमासीत्पुरा किल ।
वैवस्वतेऽन्तरे तस्मिन्सर्वस्यैतस्य संभवः ॥ १७२ ॥
समत्वं यत्र यत्रासीद्भूयस्तस्मिन्स्तदेव हि ।
तत्र तत्र प्रजास्ता वै निवसन्ति स्म सर्वदा ॥ १७३ ॥
आहारफलमूलं तु प्रजानामभवत्किल ।

कृच्छ्रेणैव तदा तासामित्येवमनुशुश्रुम ।
वैन्यात्प्रभृति लोकेऽस्मिन्सर्वस्यैतस्य संभवः ॥ १७४ ॥
श्रीवायुपुराण, अध्याय ६२ ।

The only change is an additional verse in the beginning which means: “In the past Manvantaras the earth was uneven, but some parts became even and some uneven by natural process.” Otherwise the rest of the reference is almost as we find it in the *Brahma Purāna*, except for a transposition of some phrases or words.

It is clear from these extracts that the ancient sages who wrote or compiled these Purānas had “heard” through tradition or through old sagas about there being in times still more ancient a condition of society when no State existed, when there was no sin, when no laws nor punishments were felt necessary. They were able to trace back this tradition to an even earlier period when life first began to appear on the earth. But there is no doubt that as far as the Purānic tradition is concerned every Purāna agrees in attributing to Prithu Wainya the organization of human society, including the four castes and the four Ashramas or stages of human life, as also the establishment of a State with a King, along the lines already settled by the wise man of old.

There are some very important points involved in this story.

(1) The Aryan conception of society is that the laws which govern human, social, religious and political life were first conceived by the Deity and then brought into practice. That is why the

Aryan religion is called eternal and not man-made. The laws were formulated by the Creator Himself, but were introduced by Vishnu.

(2) Even for Vishnu Himself, all knowing and all powerful as He is described to be, it was necessary to try several men, one after another until a person was found who was capable of introducing the laws and forming the nucleus of human society. It was Prithu Wainya who came up to the standard required by Vishnu, and hence Vishnu poured into Prithu His own power and life. From that time a King is described as possessing the divine power of Vishnu. It is not difficult to realize what has been meant. Every post, like that of Indra, a King, a Prajāpati, has certain ideal attributes, but it depends upon the individual holding that post as to how much of the Divine power is reflected through his actions.

(3) Not communal but individual progress had advanced a great deal before society was organized. Biology, mathematics, astronomy, physics, medicines, these had been recognized and developed as sciences. Writing had been introduced and, instead of mere ideographs, letters indicating subtler distinctions in sound had come to be represented by lines. Thus, individual progress had advanced a great deal on intellectual lines and it does not require any unnecessarily long stretch of imagination to believe in the story of some one sitting down and outlining the laws of human organization of society. The first compilation of these laws under-

went a process of editing and blue-pencilling until the science was brought within a reasonable compass. We have ample evidence to show that Vishnu has always been associated with the ocean, as He is "One who sleeps in the Ocean of Milk." Shiva is similarly associated with mountains. The remaining Brahma of the Trinity is associated with the plains more especially with the sacred Teerth Pushkar, where alone there exists his image which is worshipped. In this story it is Brahma who first compiled the science of human organization, Shiva edited it, Indra as the leader of the Gods revised it, Brihaspati as the Brāhmana Dēva again blue-pencilled it, and lastly Shukra, who is described in all the Purānas as "सुरासुरगुरु"—"the Preceptor of Gods and Asuras"—gave it its final shape. The outline being ready, it was left to the choice of Vishnu to reveal it to the best (श्रेष्ठ) among men and then back up that individual's attempt to impose it upon the people by his own powers and strength. It shows the great importance attained by Vishnu, who rules the water. It was for him to choose the proper man. Then also it was his business to enable that man to carry out in practice what had been planned out by the wisest of the people from all over the settled area. It was Vishnu who provided the "sanctions" of those times.

We shall be dealing with these points at a later stage, but we must first settle the area where this great plan was first introduced and the probable date according

to the chronology available in the Purānas. The first point is of the utmost importance in order to decide as to whether our ancestors, the Aryas, were Indian-born or were immigrants from some other land.

We have several references to prove that Prithu Wainya had his capital on the Narmadā River and used to move about all over Central India from Ajmer and Pushkar down to the Vindhya. The first direct reference is the banishment of the Nishāda who was churned out of the thighs of Wēna.

तस्मात्प्रमथ्यमानाद्वै जह्वे पूर्वमभिश्चुतः ।

ह्रस्वोऽतिमात्रं पुरुषः कृष्णश्चापि तथा द्विजाः ॥ १२१ ॥

स भीतः प्राञ्जलिश्चैव स्थितवान्याकुलेन्द्रियः ।

तमार्तं विह्वलं दृष्ट्वा निषीदेत्यब्रुवन्किल ॥ १२१ ॥

निषादवंशकर्तासौ बभूवानन्तविक्रमः ।

धीवरानसृजत्सोऽपि वेनकल्मषसंभवान् ॥ १२३ ॥

ये चान्ये विन्ध्यनिलयास्तुम्बुरास्तुवराः खसाः ।

अधर्मरुचयश्चापि संभूता वेनकल्मषात् ॥ १२४ ॥

श्रीवायुपुराण, अध्याय ६२ ।

"Then, it has been heard, O Dwijas, that during the course of churning, a short dark man came out. With folded hands, he stood anxious awaiting with great anxiety (the decision of the sages). He was told to sit down and thus he became the Nishāda, the progenitor of his tribe, of great valour. He created the fishermen also, out of the sin of Wēna. He and others who lived in the Vindhya mountains like Tumburas, Tuvāras and Khasas, liked to live outside the law, having been born of Wēna's sin."

The *Padma Purāna* says :

पर्वतेषु वनेष्वेव तस्य वंशः प्रतिष्ठितः ।

निषादाश्च किराताश्च भिला नाहलकास्तथा ॥ ४२ ॥

भ्रमराश्च पुलिन्दाश्च ये चान्ये म्लेच्छजातयः ।

पापाचाराश्च ते सर्वे तस्मादङ्गात्प्रजज्ञिरे ॥ ४३ ॥

"His descendents established themselves in the mountains and forests and became Nishādas, Kirātas, Bhillas, Āhalakas, Bhramaras, Pulindas and other Mlēccha tribes of sinful activities, all these arose out of the body of Wēna."

Here, the names of the tribes make it clear that the mountainous country round about the Narmadā is meant.

Referring to the Nishādas, the *Mahābhārata* says :

तस्मान्निषादाः सम्भूताः शूराः शैलवनाश्रयाः ।

ये चान्ये विन्ध्यनिलया म्लेच्छाः शतसहस्रशः ॥

श्रीमन्महाभारत, शान्तिपर्व, अध्याय ६७ ।

Here it is clear that the Nishādas were specially connected with the Vindhya and other adjoining mountains. As the Nishādas were expelled out of the settled area, the Vindhya must have formed the limit of this tract.

The second point about which we have to seek evidence is whether the Vindhya were the northern or southern limit of this settled area. Apart from the tradition of the Deccan Plateau being the Daṇḍakāranya or the Forest of Daṇḍaka, as also the tradition that Central India was the main land where people had settled, there are definite statements in the story of Prithu Wainya referring to this point.

During the course of a sacrifice that was being performed, Sūta and Māgadha, the two traditional bards, had sung praises of Prithu, who gave them lands in return. The *Vayu Purāna* says in chapter 62 :

ततः स्तवान्ते सुप्रीतः पृथुः प्रादात्प्रजेश्वरः ।

अनूपदेशं सूताय मगधान् मागधाय च ॥ १४७ ॥

"Prithu gave Anūpa-desh or the coastal land near the Narmadā to Sūta and the country of Magadha to Māgadha the bard."

It is beyond doubt that Prithu ruled over these lands and was thus able to dispose of them. The country between the Himālayas and the Vindhya is called in the Purānas the land of mortals or मृत्युलोक. It was here that Prithu ruled.

Then Prithu performed his horse sacrifices in

ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती ॥ १ ॥

श्रीमन्महाभागवत, चतुर्थस्कंध अध्याय १९ ।

The country round about Pushkar Lake, where Brahma the Creator has His temple, was the sacred place of the Manus. It was near here that the Eastern Saraswati had its source. That was called Brahmā-varta, and as Prithu performed his sacrifices there it was certainly within the borders of the country under his control.

The last and most clinching evidence is the statement in the *Padma Purāna* that in a land where there was no such thing as a town or a village,

रेवातीरं पुरं कृत्वा स्वनाम्ना नृपसत्तमः ।

ब्राह्मणेभ्यो द्विजश्रेष्ठास्तदादाद्विपुलं वसु ॥ ७७ ॥

श्रीपद्मपुराण, भूमिखंड, अध्याय २७ ।

"That best of Kings built a town on the bank of the Rēwā (the name of the Narmadā river in its upper reaches), called it after his own name and gave plenty of wealth to Brāhmanas." It was on the Narmadā river, or on the Rēwā as it is called in Rewa State in Central India, to the north of the Vindhya range and west of the Amarkantak Mountain, that Prithu established his capital. His chief centre of activity must therefore be to the north and west of the Vindhya and north of the Satpura Mountains, which mountain chains, therefore, formed the southern and eastern boundaries of the tract where Prithu ruled.

Then again, during the horse sacrifices Prithu's horse was stolen by Indra who lived in the north on the southern slopes of the Himālayas along the Mandar mountains. Prithu did not rule here. That was the northern limit of his kingdom.

आपस्तम्भिरे चास्य समुद्रमभियास्यतः ।

पर्वताश्च विशीर्यन्ते ध्वजभङ्गश्च नाभवत् ॥ १३९ ॥

श्रीवायुपुराण, अध्याय ६२ ।

"He was able to cross the seas, and they became smooth when he was passing. Mountains broke down and his banner never fell into pieces (there was no obstacle to his banner raised high on his chariot)."

We shall see later on the significance of the travels across the seas. But it is clear that he did so travel, although the details of his voyages are not available in the Purānas. But as there is no mention of any countries to the east of the Magadhas as being

under his rule and as he did certainly rule in the Anūpa-desh on the coast of what is now called the Arabian Sea, the only conclusion is that he voyaged across the western ocean. With the evidence available now the main tract referred to by Bhishma in his story of how a kingdom came first to be established can easily be identified. It coincides with the description given of Āryāvarta.

The conclusion tallies with the earlier tradition of this tract being the land of the mortals and being amenable to periodical floods taking place at the end of each Manvantara. Prithu and his ancestors lived in this tract of land called Āryāvarta, where they passed through five devastating floods before the time of Prithu. Without further investigations from the new angle adopted in interpreting this story of Prithu Wainya, it will be impossible to arrive at the date when Swāyambhuva, the first Manu, ruled in this land. But there can be no doubt that this period was more than 10,000 years before the Christian era. It was the grandson of this Manu who is stated to have gone to the North Pole. If the Āryas came to India, they must have come before this period. In any case, when we come across the story of the for-

mation of a State for the first time, that revolutionary change took place in India and not anywhere else on earth.

The probable period of this story can also be arrived at without much difficulty. Mr. J. S. Karandikar, the learned editor of the *Kesari* of Poona, has calculated 1920 B.C. as the date when the *Bhagavad Gita* was revealed to Arjuna on the Kuru Kshetra, the field of the Great War. Principal Apte, an eminent mathematician and astrologer of Ujjain has accepted that date as tallying with the astronomical descriptions given in the *Mahābhārata*. There are about 110 generations according to the genealogies given in the various Purānas between Vaivasvata Manu and the Mahābhārata War and taking twenty years per generation we arrive at the figure 2200 years. It was probably round about 4100 B. C. therefore, that the Great Flood of Vaivasvata Manu took place. Prithu is ten generations before Vaivasvata Manu. The incidents of this story occurred round about 4300 B.C.

Thus the story of Prithu Wainya happened in India about B.C. 4300. This was the first formation of human society with a King and a State.

(To be concluded)

Entry into The Theosophical Society is entry into freedom, entry into a wonderfully constructive and heartening comradeship, entry into a world of mutual understanding and adventurous purpose.—GEORGE S. ARUNDALE in *You*, p. 314.

HEALTH AND THE ETHERIC BODY

By PHOEBE D. PAYNE

"The value of etheric diagnosis lies largely in the fact that indications of abnormal conditions in the etheric body are often visible long before the person is aware of being ill."

Etheric Diagnosis

FEW people realize how exquisitely beautiful is the filmy fragile web that surrounds and interpenetrates the physical body, and that it is not only the etheric counterpart of the dense physical vehicle, but that it also records clear and exact indications of the interior life of each individual—it is in fact a chart, telling those who have the eyes to see a great deal about its owner.

The following brief outline of the etheric body is based upon my own experience of clairvoyant diagnosis, extending now over many years, and involving frequently repeated observations of the same thing under varying conditions, or of similar conditions as they affect different types of bodies.

As the result of these observations I have arrived at certain general conclusions as to the normal structure of the etheric body and the changes caused in it by disease, but I present these in no didactic spirit, because every student knows that there is always fresh discovery to be made, and the most one can venture to say at any moment is, "This is as I see it!"

People have often put the question: If the etheric body is the duplicate of the physical, and if

the mental and emotional natures each have their own mechanism in corresponding degrees of density, each of which interpenetrates the others, how is it that clairvoyant vision does not get confused, and how does the clairvoyant know what he is looking at?

Technique of Clairvoyance

The technique of clairvoyance is a big subject, and it is only by long training and repeated practice that vision steadies, and the different levels of the human bodies become clearly defined and distinct to extended sight.

Etheric sight is something like X-rays, and consists of the power to see through dense matter. This means that it is possible to see through it to watch an organ of the body functioning, or to observe the interior of the head, and so on. The vision *would* indeed pass right through the human body, and see beyond it, if it were not controlled by the will of the clairvoyant who focusses it at the point which he wishes to observe.

Even the normal etheric bodies of different individuals show just as much variety as do their physical bodies, their minds, or any other part of their complex mechanism. While physical health is

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largely a question of the condition of the etheric body, it depends far less upon the type of that body than upon its state of harmony and well-being. This in turn depends largely upon co-ordination with the particular mental and emotional bodies with which it is associated. The three bodies are not by any means necessarily alike in their general character, though the quality of the other bodies is always reflected in the corresponding level of the etheric, and any prolonged condition of conflict between them is bound to disturb the flow of vitality through the etheric body, and so affect the health of its physical counterpart. The physical, being actually built upon the foundation of the etheric, must of necessity correspond to it in quality and react to it in all its vicissitudes.

A great many people with only a slight extension of physical sight are able, under favourable conditions of lighting, or with the help of some such contrivance as a Kilner screen, to see some portion, if not the whole of the etheric aura. It appears as a silvery-grey emanation, about four to six inches wide according to the nature and health of the individual, outlining the whole physical form, but streaming out more particularly from the finger-tips, knees, or other terminal points. This is the Health Aura, the outlying portion of the etheric body, which also interpenetrates the whole of the physical anatomy, and corresponds to it cell for cell.

The Aura and Its Emanations

The external aura consists of three distinct bands, of varying

colour and subtlety, named for the sake of clarity Emanations 1, 2 and 3, beginning with the outermost.

Emanation 1, the most subtle, is an even flowing band of etheric matter of delicate opalescent colouring, its outer edge moving under healthy conditions in gentle, rhythmic waves. At this edge are visible the terminal points of numberless fine silvery-grey striations, which interpenetrate the whole etheric body, having their origin in the etheric spinal column. They show very clearly in the denser part of the aura, and can be used as a reliable indication of health. Under normal conditions they radiate out freely and evenly at right angles to the surface of the body, but in ill-health or under mental or emotional stress, they droop and become tangled or knotted together, like fine seaweed left matted by the receding tide. Their connection with the health of the individual is easily understood on closer observation, when each striation appears to be a fine tube terminating in a minute mouth, which seems to draw vitality from the atomic etheric plane of the surrounding atmosphere (corresponding in material to Emanation 1 of the Etheric Aura), and in some subtle manner to connect the etheric and astral bodies. A further and equally important function of these tubes is the elimination of used etheric matter from the physical body.

Emanation 2 appears as a filmy, mauve-blue band, formed mainly of matter of the sub-atomic etheric level, lying between Emanations 1 and 3, and intimately linked with both. Although it has a distinct

function of its own, specially related to the mental life, it also passes on to the denser levels the charge of vitality carried by Ether 1, and at the same time subtly reflects the quality of Ether 3.

Emanation 3, which is of heavier material again, shows a finely woven texture of palest rose pink, shimmering with a myriad darting golden flecks. This is closely related to the emotional nature, and once more passes on the charges of the two subtler emanations.

At what appears to be the edge of this last emanation lies a very fine skin bearing the same relation to the etheric body as the physical skin bears to the dense body. This etheric skin shows at first sight merely as a fine silvery-grey line, but upon close observation it is found to consist of seven layers of cells packed tightly together in honey-comb formation, the three layers on the outer side being lighter in colour than the three towards the inner edge. The fourth or middle layer appears to act as a bridge, upon which the stream of vitality flowing in through the striations meets and threads its way through the heavier stream of outgoing waste matter, both streams being slightly changed in character by this contact.

Immediately within this skin lies a section often called the Ribbon, being composed mainly of the densest type of etheric matter known as Ether 4. It is often seen by those to whom the finer parts of the aura are invisible as a darkish grey fuzzy line about a quarter of an inch wide outlining the whole physical body. Actually it penetrates into the body to about

the same distance. Some people, on the other hand, can catch a glimpse of the outer, more luminous bands of the aura, while the Ribbon appears to them as a blank space.

As a matter of fact, though each separate layer of the external aura is characterized by its own particular grade of etheric material, it is only in the outermost band that we find one grade pure and unadulterated, for (as we have said) the matter of each layer interpenetrates all those below it. So Emanation 2 shows a certain admixture of Emanation 1; Emanation 3 contains also something of Emanations 1 and 2; and the Ribbon, in addition to its own foundation of Ether 4, carries a certain amount of all the other grades. It is largely the variation in the proportion of each grade found at different levels which constitutes the difference between individual etheric bodies, some showing a general tendency towards the heavier types of matter, others towards the lighter. Or again, one aura may show a good, well-defined band of Emanation 2, but a poor Emanation 3, or *vice versa*. These variations seem to be closely associated with the influence of the higher bodies, each of which, as already explained, casts its reflection upon a certain level of the etheric.

The Etheric Double

The part of the etheric body contained within the etheric skin is often called the Double, because it extends throughout the whole of the dense physical body, providing a subtle counterpart of every physical structure. The divisions of the

Double within the body consist again of all four grades of etheric matter, arranged, as a rule, in three layers, but appearing in the reverse order to that shown in the aura. Thus, the innermost layer of the etheric double of each organ is formed, so far as has been observed, of matter of the type of Emanation 1; Emanations 2 and 3 seem to be combined in the middle layer, while Ether 4 provides the outermost. The proportion of each emanation appears to vary according to the type and function of the organ, but the whole arrangement when compared with that of the aura suggests that Emanation 1 is essentially concerned with the vital contacts of the individual (in the one case with his external environment, in the other with his food, blood, and other internal sources of nourishment or elimination), while Ether 4 provides the strong, more fixed material structure by means of which the intensely delicate interplay of etheric forces can be brought to the service of the dense physical body. Emanations 2 and 3 supply, through their varying proportions, the particular qualities needed for the special function of each organ. Thus, the cerebro-spinal nervous system, being pre-eminently the servant of the mind, shows at the etheric level a greater proportion and activity of Emanation 2, the grade which, in the external aura, reflects more especially the qualities of the mental body, while the blood-vessels, so easily affected by the emotions, show a greater preponderance of Emanation 3. The whole subject, however, is immensely complicated, one of the chief diffi-

culties in the way of correct observation being that of maintaining a steady focus of vision. Each grade of matter requires a different focus, just as do the different layers in a transparent object under the microscope, and any unconscious slip from one focus to another will, of course, confuse the picture. Hence the necessity for repeated observations before any general conclusions can be reached.

Diagnosing Disease

When it comes to a question of diagnosis of disease from the etheric body there is still further need of study and experience to distinguish between general and local etheric conditions, early signs of disturbance, latent disease and acute symptoms. And having observed the actual conditions, we still have to find the primary cause of the disturbance, whether it be food, fatigue, or some psychological inhibition. For any inhibition at the mental or emotional level will reproduce itself in the corresponding portion of the etheric body, thus retarding the transmission of vitality at that point, and destroying temporarily the balance of the whole organism.

When an inhibition persists, the resulting condition becomes fixed; if the influence is congestive a pool of stagnant etheric matter forms; if it is disruptive a lesion is produced, and in either case physical disease will ultimately appear. The value of etheric diagnosis lies largely in the fact that indications of abnormal conditions of the etheric body are often visible long before the person is aware of being ill,

Perhaps the simplest way of giving some idea of my own method of diagnosis is to take each region of the etheric aura in turn, and suggest the conclusions to be drawn from some of its most tell-tale variations.

Emanation 1. If this atomic emanation is not sufficiently well knit to bear the strain of any extra charge, or to respond to any special demand made upon it, a crisis will often produce a state of disruption at this level, resulting in a nervous breakdown. This emanation, so far as one can tell, is closely linked with the higher mind, and as it is mainly responsible for carrying vitality from the higher levels, any strain at this point impoverishes the nerves.

A flickering, ragged edge to this emanation denotes nerve tension and personal restlessness, and indicates such conditions as neuritis and insomnia. A definite rift where the matter is frayed and broken in the emanation is a serious condition, producing a permanent or temporary state of mental unbalance. A thin, pulled effect may result from extreme avidity for knowledge, an obsessing idea, or unwise forms of psychism, and is also seen in connection with deafness, noises in the head, and throat and nose troubles.

In some cases this emanation becomes practically invisible. Here a great avidity for life may be inferred, which is likely to result in some form of tuberculosis, or in diseases of the bony structure.

Emanation 2. In health this emanation would seem to be the great receiving station of mental vitality, giving the whole structure

its staying power. It is particularly connected with the lower mind and the cerebro-spinal system. If it is contracted it points to a rigid lower mind and strongly repressed emotions, and may be associated with sclerosis, arthritis, heart fatigue and some valvular disorders. A poor strained appearance will result from fear and anxiety, and is connected with anaemia, nervous depletion, melancholia, brain-fag and common eye difficulties.

Emanation 3. Repeated observation suggests that this emanation is closely linked with the transmission of Prana into the physical body, and is the material most intimately related to the emotional body. Upon its strength and quality depends the functioning of the fluids of the body, the blood-stream being directly affected by it, as well as the lymph and other secretions. It is also closely linked to the sympathetic nervous system. If Emanation 3 appears inchoate, lifeless and grey, fear is probably present. Gastro-intestinal diseases are characteristic of disturbance in this area.

A diffuse Emanation 3, too loosely knit and unable to sustain an even flow of Prana, indicates a strongly emotional personality, liable to diseases of the blood, and to thyroid and other secretory troubles. A tight, hard, grey condition points to fibroids, tumours, and uterine diseases.

The Etheric Skin

Where there is an abrasion in the etheric skin, there is usually a wound in the physical also, and the etheric skin must be renewed before the physical wound can be healed.

A definitely broken etheric skin is invariably seen above a chronic physical wound, and is a grave condition which is difficult to heal, but which can be dealt with directly by the power of thought.

Amongst the contributing factors which produce breaks in the etheric skin are Mediumistic practices, especially "sitting for development," and the production of physical phenomena necessitating a constant withdrawal of the etheric body. The skin in such cases wears thin and tends to break. Psychic repercussion, if severe enough, will inevitably produce the same result. Automatic writing is another common practice that destroys the texture and quality of this skin in such areas as the spleen and solar plexus. This results in great difficulty of adjustment to normal physical life; there is a constant tendency to hysteria and semi-psychic experiences.

The Ribbon

The etheric Ribbon serves as a reservoir of vitality, to be drawn upon by the needs of the physical body. In cases of real organic disease a dull-grey patch is visible over a localized area, and it is only when this congestion is removed and Prana again circulated freely that health is restored.

A thin tight ribbon is often the indication of a self-centred personality that suffers constantly from a series of minor ailments, such as catarrh, constipation, etc. In any illness accompanied by fever the striations which float out normally at right angles to the body lose their tone and droop inwards, forming a congested mass on the

surface of the ribbon, and the feverish condition does not abate until these tangled striations are released and begin to float away from the surface of the ribbon.

Some Acute Conditions

When there is a chronic condition of disease, or any malignant growth, the whole aura assumes a leaden-grey colour, and within a considerable radius of the growth a marked disorganization is visible.

The use of drugs and alcohol may also be detected through the absence of co-ordination and a ragged jumping of the outside edges of all the emanations, while in cases of excess the line demarcation of the emanations is lost, and the whole aura becomes a confused grey mass.

In cases where there are no definite physical symptoms beyond that of constant exhaustion, a curious loose, thin effect may be seen over the various plexi of the sympathetic system, which betrays etheric leakage and is generally the result of negativity in the attitude adopted towards life, or in the psychic behaviour.

We have also found that obscure physical conditions, difficult to diagnose by ordinary medical methods, may sometimes be traced to the fact that some form of anaesthetic, either local or general, has produced a partial dislocation of the etheric body, which has not been correctly replaced. This can often be greatly assisted by quiet, steady, long breaths, because breathing has a marked effect upon the adjustment of the etheric.

The activity of the chakras lying upon the surface of the double is

influenced by the general tone and quality of the etheric aura. If the general aura be free from obstruction the chakras are likely to be found functioning freely according to the type and the development of the individual, but any congestion in the neighbourhood of a chakra will inevitably produce an inhibition in the chakra itself, which in its turn will ultimately affect the organ lying beneath or close to it. For instance, if the chakra over the region of the solar plexus shuts tightly as the result of a shock, the action of the nerve plexus itself is affected, and all the ganglia connected with it suffer. In this way an emotional shock can produce obscure digestive troubles, through the influence of the distorted solar plexus chakra on the vagus nerve, etc. The chakras also seem to have an important connection with the glandular system; I have often observed that where a chakra is misshapen there is a marked lack of balance in the neighbouring gland.

It will be readily understood from this brief account of the indications of disease to be considered in etheric diagnosis that the would-be healer can rarely, if ever, look upon them as purely local disorders arising in the etheric body itself.

Even the immediate cause is clearly some injurious contact at its own level, such as the sapping of vitality by a weak etheric from its stronger neighbour, or the upsetting of the natural rhythm of the body by the more insistent rhythm of a train or boat. The real trouble lies in the inability of the individual to be master in his own etheric house, and this mastery can only be exercised through the higher bodies.

If the clairvoyant has the power to shift his focus of vision to the mental or emotional levels he will certainly find there some defect or weakness, whether local or general, corresponding to, and accounting for the etheric trouble.

If this inner vision is not possible, then the source of the difficulty must be sought by the intuition or by ordinary psychological means. In either case the study of the human mechanism along these lines will soon bring the conviction that the invalid's real enemy is his own attitude to the world in which he finds himself. He is ill because at some level, whether of will, thought or emotion, he has persistently resisted the natural flow of life, and the only permanent cure lies in the discovery of that resistance and in dealing with it.

The vital function of the arts is to elevate the emotions, to inspire by bringing mankind into communion with the beautiful.—PROFESSOR ARLEIGH B. WILKINSON, New York University.

STUDIES IN EARLY THEOSOPHY

BY A. J. HAMERSTER

I. THE SEPTENARY NATURE OF MAN

Going back to the beginnings of the Theosophical Movement, Mr. Hamerster deliberately compares the newer with the older presentations of Theosophy. In our April issue, pp. 56-60, he discussed A. O. Hume's first complete tabulation of man's septenary nature. In this instalment he brings to light still older origins, to which Hume owed more than half of his scheme, and shows the modifications, enlargements and basic comments on Hume's scheme by Subba Row, the Masters and H. P. Blavatsky.

A Retrospect

IN the first instalment of these studies, it was shown that the first complete tabulation of man's septenary nature, which was published as the first *Fragment of Occult Truth* in October 1881, and has since remained the basic scheme for all subsequent classifications up to the present time, was due to Hume's individual effort in applying the general teachings about the sevenfold manifestation of all life in nature, received from the Masters, H.P.B., and Subba Row, to the special case of man's bodily, psychic and spiritual constitution. At the end of that first study it was announced that our next task would be in the first place to show how the origins of more than half of Hume's scheme at least are traceable backward a few years more, in fact to the very first year of the arrival of the Founders of The Theosophical Society in India (16 February 1879), and to the starting of THE THEOSOPHIST not

fully eight months later (1 October 1879).

But let us first reproduce here Hume's scheme in its fundamental elements, retaining only the essential terminology :

- | | |
|-----------|---|
| 1. Body | { 1. Physical body
2. Vital principle (<i>Jiv-
âtma</i>) |
| 2. Soul | { 3. Astral body (<i>Linga-
sharira</i>)
4. Astral body of desire
(<i>Kâma-rûpa</i>)
5. Animal or physical
intelligence |
| 3. Spirit | { 6. Higher or spiritual
intelligence
7. Spirit |

Yoga-Vidya

It is the first four of these seven principles, which Hume evidently borrowed, lock, stock and barrel—i.e. the division into four parts, the Sanskrit terminology, and the

English equivalents—from an unknown writer in THE THEOSOPHIST of November 1879, who signed himself simply "F. T. S." It is a very ably written article on "Yoga-Vidya", undoubtedly by an Indian student, proficient in Indian lore and philosophy, who speaks in an authoritative voice, ringing clear and true, of the greatest gift India had and has still in store for the West—the "Science of At-one-ment." In a first instalment of the same article the author had written: "We have a great desire that the Yoga philosophy should be familiarized to students of psychology. Give the century a worthy ideal to aspire to, and it would be less animal: teach it what the soul is, and it will worship the body less."¹ I do not think that we would be very far from the mark in sensing behind these words the power of a Master of Wisdom, directly or through the intermediary of a pupil.² At any rate, the words quoted were not written for the nineteenth century only, they are as weighty today as yesterday. The one thing modern schools of Western psychology need most, especially the original Freudian school of psycho-analysis, is knowledge of Eastern Yoga, knowledge of man's "soul", to which I think Jung's analytical psychology has made the nearest approach, as his latest book, *Modern Man in Search of a Soul*, proves.³

The following is what the unknown author of the article writes about the soul of man as known to *Yoga-Vidya*: "By 'soul' we mean the plastic, ethereal inner-

self, that which corresponds to the Western idea of a "double," and in the ancient Indian philosophy is known as the *Māyāvi-rūpa*—(Illusionary form) and as *Kāma-rūpa*—(WILL-form). These are identical, for the *double* exists in its latent state in every living being, as it is the exact counterpart of the outer body. The difference in name but indicates the different circumstances under which it is at times made to become objective—that is visible. In the case of mediums, or when, as a result and the unconscious effect of an intense desire which attracts a person's thoughts to a certain place, or prompts him to a certain action, it thus oozes out of its envelope of flesh, it then is called *Māyāvi-rūpa* (Illusionary form). It made itself visible because compelled to it by the law of intermagnetic action, which, when left to itself acts blindly. But when it is projected by the trained will of an Adept, a Yogi, who directs it at his own convenience, then it is designated as *Kāma-rūpa*,—WILL-form, or DESIRE-form; *i.e.* so to say, created, or called forth into objective shape, by the will, and at the desire of its possessor. This "dual soul", must not be confounded with either *Jivatma* (the vital principle resident in inert matter), or, the *Linga-sharira*. This last named is the subtle, ethereal element of the *ego* of an organism; inseparately united to the coarser elements of the latter; it never leaves it but at death. While its functionary principle—the *Linga-deha*—is the executive agent, through which it works; the objective formation of

Kāma-rūpa being performed by the power of *Yoga-ballu*. . . . Whole libraries have been written to define what soul is, and yet for our practical purpose, it will suffice to sum up the definition in a [one] word: man's soul is the aggregate of all the above given subdivisions."⁴

The Need for a New Vocabulary

Leaving the *Māyāvi-rūpa*, as simply another form of manifestation of the "desire-body" out of discussion, we find here all of Hume's first four principles mentioned categorically, including the Sanskrit names for the 2nd, 3rd, and 4th principles.

When one compares in detail Hume's first *Fragment of Occult Truth* (October 1881) with this article on *Yoga-Vidya* (November 1879), there is no doubt at all that in terminology, English and Sanskrit, as well as in definitions and ideas, the later writer has based himself on the older, so far as the latter's explanations went. And H. P. B. for one had no scruples whatever to acknowledge it, for when somebody challenged Hume's article as a "recent teaching", she contradicted him promptly by referring to the older *Yoga-Vidya* article.⁵ But there is another thing that strikes one in comparing the terminology and phraseology of both articles with those of our own times, after half a century of strenuous effort has gone by to clear our thoughts on these things and express them in adequate words, and that is the hard struggle those first pioneers of modern Theosophy had in the beginning with "the poor vehicles of language at their disposal."⁶

Note for instance the use of one and the same word "astral" to denote the 3rd as well as the 4th principle. Since then we have learned more easily to differentiate between the two by calling the former "etheric" and restricting the use of "astral" to the desire-body. Again, the same words "intelligence, or consciousness or ego" had with additional qualifications to serve for the 5th and 6th principles, which we now distinguish by different names altogether, like for example "intellect" and "intuition."

In view of the above it is no wonder that H. P. B. felt deeply "the present great need of a metaphysico-spiritual vocabulary," as she entitled her article, just mentioned, in which she repudiated the idea of the sevenfold constitution of man being a recent teaching. "The careful study" she wrote "of the doctrine of the *seven* principles of living mortal man, as taught by the Arhat esotericism, *each of which principles is subdivided in its turn into seven more*, would serve at least one useful purpose, namely, to bring some order into this infinite chaos and confusion of terms and things." And at the close of the article she sums up her conclusions thus: "It is high time then, that we should think of making a "metaphysico-spiritual vocabulary." If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better . . . ; lest, as we see, it should lead [those who should be] our best friends,—

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

those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge—to a severe conflict for shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms.”⁷

On life's theatre the actors alone change; life's drama remains the same in all its vital elements. In H. P. B.'s time the above remarks were specially directed to the spiritualists, but in our own times they still have their application to those who, though they have for divers reasons seceded from the Parent Society, still should be “our best friends,” treading as they do “a parallel path with us,” but who show themselves too often “our enemies.” Clinging to H. P. B., not as the initial but as the final word in Theosophy, elevating her words “to the dignity of dogmas,” they condemn all efforts of the later great leaders in Theosophy “to bring some order into this infinite chaos and confusion of terms and things,” repudiating as “irreconcilable heresies” every new term, every new discovery, every new idea, that does not strictly conform to the dead letter of H. P. B.'s words. Yet it is a fact that she herself was well aware of her own inability to create the wanted “order,” and therefore

in her last days pointed beyond herself to Annie Besant as her great successor in the teaching line, aware also of the inexorable way of nature, that nobody can bear the torch of truth farther than only part of the way until another grasp it from his or her failing hand.

Subba Row's Scheme

But long years before Annie Besant or C. W. Leadbeater ever yet thought of joining The Theosophical Society, another of an equally keen intellect had already felt the same need (even ere H. P. B. formulated it in her article) of giving sharper definition to the terms and words used in Hume's scheme of the sevenfold man. That one was Subba Row, an Advaita Vedantist, that is a philosopher of the highest idealistic school in India, if not in the whole world, and a practical occultist besides. In a long letter to H. P. B., of which she published copious extracts in THE THEOSOPHIST of January 1882, under the title “The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man,” his philosophic and occult knowledge was brought to bear in all its power on Hume's speculations, which had appeared three months before. Subba Row indeed stands foremost, amongst older and later exponents of Theosophy, in philosophic insight and depth of acute reasoning. His *Notes on the Bhagavad Gita* and *Esoteric Writings*⁸ are two classics in Theosophic literature, as much as H. P. B.'s works. And of the shorter essays, the one here under consideration is among the finest.

Space forbids quoting the article at length. Only portions here and there, giving the bare outline of Subba Row's conclusions, and only in so far as they bear directly on Hume's scheme, can be reproduced here. But the whole essay should be carefully studied by every Theosophist who wishes to understand how and why there are those seven principles in man. Hume gave us seven “subdivisions” of man's being, grouped under three “divisions” of body, soul and spirit, but the seven as well as the three remained with him purely accidental concepts, each separate and distinct from the others. Subba Row on the other hand was the first to supply their underlying unity, by showing the seven to be a development from three basic factors, *Brahman*, *Shakti* and *Prakriti*, who again are derived from the one reality, the “basis” of all, i.e. *Brahman* itself. This is what he wrote.

“There are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names: (1) *Para-brahman*, the Universal Spirit. (2) *Shakti*, the crown of the astral light combining in itself all the powers of nature. (3) *Prakriti*, which in its original or primary shape is represented by *Ākāsha*. According to the *Upanishads*, *Brahman* is the basis, *Ākāsha* or *Prakriti* the germ or seed, and *Shakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

“Now according to the Adepts of ancient Aryavarta *seven prin-*

ciples are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken one at a time, two at a time, three at a time and so forth = $2^n - 1$. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3 - 1 = 8 - 1 = 7$. As a general rule, whenever seven entities are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities again are evolved out of a single entity or *Monad*. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours co-exist with the four secondary colours in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the four secondary entities which arose from different combinations of the three primary entities.

“I shall now state what is meant (in the Aryan doctrine) by the seven principles (which in their totality constitute man):

“I. *Prakriti*.—This is the basis of *Sthūla-sharīram* (Physical body) and represents it in the above-mentioned classification.

“II. (The entity evolved out of the combination of) *Prakriti* and *Shakti*.—This is the *Linga-sharīram* or astral body.

“III. *Shakti*.—This principle corresponds to your *Kāma-rūpa*. This power or force is placed by

ancient occultists in the *Nābhi-chakram*. This power can gather *ākāsha* or *prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

"IV. *Brahman, Shakti* and *Prakriti*.—This again corresponds to your second principle, *Jivātmā*. This power represents the universal life-principle which exists in nature. Its seat is in the *Anahata-chakram* (heart). It is a force or power which constitutes what is called *Jiva* or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jivātmā* in our philosophy. The term *Jivātmā* is generally applied by our philosophers to the seventh principle when it is distinguished from *Param-ātmā* or *Para-brahman*.

"V. *Brahman* and *Prakriti*.—This, in our Aryan philosophy, corresponds to your fifth principle, called the 'physical intelligence.' According to our philosophers, this is the entity in which what is called *Mind* has its seat or basis. This is the most difficult principle of all to explain.

"VI. *Brahman* and *Shakti*.—This principle corresponds to your "spiritual intelligence." It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Ātmā-bodha*. One who has *Ātmā-bodha* in its completeness is a *Buddha*. Buddhists know very well what this term signifies.

"VII. *Ātmā*.—The emanation from the Absolute; corresponding to the seventh principle. As regards this entity there exists positively no difference of opinion between the Tibetan Buddhist Adepts and our ancient Rishis." 9

Seven from Three

Let it again be said that in the above only the bare skeleton of Subba Row's discursions could be given. Many of his fundamental criticisms of Hume's explanations had to be left out for want of space. Only with one such I will deal here more explicitly. When speaking of the 6th principle or *Buddhi*, Subba Row wrote to H.P.B.: "This principle is described in your [Hume's] article as an entity coming into existence by the combination of *Brahman* and *Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it [the 6th principle] is an entity arising from the union of *Brahman* and *Shakti*." From this passage we might hastily conclude that the idea of the development of the seven principles from the three basic factors, *Brahman, Shakti* and *Prakriti*, was no original contribution of Subba Row's, but had already been expounded as such by Hume. That conclusion would be wrong. What Hume wrote was only that the 6th principle "is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized, and

might loosely be described as the combination of the two." That is all there is about it in Hume's *Fragments of Occult Truth*. Substituting *Brahman* for Hume's "spirit", and *Prakriti* for his "matter," we might be tempted, after having read Subba Row's exposition, to see in Hume's words a similar conception, but then I would point to the fact that Hume does not seem to have any idea of the third factor, *Shakti*, which plays as important and indispensable a part in Subba Row's theory as *Brahman* and *Prakriti*; neither does Hume show any tendency or need for the systematical development of all seven principles from the three basic factors. To him the seven principles were but so many loose parts, grouped together by an outer relationship, not by the inner necessity of organic evolution. It therefore still stands to Subba Row's credit of having been the first systematically to apply this synthesizing and unifying idea of developing "the seven from the three," and the three from the one, to the concrete case of man's septenary constitution. Some years later he embodied the same conception of the seven principles, seen as an organic whole, in the opening sentence of an article on "*Kāma-loka*", as follows: "We must above all things take care to realize that the seven principles in man are not several entities, or substances, that can be separated and each considered as a distinct individuality, having definite characteristics peculiar to itself," but as "the *Upādhis*, i.e. the sheaths or seats of the different states of existence of the One Life." 10

On the other hand I am glad to be able to furnish at least a partial confirmation by the Master K.H. of Subba Row's deduction of the seven principles from the three basic factors—*Brahman-Shakti-Prakriti*. In a letter of January 1882, that is the same month in which Subba Row's letter appeared in THE THEOSOPHIST, the Master wrote that after death man's "*Kāma-rūpa* will recombine with the universal *Shakti*." 11 Compare this with Subba Row's contention that the *Kāma-rūpa* corresponds with *Shakti*.

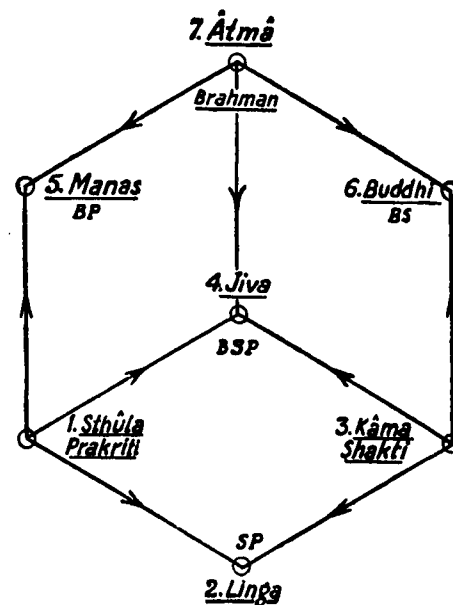
The Serial Order of the Principles

There is one point more in Subba Row's enumeration of the seven principles of man, which will have struck the attentive student. He will have noticed that the serial order of the principles differs in one instance from Hume's scheme. "I shall enumerate them" Subba Row writes to H.P.B., "in the order adopted in your [Hume's] article, as far as the two orders (the Brahmanical and the Tibetan) coincide." He means to say, of course; that he will follow the Brahmanical order! Now a comparison of this with the so-called Tibetan order, followed by Hume, shows only one difference, namely that the latter's 2nd or life principle (*jiva*) has been transferred by Subba Row to the 4th or central place, in between the three lower and the three higher principles.

What was his guiding idea in this grouping? Apparently, that the highest or 7th principle was pure *Brahman* unalloyed, followed by three principles (the 6th, 5th, and 4th) consisting of a combination of

Brahman with one or both of the other two basic factors; then came pure *Shakti* and *Prakriti* unalloyed, as the 3rd and the lowest or 1st principle, and between these the combination of both, as the 2nd principle.

Subba Row's serial order was never accepted, however, in early Theosophical literature, which faithfully adhered to Hume's original scheme.¹⁹ Yet there are elements in it which it is worth while to contemplate for a moment. Let us for this purpose represent Subba Row's scheme diagrammatically as follows (the arrows indicate the way the combinations are formed).



A logically grouped constellation of any seven elements, as in the above diagram, can always be subdivided in three ways, either as comprising three duads and one monad, or else as two triads and one monad, or again as a triad and a quaternary or double duad. Leaving the monad (here the *jiva* principle) out of consideration for

the time being, the obvious triads in our case are obtained by drawing one horizontal dividing line through the centre of the figure, which yields us *Ātmā-Buddhi-Manas* as the higher, and *Sthūla-Linga-Kāma* as the lower triad, both well known and well distinguished in Theosophic literature. On the other hand, two oblique dividing lines will give us the three duads *Sthūla-Linga*, *Kāma-Manas*, and *Ātmā-Buddhi* well known too as specially closely related combinations.²⁰ From each of these triads and duads the "single" *jiva* is equally distant, or equally near. The latter rather, for it is present in all; every principle partakes of it, through one or more of its three basic constituents (*Brahman*, *Prakriti*, *Shakti*). As H. P. B. said: "Every principle is a differentiation of *jiva*." Therefore, as the source of all manifestation, on whatever plane of consciousness, or through whatever form of energy, physical, psychical or spiritual, it is all that we nowadays call "Life" or "God." Again in H.P.B.'s words: "*Prāna*, as *Jiva*, is the same as the Universal Deity."²¹

(To be concluded)

¹⁹ THE THEOSOPHIST, October 1879, p. 32.

²⁰ Some time in August 1882 H. P. B. wrote that the Master K. H. "is becoming a true penny-a-liner," referring to his latest article to appear in THE THEOSOPHIST of the next month, signed "by another Theosophist," in answer to an article "by a Theosophist." Cf. H.P.B.'s Letters, p. 8, and THE THEOSOPHIST, September 1882, p. 319.

²¹ Cf. especially chapter x, "The Spiritual Problem of Modern Man." (London 1933) The oldest essay in the book goes back to 1929.

¹ THE THEOSOPHIST, November 1879, p. 44.

² THE THEOSOPHIST, April 1882, p. 167.

³ The Mahatma Letters, p. 348.

⁴ THE THEOSOPHIST, April 1882, pp. 167, 168.

⁵ The "Notes" were originally delivered as lectures in 1886, published in THE THEOSOPHIST in 1887, and since then repeatedly reprinted in bookform. The finest edition I know appeared at the Theosophical University Press, Point Loma, California, in 1934. Another attractive feature is that it has a very full index.—The second book had two editions: First edition 1895; "Second edition, revised and enlarged" 1931.

⁶ THE THEOSOPHIST, January 1882, pp. 94-97; Esoteric Writings (1931), pp. 286-300; H.P.B.'s Complete Works, III, pp. 216-223. In the above extracts I have for clearness sake added between brackets some sentences from other parts of the same essay.

⁷ THE THEOSOPHIST, May 1885, pp. 125.

⁸ The Mahatma Letters, p. 72.

⁹ Cf. f. i. THE THEOSOPHIST, August 1882, p. 289 (H.P.B.). In a letter of July

1882 the Master seems also to hint that there is something not quite right with the position of *jiva* when counted as second, for he adds between brackets that "some call it the third principle." (The Mahatma Letters, p. 80.) Subba Row elsewhere seems also to favour putting *jiva* in the third and *linga* in the second place for he notes it as a defect in Hume's classification that "the life-principle, which is alleged to have for its vehicle the *linga sharira*, is made to precede the latter instead of following it." THE THEOSOPHIST, August 1887, p. 706. Esoteric Buddhism, 1883, p. 21 (A. P. Sinnett); THE THEOSOPHIST, June 1884, p. 225 (Subba Row); The Key to Theosophy, 1889, pp. 91-92 (H.P.B.).

¹⁰ It might be equally worth while to follow up other possible triads and duads, as for example, *Ātmā-Kāma-Sthūla* and *Buddhi-Manas-Linga*; or *Ātmā-Linga*, *Buddhi-Kāma* and *Manas-Sthūla*. There are other ways of grouping as well, for example a higher triad and a lower quaternary, or a triad and a double duad, different from Hume's triad and two duads (Cf. the table of the 7 principles in H.P.B.'s Key to Theosophy).

¹¹ The Secret Doctrine, vol. III, pp. 550, 555.

True greatness is obviously aloof, apart, elsewhere, transcendent. However intense the activity, the expression in the outer world, it comes from a distance, from somewhere whither ordinary mortals cannot travel. That which it is here is but the point of a great beyond, stretching beyond the sight of normal eyes.

WHO'S WHO IN THIS ISSUE

ETHELWYN M. AMERY has spent a quarter of a century in India, in Theosophical and Educational work. She is now resident at Adyar and helping Mr. Davidge in the Press Department.

JOSEPHINE ANTROBUS is a young English lady with a promising future in music.

RUKMINI DEVI, who figures in the frontispiece and in the letterpress, is using the dance as one of the arts through which to express Theosophy as Beauty. A few days before she left Adyar on her present European tour, she made a dance film portraying portions of the recitals of Indian Classical Dancing which she had given in Madras and which the Press had unreservedly acclaimed as a most important contribution to India's cultural renaissance.

SYED MEHDI IMAM is about thirty years of age, and though he spent about nineteen years of his life in England, where he was brought up, graduating at Oxford, he has not parted with his Indian outlook. He is a barrister-at-law and a son of Syed Hasan Imam, sometime Judge of the Calcutta High Court, and a prominent member of the Indian National

Congress. At Muzaffarpur, lately, our young author presided over the Youth Parliament organized by the Theosophical Federation, and delivered three noteworthy addresses.

PHOEBE D. PAYNE combines clairvoyance with medical skill, and her diagnoses are trusted by members of the medical profession.

BARBARA SELLON, who writes about Rukmini Devi, lectured on the history of art for several years in a New York college. She is head of the Publicity Department at Adyar.

Other well known writers in this issue are DR. GEORGE S. ARUNDALE, President of The Theosophical Society; DR. J. H. COUSINS, head of the Madanapalle Theosophical College, and a voluminous writer on art subjects; DR. J. I. WEDGWOOD, a member of the well-known Staffordshire potter family, being the great-great-grandson of Josiah Wedgwood, the master potter of Etruria. Dr. Wedgwood has always testified that the central inspiration of his work, in whatever field that might lie, came from his contact with the ideals of Theosophy.

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

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INDIA: Theosophical Publishing House, Adyar, Madras.

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

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