

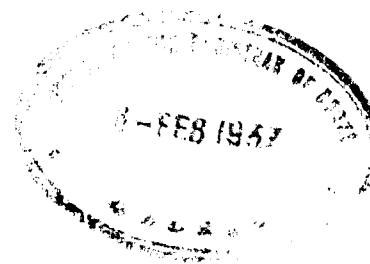
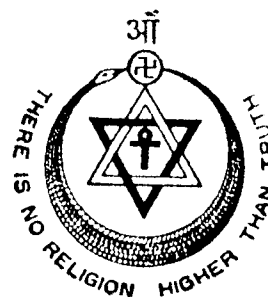
768

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

February 1937

Vol. LVIII, No. 5



THE ABDICATION OF KING ED-
WARD THE EDITOR

THE ASCENT OF MAN
ANNIE BESANT

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BEAUTY AS LAW
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THE PHENOMENAL CASE OF THE
"MIRROR BOY" M. R. HOTCHENER

THE INDEPENDENCE OF THE THEOSOPHICAL
SOCIETY
GEORGE S. ARUNDALE

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth, while The Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities. . . . The Society has no wisdom of its own to support or teach. It is simply the storehouse of all the truths uttered by the great seers, initiates, and prophets of historic and even prehistoric ages; at least, as many as it can get. Therefore, it is merely the channel through which more or less of truth, found in the accumulated utterances of humanity's great teachers, is poured out into the world.

—H. P. BLAVATSKY in *The Key to Theosophy*.

VOL. LVIII

No. 5

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.

CONTENTS, FEBRUARY 1937

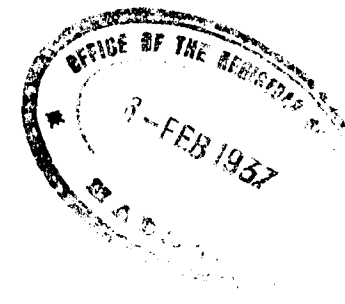
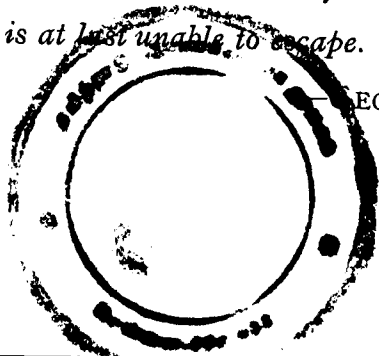
	PAGE
ON THE WATCH-TOWER. By the Editor	377
THE INDEPENDENCE OF THE THEOSOPHICAL SOCIETY. By George S. Arundale	385
THE ASCENT OF MAN: I, MAN AS AN INTELLIGENT ENTITY. By Annie Besant.	389
SHAKESPEARE AND THEOSOPHY. By L. W. Rogers	400
A MODERN SOCRATES. By A. J. Hamerster	406
THE STANZAS OF DZYAN, II-IV	415
A SIMPLE APPROACH TO "THE SECRET DOCTRINE." (Continued). By Josephine Ransom	417
THE WAY OF HOLINESS: III. FINDING REALITY. By George S. Arundale	423
JESUS CHRIST'S WORK FOR A CHANGE OF HEART. By M. S. Ramaswami Aiyar	431
LORD BYRON: THE SPIRIT-PEOPLES AND THE SPIRIT-PLANES. (Concluded). By S. Mehdi Imam	443
BEAUTY AS LAW. By Catherine Gardner Mayes	450
THE PHENOMENAL CASE OF THE "MIRROR BOY." By Marie R. Hotchener	454
WHERE THEOSOPHY AND SCIENCE MEET:	
1. The Antiquity of the Human Race. By Jean Delaire	457
2. The Age of the Earth	460
3. Life on Other Planets	461
SIMPLE FUNDAMENTALS OF THEOSOPHY:	
1. The Science of Theosophy. By George S. Arundale	463
2. There Is a Plan for Education	465
A THEOSOPHICAL FORUM: Earthquakes and Karmic Law, etc.	468
NOTES AND COMMENTS: A. O. Hume	470
WHO'S WHO IN THIS ISSUE	472
SUPPLEMENT	xi

THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE FUTURE OF THE THEOSOPHICAL SOCIETY

I seem to have seen, as in a flash, a picture of the future of our Theosophical Society. Lodges of The Theosophical Society tend to become community centres, self-contained, on the outskirts of towns, but with centres of activity within the towns. In this way, the various Lodges become practical examples of brotherhood which the world admires. The members begin to become The Society's best advertisement—and the outer world, for this very reason, gravitates towards hygienic and humane living. . . . Meat-eating, "sport" of the kind in vogue today, vivisection, industrial quarrelling, religious antagonisms, international disputes—all tend to disappear, partly because of the direct activity of members of The Society, partly because of the indirect example of community living, and partly because The Society becomes a very potent network of brotherhood out of which the world is at last unable to escape.

—GEORGE S. ARUNDALE, in *Nirvana*.



ON THE WATCH-TOWER

By THE EDITOR

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

The Abdication of King Edward

THE abdication of His Imperial Majesty King Edward VIII is of no mere local concern. It must needs affect the whole of the British Empire and the fundamental relations between monarchies and peoples. Personally, I deeply regret the abdication. I am of opinion that it need not have been necessary, for a way might have been found, and should have been found, for a reconciliation between the King's personal happiness and his royal duties. I feel that there need have been no incompatibility between the two, and that it should have been possible for a democracy such as the British Empire constitutes happily to harmonize the King's democratic rights with his

royal and imperial duties. That this has not been achieved must inevitably cause a weakening of the Sovereign's usefulness in constitutional government. The King has had to give way. Before what? That we do not altogether know. We do not know how the peoples of the Empire would have answered any crucial question which either the King or the Government might have put to them. We know he has given way to a party Government, but we do not know if he has also given way to the Nation, which a party Government only partially represents. In any case Kingship has been weakened, and the possibility of dictatorship has been strengthened, for the Government has acted as a dictator however much it may

have consulted the Governments of the Dominions. The peoples of the Empire have certainly not been consulted. And if in such a crisis as this they have been ignored, how much more are they likely to be ignored when future crises arise. Everywhere, it seems to me, not only the British Empire but the whole world has lost by this abdication. The Empire has lost a great man, a great friend of the poor, a man of strong will and resolute independence, who only asked that personal happiness might go with the arduous duties he had never been desirous of shouldering. The world has lost the personal influence of a great Sovereign and the inestimable steadying influence of a strengthening of ties between the Monarch of an Empire and his many peoples, releasing added peace and contentment within the Empire and thus actively promoting the cause of peace without. I have no doubt we shall have cause to rejoice in King George VI and Queen Elizabeth. And even though we may be sure that great opportunities lie before us, there remains, as it seems to me, a great opportunity thrown away, from which it will take us some time to recover.

Since writing the above I have read with deep regret the broadcast address by the Archbishop of Canterbury regarding the abdication of our late King Emperor. It seems to me that the Archbishop, in his ruthless denunciation of the late King's decision, has been guilty not only of deplorable taste and want of delicacy but also of a lack of that Christian charity in which every Christian would expect him to set a great example.

We Theosophists, however, know that it is all in the high Purpose of the Inner Government of the world, the Government of the "Just Men made Perfect," in that great evolutionary Plan which is ever unfolding before our eyes. All is well in fact, however ill it may appear to be. And the Eternal Life is working its "purpose out" through darkness no less than through Light, through defeat no less than through Victory, through pain no less than through Peace. All's well: God's on His earth as well as in His Heaven. All's well: And the end of all is Victory and Eternal Happiness.

* * *

The European Congress

I am very glad that it has been finally decided to hold the 1937 European Congress in Copenhagen, Denmark, and that it will be regarded as the "Scandinavian Congress," since Denmark, Sweden, Norway and Finland will jointly be responsible for it. A meeting was held recently in Copenhagen at which it was decided "with great enthusiasm" to hold the European Congress in Copenhagen in 1937, and the following committee was appointed to organize the arrangements:

Mr. Laurs Nielsen, Copenhagen (Asst. Gen. Sec. in Denmark), President.

Mr. Aage Blichfeldt-Petersen, (Villa Sirius, Fredensvang pr. Aarhus), Vice-President.

Mr. Johan Andersen, Copenhagen, Treasurer.

Mr. A. Engelstoft, Copenhagen, Asst. Treasurer.

Miss Anna Schiött, Copenhagen, Secretary.

Mrs. Eta Bonde Jensen, Aarhus, Member of Committee.

Mr. Armas Rankka, General Secretary for Finland.

Mrs. Dagny Zadig, General Secretary for Norway.

Mr. Erik Cronvall, General Secretary for Sweden.

The Executive Committee of the European Federation will, of course, be in general charge, and will arrange the date and the chairman. A fine building has been secured, called Count Moltke's Palace, with beautiful halls, corridors and all other necessary conveniences. In connection with the Congress it is hoped to organize an exhibition of Northern Art. Copenhagen is a splendid town, full of interesting buildings, fine parks and with lovely surroundings; and the living is cheap. I hope that as many members as possible living in Europe will make a point of spending their holidays at the Congress. The time will not conflict with the holding of Mr. Krishnamurti's Camp at Ommen, Holland.

I myself shall be unable to be present, as I have important work claiming my attention in the East this year. But I am sure the gathering will be a great success, and will release for Europe forces for Understanding and for Peace, only a little less potent than those bestowed by the World Congress of 1936.

* * *

The World Chief Scout

A very hearty welcome to Lord and Lady Baden Powell, who are to be in India in February. The Scout and Girl Guide Movements are priceless assets to national

character and to international solidarity, and Lord Baden Powell's name will go down to history as one of the greatest men of our age. Unfortunately in India it has been necessary to have two Movements—one entirely unofficial, the other with a quite undesirable official list. Dr. Besant, when agreeing some years ago to an amalgamation between the Indian Boy Scouts Association and Lord Baden Powell's organization, hoped that there would be a close alliance between the European and Anglo-Indian boys and girls on the one hand and the Indian boys and girls on the other hand, and that there would be nothing official at all about the direction. Her hopes have not materialized. There is no alliance whatever between the two racial divisions, save on paper, and the direction has a very definite official flavour, added to which there is a minimum of Indianization. Fortunately, the Seva Samiti Scout Movement in Northern India held aloof from the association, and has done magnificent work, entirely unofficial and thoroughly Indian. I sincerely hope that Lord Baden Powell will be given opportunities of coming into contact with the Seva Samiti, so that he may see what Indian Scouting can be when properly directed. I am all in favour of there being but one body, but it must be a body in which the Indian spirit is clearly reflected, and Indian ideals strongly encouraged. Possibly the World Chief Scout may be able effectively to intervene, and to insist that the Scout Movement in India shall be Indian and be guided by Indians.

Principles and Personalities

People sometimes confront me with the criticism that there are too many personalities stalking through the pages of THE THEOSOPHIST, and that if I allowed persons to intrude less and principles to reign more, it would be the better for all concerned. For my own part I am as much interested in persons as in principles, and as near to my heart are persons as are principles. After all, persons are the embodiments of principles, rather too concrete and perhaps distorted for the taste of some, who prefer their principles abstract. Yet I venture to assert, in utmost expectation of contradiction, that principles would be nowhere but for persons, just as persons would themselves be nowhere but for principles. There is no stronger argument than an embodied principle, a principle alive in an individual. A principle without a body is without half its power. And the moment we find a principle incarnating in a person, as for example an individual remembering his past lives to the satisfaction of the doubting Thomases, there is an electric thrill of certainty which no mere assertion of a principle discarnate can ever generate.

I was specially reminded of this when thinking lately of the birthday of our late beloved President-Mother, whom I knew so well, and through whom I was able to perceive so many principles in all their compelling reality. I know well that there are some who remained, who have remained, unaffected by that embodiment of principles in her which so many of us perceived. And because they have remained unaffected they

sometimes try to insist that therefore there was nothing in her to produce effect. So-and-so does not appeal to me, and therefore he or she does not, and ought not to, appeal to anybody else, and the reasons which cause me to be indifferent ought to be reasons which should cause everybody else to be indifferent too. Yet if one single person can beautify or make happy and peaceful one single life, that person is to be revered and appreciated. Dr. Besant brought happiness and peace to thousands throughout the world, and that is her title to respect from all who have learned how to honour the peace and the happiness-bringers, whoever they may have been, whatever the nature of the peace and the happiness they may have brought. It is a divine event when one person causes even a transient ray of sunshine to fall upon the pathway of another; and those upon whose ways the ray may not have fallen would be wise to be thankful. There is occasion for thankfulness even though one may seem to perceive a darkness to tread fast upon the light. Where peace and happiness are sought to be conveyed through the foul avenues of deceit and personal pride, then indeed does retribution recoil upon the deceiver, even though for a moment—it can be only for a moment—there seems to be a light. But where there is sincerity and conviction, even though a measure of mistake, then indeed is there blessing from heaven, bringing the recipient nearer to his heaven, and therefore to the haven of his eternity.

A Declaration

The General Secretary for Holland has sent me the following statement adopted by the recent Annual Convention of the Dutch Section at Amsterdam:

DECLARATION OF BROTHERHOOD

By virtue of its First Object, reading:

"To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour," the Theosophical Society, Dutch Section, declares incompatible with its fundamental principle, and consequently condemns and makes a stand against:

the creation, accentuation or exploitation of contrasts in society merely based on distinction of race, creed, sex, caste (class) or colour; any social privileges or subordination and cultural constraint and suppression, indissolubly connected with the sanctioning of such contrasts; whilst expressly considering full liberty of expression of opinion in word and writing, subject to every one's responsibility before the law, an undeniable condition of a sound spiritual life of the nation in general, and of the realization of its own Objects as a contribution to this, in particular.

This statement represents, of course, the views of a majority of Dutch members presumably, not necessarily of all. It is a protest, I think, against the tendency in Europe forcibly to subordinate religious and national communities to the dictates of temporarily dominating political and other

conceptions. There is in Europe, at all events in certain countries, less freedom than heretofore, and I am by no means clear that greater freedom has accrued to the many at the cost of less freedom for the few. But the whole subject bristles with difficulties. The Dutch statement is, of course, quite general, as it had to be, yet it is perhaps a sign of the times, a reaction against the diminution of that freedom without which life would not be worth living.

* * *

Genius in Exile

I have lately had the privilege of a talk with Madame Montessori, who, for the time being, is making her home in Holland. We had a most interesting talk on matters educational, on essential principles, and on the needs of the world to-day from the educational point of view. We agreed that everywhere education is, to use Madame Montessori's own word, "hard," concentrating mainly on the mind, and subordinating all else to the mind. We felt that practical education has an entirely inadequate place in existing educational systems, and that character counts for far too little, while the education of the emotions is to all intents and purposes non-existent.

I was pained to learn that Madame's Spanish work has ceased to exist, that Barcelona can no longer be one of her important centres, or even a centre at all, and that there seems to be no place for her in her own native land. What is happening to the world when many of her greatest men and women are forced to find refuge in foreign lands?

There is surely something radically the matter with any country which cannot recognize and honour its native greatness, no matter how such greatness expresses itself. It is a serious indictment of a land that some of those who are universally acclaimed as great cease to have any place among their fellow-countrymen. There is little enough greatness in the world for such as there is to be treated with contempt and with persecution. Thank God there are still a few countries where the great who have been dishonoured by their own lands can find honour and shelter. Holland is one such country, and England another. But when one looks upon the world today one wonders how long the light of Freedom will last, beset on all sides as it is by darkness. I am not thinking of any particular country when I think of darkness. I am thinking of the darkness which is universally abroad, turning men who should be Gods into slaves who are machines.

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Montessori for India

Madame Montessori is very anxious to visit India, and to contact the Indian people themselves with her fine system, a system which, she told me, she has recently been developing far beyond its present frontiers, and which she is extending to cover both high school and university education. She feels that there will be in India a response to her methods greater than in any other country, and she specially desires to come into touch with the masses of the people, the villagers, the peasants, and help

them, fine material as she believes them to be, to grow under the influence of a system which is designed to develop character above all else, courage to face life's problems, and to educate the creative faculty through doing, through the use of the hands, through making, building, producing. She feels that if she could come into touch with the people as they are and as they live she could successfully adapt her system to their needs, so that it evokes the soul of the people and helps it to grow along its own lines and in its own way, which is what the western system of education at present obtaining in India has never done and will never do. She emphatically endorses my life-long contention that education in India must be Indian education, a truth which even many Indians themselves seem unable to understand, so enslaved have they become to the western system under which they have been instructed but certainly not educated.

Madame Montessori is busy until the end of 1937, but then she hopes to come to India, to study Indian conditions, and to hold courses of training both in Northern and in Southern India. I told her she would be more than welcome, for India needs her own national education and is most grateful to those who will help her to discover it. Dr. Montessori knows about our own work along those lines, and approves it. We talked of the Indian men and women who had come to her in Europe to study under her; but, as she said, she has so much developed her system that she needs new students to contact it.

Benares Convention: The President's Closing Address

I have come here ostensibly to close this sixty-first International Convention. But, in fact, a Convention is like a river, originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me, therefore, to stem our Convention's waxing tides, but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over; nor is any Convention over which has had life such as we have here experienced abundantly. I think this Convention is noteworthy for the release in substantial measure of the waters of power—that must needs be so when the Masters are behind us—the waters of happiness, of healing, and of freshness.

Our most grateful thanks are due to Mr. G. N. Gokhale and to his army of helpers who have made this Convention, I would almost venture to say, more memorable than almost any other we have had in this city, save of course for the presence of our President-Mother. May I congratulate the Indian Section with very sincere heartiness on having chosen Mr. Gokhale again for a further term of a year. One year is not enough for him to do the work he is capable of doing, the work of holding this great Headquarters strong for Theosophy and The Theosophical Society—perhaps not even two years. So I at least go forward into the new year thankful to know that at the helm of a senior Section of our

Theosophical Society is one who has proved not only his administrative capacity, but also, what is infinitely more important, his power to make other people happy. I am sure all of you have been happy here, despite any difficulties; and if you have so been happy, it is thanks to Mr. Gokhale and to his helpers. I hope Mr. Gokhale will be good enough to transmit to all those who have been associated with him my grateful thanks for their generous service, service which will do so much to help us on the way in all our work during the coming year.

I should like also to thank those who have generously deputized for me during the course of the Convention. Our beloved Vice-President, Mr. Jinarajadasa, Dr. Srinivasa Murti, Mr. Sri Ram among them, have worked so hard that my absence from meetings has hardly been noticed.

With this great Convention behind us, we may go forth to establish Theosophy in its ancient and eternal home in fiery strength, so that in these days of disruption we may have the wisdom to help to remove all separative antagonisms and to promote increasing goodwill and understanding.

I most earnestly trust that the members of our Indian Section will ever-increasingly realize that it is they more than most others who can give a true lead to the Indian people, so that there may be bestowed upon the world a nation rich in differences but deeply understanding of their harmonious reconciliation, and therefore a nation powerful to release for the urgent needs of the world those forces

which shall bring about in due course that great apotheosis of modern civilization of which India is destined to be the heart.

I most earnestly trust also that our Indian Section will remember that the furtherance of this splendid mission lies mainly with Young Theosophists. Make their paths straight in your Lodges. Make their ways smooth. Guide them unobtrusively with your wisdom and experience. Give them generous encouragement, and remember that your own standards of Theosophical living may not necessarily be theirs; yet is it your proud privilege to set them an example of that faithfulness and one-pointed devotion to Theosophy and The Theosophical Society whereby alone our Movement can weather triumphantly the storms of disintegration launched against it, and conquer the world for Theosophy.

In your name I send forth our brotherly greetings to Sections, Lodges and members scattered throughout the world. As we have received, so will they receive. We are one mighty organism, and that which wells up at the centre flows resistlessly to the circumference and beyond.

In closing this International Convention, I say to you all: Back, Brethren, to your posts in which our Masters have been pleased to station you. Greatly have you received; give greatly. Give greatly where you are, where They expect your service, and thus justify the confidence They repose in you by entrusting to you awhile Their Theosophical Society, so that when the time comes you may hand on to your successors Their Movement, strengthened by your devotion and purified by your wisdom.

I declare this International Convention closed.

Every Theosophist should be active in his use of Theosophy and of his membership of The Theosophical Society so that his own individual outer world, in all its various aspects, becomes ever richer in the fragrance of Friendship and Understanding.—G.S.A.

NOTES FROM THE BENARES CONVENTION

(Just as we are about to go to press there have arrived from Benares some pages of the little daily "newspaper" that Mr. Davidge, Pandit Ramachandra Shukla, and Mr. Jagat Narayan edited on the compound. There is left in this issue only a brief space and time to include some Notes of the Convention, but in the next issue there will be a fuller account.)

MR. G. N. GOKHALE, the General Secretary, gave the President, Dr. Arundale, Rukmini Devi, and the delegates a hearty welcome to the sacred city, "hallowed by the tread of Annie Besant, certainly one of the greatest persons ever born in this world. . . . After Adyar comes Benares, as naturally as 'B' follows 'A' and the two in this case are indissolubly bound together by A.B.!"

Dr. Arundale, with words expressing his pleasure, opened the Convention and welcomed members at 2.30 p.m., December 26th.¹ There were about 400 attending. On another day about 300 more members arrived.

The huge pandal in which Convention assembled was gaily decorated with festoons of foliage and with flags of fifty nations in which The Theosophical Society is organized. Greetings from many of these countries were delivered by personal representatives, Mrs. Adeltha Peterson speaking for America, Mr. J. L. Davidge, Australia and New Zealand; Mr. G. N. Gokhale, India; Mr. H.S.L. Polak, England; Mrs. Kilpatrick, Scotland; Mme. Gong-

grijp, Java; Dr. Cousins, Ireland; Mr. Felix Layton, Canada; Miss Griffiths, Wales; Mr. Jinarajadasa, Ceylon; and Dr. Srinivasa Murti (Recording Secretary) for Theosophical Federations and isolated Lodges. Cabled greetings were received from numerous National Societies and individual members the world over.

On the morning of the 25th an important meeting of the All-India Federation of Young Theosophists was held, Shrimati Rukmini Devi presiding, and inspiring, and in the afternoon Dr. Bhagavan Das delivered part of a learned discourse on "Theosophy and Psychoanalysis." The Address concluded at 10 a.m. next day. Full reports of both engagements will appear in a later issue.

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Section Sun and Planets

There was quite a galaxy of secretarial luminaries clustering round the General Secretary, Mr. Gokhale, in the Benares compound. And they came from all the four quarters. The following were able to "make" Convention:

Joint General Secretaries: Prof. R. K. Kulkarni, Gwalior; Rai

¹ His Presidential Address was printed in last issue.

Sahib Nrityalal Mukerjee, Calcutta; Dr. C. Rama Kamath, Adyar; and Mr. Harjeevan K. Mehta, Bhavnagar.

Assistant General Secretaries: Mr. Nandkishore Lal, Mr. Baijnath Bhargava, Babu Damodar Prasad, and Dr. R. V. Phansalkar, all of Benares City.

Federation Secretaries: Behar: Babu Chandra Deva Narayan, Chapra, and Babu Radhakant Sharan, Patna (*Joint Secretary*); Bengal: Mr. Tulsidas Kar, Calcutta; Bombay: Mr. Jalbhoy H. Bilimoria, Bombay; Gujerath and Kathiawar: Mr. Venishankar G. Bhatt, Bhavnagar; Karnataka: Mr. N. P. Subramania Iyer, Bangalore; Kerala: Dr. S. Venkatrama Naidu, Alleppey, and Mr. V. Karunakaran Nair, Alleppey, (*Joint Secretary*); Marathi: Mr. W. L. Chiplunkar, Akola; United Provinces: Dr. Nand Kishore, Cawnpore.

The programmes for the entire Convention meetings show a rich feast of Theosophy, and the subjects chosen of vital interest. The five principal lectures will be printed later. They were: Mr. Bhagavan Das, "Theosophy and Psychoanalysis." Mr. Jamshed Nusserwanji, "Dr. Besant's Message and Our Heritage." Mr. C. Jinajadasa, "The New Humanity of Intuition." Dr. Srinivasa Murti, "Sciences, Humanities, and Brahmanidya." Mrs. Josephine Ransom, "Theosophy, the Living Tradition."

Shrimati Rukmini Devi presided as its President and addressed a meeting of the International Academy of the Arts. In her appeal she said: "For the spiritual expression

of India I think art is one of the most important things to work for."

In India, she said, there was no difference between art and life. Art was part of their lives. Indian clothes worn in the simplest manner were an expression of great art. So were Indian vessels and Indian handicrafts when they were really Indian. There were a few artists who took the essence out of life and showed it in sculpture, painting, dance, but the real art of life, making a home and a culture, was for everybody. She believed India had a great contribution to make to the rest of the world in this department.

Dr. James H. Cousins, the organizer of an art exhibition, told the large assembly that Colonel Olcott, the President-Founder, had years ago associated the Annual Conventions of The Society with the arts and crafts. A series of exhibitions had been held at Adyar and Benares, and the work of linking the Theosophical ideal with creative expression in beautiful forms had now been taken up by the International Academy of the Arts which was formed at Adyar a year ago.

Mr. G. N. Gokhale was re-elected General Secretary, and received a wealth of congratulations. Dr. Arundale closed the Convention and according to our letters from some of the delegates it was a very splendid one, happy and fruitful. And from the reports the Convention received from all over the world there remained no doubt in the minds of those attending of the power, purpose, and progress of The Theosophical Society.—M.R.H.

THE INDEPENDENCE OF THE THEOSOPHICAL SOCIETY

By GEORGE S. ARUNDALE

THERE arises from time to time in the history of The Theosophical Society a tendency to assume between The Society and some individual, policy or philosophy some special relationship, as if The Society had in fact a bias in favour of such relationship either in the very nature of its being, or by reason of certain pronouncements made or conceptions held by individual members.

It is a grave mistake, and dangerously injurious to the well-being of The Society, for The Society to adopt towards any individual, policy or philosophy any attitude other than that of independence.

The Theosophical Society as such can have no more to do with one person, or movement, or policy, or philosophy, than with another.

There is no obligation on the part of any member to be bound by more than the implication of acceptance of the Three Objects; nor is he bound by the utterances of any of his fellow-members, be they who they may.

Both within and without The Society every member is at full liberty to express and advocate his views, on the full understanding that The Society as such has no concern whatever to pronounce upon them, and that every other member has the same freedom—the First Object of The Society requiring that such expressions and advocacies shall be courteous and

kindly, *never condemnatory*, of those who are unable to subscribe to the views expressed and advocated.

In the past, various expressions and advocacies of views on the part of individual members have caused regrettable, yet understandable, confusion in the minds of many members as to the purpose and work of The Society. The exercise of their rightful freedom has caused some of our members to be accused of forcing The Society into a wholly improper, though possibly only partial, identification with the causes they have sponsored. There has sometimes been a measure of justification for such accusation in the way in which the causes have been advocated, though the accusers themselves have often been blameworthy because of their mode of condemnation.

Forexample, Dr. Besant's Indian Home Rule activities did in fact, however much she constantly made clear that she was working in this field individually and not as President of The Theosophical Society, disturb The Society's independence—less because of herself, doubtless she was performing her duty, more because of the timidity of certain members whose fear alone caused her work in some measure to become a danger.

Similarly, her views with regard to Mr. Krishnamurti and his work, which were entirely personal to herself, and to those who happened

to think with her, also involved the independence of The Society, and have led to an entirely natural declaration by Mr. Krishnamurti that he has no association whatever with The Theosophical Society, just as The Society would declare, if need arose, that it has no association with him or with anyone else.

Likewise, much emphasis has recently been laid on discipleship and initiation, especially by Dr. Besant and Bishop Leadbeater, with the result that many members have considered that the policy of The Society is to a certain extent identified with such teachings.

For a time, too, the advent of The Liberal Catholic Church, and the association of a number of members with Co-Freemasonry, caused not a little rightful alarm even among those who may personally have been attracted towards these movements.

No less must The Society refuse identification with a movement called "Back to Blavatsky." Blavatsky is no more a creed than Besant or Leadbeater, *fons et origo* of our life though she was.

To go back into the more remote past, the Founders' pronouncements—among others—with regard to Christianity, and as to the conditions under which membership might be withdrawn, and no less their establishment of a formal relationship between The Society and The Esoteric School, have been events which in the first two cases at the time, and as regards The Esoteric School even now, have tended to affect the independence of The Society, in the first case towards religions, in the second towards the freedom of membership,

and in the third towards the whole matter of esotericism.

It has been stated that the Masters have declared The Theosophical Society to consist of three Sections—the first, Themselves; the second, the Esoteric School; the third, the general membership. It has also been stated that the Esoteric School is the heart of The Theosophical Society. So may it be; but such declarations could never be allowed to have any binding significance in our Constitution unless and until, by the will of the members formally expressed, they were incorporated therein.

The history of The Society clearly shows that the moment there arises a tendency to associate it with any external movement or person its power and purposes diminish in intensity, so that before long such tendency disappears almost as if automatically.

Does not the supreme value of the service of The Theosophical Society to the outer world depend upon a perfect freedom from all identification or association with movements or persons?

I would repeat that when I use the word "independence" I mean that The Society as such is entirely free from all association with any person, policy or philosophy. I would use the word "universality" but for the possible implication that The Society positively favours, definitely endorses, every view held by every member. The Society's universality or independence consists in its entire absence of discrimination so far as regards membership either for or against any opinion or activity on the part of individual members or groups of members, and only requires

that there be adherence to the spirit of the Three Objects, to which every member subscribes on admission. The Society is an Ocean. It is not a river, nor a group of rivers.

For my own part, I refuse to be drawn into any controversy as to the relation between any person, or any policy, or any philosophy, and The Theosophical Society, save to declare that there is no relation whatever, and cannot be, so long as our present Constitution endures. I can only define The Society's attitude towards anyone, or towards any activity or principle current in the outer world, as one of complete independence. But individual members are at liberty to have what attitudes they please, and to express and advocate them as they deem expedient with all due deference, as I have said, to that acceptance of The Society's Three Objects upon which their membership rests.

So often am I asked to extend the hand of The Society's friendship and approval to such and such a person, to such and such a cause. Respectfully, I must decline so to do. There are certain members who consider that The Society should become involved in establishing a specially close relationship with certain individuals and causes, and should in no uncertain terms condemn certain other individuals and causes. This is not The Society's business. Its business is its three Objects and the First Object in particular, which includes without distinction, and nowhere pronounces exclusions.

The First Object provides for the welcome, on the understanding that they find themselves able to

accept both its terms and those of the Second and Third Objects, of the unbrotherly no less than of the brotherly, of the criminal no less than of the saint, of the well-doer no less than of the ill-doer. Universal Brotherhood is a universal fact, and The Society seeks to emphasize this fact in its organization.

Those who have led The Society in the past, those who are leading The Society today, may have erred, may be erring, in partiality, in allowing their own individual views and convictions to compromise The Society's precious independence, though, I feel sure, always unwittingly. All human nature has its weaknesses, and these often cause disturbance—all the more disturbance as the individual concerned is the more highly placed.

But in justice to all those who have been the cause of disturbances, while often they have been doing what they have known or conceived to be their duty, their fellow-members have frequently made any confusion all the worse confounded through an ill-advised attitude which has emphasized rather than minimized the disturbance of The Society's independence.

Individual conceptions of life and work must needs from time to time affect our great Movement. But we must ever be occupied in relegating to its rightful subordination to the higher purposes of our Society each such conception as it appears, being in no wise troubled because such conceptions do appear from time to time; for we may well bear in mind the fact that while these expressions of individuality may sometimes cause disturbance and maladjustment,

they also have their value and bear testimony to the freedom each member enjoys within The Society. But they must be envisaged calmly and without prejudice, as they should as far as possible be expressed with due restraint and with due consideration for The Society's supreme and lofty independence. A Society whose life is unrelieved by the higher lights of enthusiasm, even though these be sometimes blinding in their intensity, is a Society in danger of becoming dead. Do we not on the whole gain more than we lose even by the fiery fanaticism with which from time to time well-meaning members may sear The Society's independence and distort its universality?

But it is the duty of the President to be on the alert for such fires, to warn members of their existence and approach, and to guard The Society—not against being consumed by them, that is impossible—but against being unduly scorched by them, and so rendered temporarily less effective in its great work.

Further, I do not hesitate to say that closely associated though the Science called Theosophy has been, and still is, with the large majority of members, it is in no way binding on any member to subscribe to any of its interpretations as set forth in Theosophical literature. There are no dogmas or doctrines in The Theosophical Society, neither Theosophical nor any other.

Thus does The Society solve in its own living the problem of individual freedom within an enfolding organism, a common measure amidst individual diverse measures. And with regard to all individual conceptions, The Society as such

is not concerned with what may in fact be true, for while Truth exists, indeed is Life itself, yet must each individual member discover it for himself—and, if I shall not be misunderstood, to no small degree by himself.

All statements, assertions, pronouncements, from whatever source, are individual to those who make them. What fundamentally matters from the standpoint of The Theosophical Society is less belief, opinion, conviction, and more both that Brotherhood which is goodwill and appreciative understanding, and a perfect Freedom to seek Truth.

If there be placed at our disposal the mass of statements of one kind or of another which is to be found in what is called Theosophical literature and in innumerable utterances by various members of The Society, it is not that these shall be regarded as the Creed of The Society, but only as suggestions whereby, if they are pursued by those to whom they appeal, Brotherhood may become more real, stronger, wiser, and Truth may be the more closely approached.

Thus is the course of our Society clearly charted, and it is our privilege and duty to keep our Movement steady on its way during the period it is committed to our charge.

It is a solemn obligation for each one of us to see to it that all personal considerations, however insistent, remain subordinate to a course from which there has been, in spite of all appearances, no real deflection, so that we may hand on to those who shall follow after us a tradition and record of unswerving loyalty to The Society.

THE ASCENT OF MAN

By ANNIE BESANT

The first of a course of five lectures delivered by Dr. Besant in the small Queen's Hall, London, June 1899,¹ and never before published. The manuscript of four lectures has been discovered at Adyar, namely 1. Man as an Intelligent Entity; 2. The Evolution of Form; 3. The Stage of the Savage; 4. The Stage of Combat and Struggle. The typescript of the final lecture, The Christ Stage, is not available, but there is hope that it will be discovered in time to complete this series.

1. MAN AS AN INTELLIGENT ENTITY

IN the lectures that we are beginning this evening with the common title of "The Ascent of Man," I propose to try to lead you with me over the course of that mighty evolution of which we are in the midst today. We start this evening with the man himself—to find out what he is; then we shall take up the question of these forms which I have called instruments through and by the help of which the man evolves. Later on we shall consider the stages of the evolution, described as the stage of the savage, the stage of combat and struggle, and last the Christ stage, these being the three great stages through

which the man passes on his way from the brute to the God. Such subjects will necessarily lead us to some extent to touch on some of those questions which are so much affecting human minds today: how and why men should be plunged into struggle, why in society you should have so constant a combat, why one form of struggle should only cease to make way for another, why the fight of men's bodies should only lessen to make way for the keener, bitterer strife of the mind of man against the mind of his brother. These are some of the questions we shall try to solve in the light of the Wisdom Religion, and if to any extent we can succeed in so doing, if the dark side of evolution is in any way lightened by our investigations, then surely these few evenings that we shall spend together will send us out into the world with easier minds and gladder hearts—hearts no longer crushed under the weight of human misery which we see around us.

¹ A memorable year in the history of The Theosophical Society. The President Founder in May-June was promoting Buddhism in Ceylon. Earlier in the year Dr. Besant had accompanied Colonel Olcott and the Prince-Priest Jinavaravansa on a tour of Burma; the Countess Wachtmeister was lecturing in North-West India, and on May 8th the statue of H. P. Blavatsky was unveiled at Adyar. This was eight years before Dr. Besant became President.

Let Us Understand!

It is said, and said truly, that all evil grows out of ignorance—ignorance, that first and last difficulty of the evolving man in the evolving universe—that limitation to which God Himself submits in order that He may bring a universe into manifestation and build up others who shall share His life, His bliss, His knowledge: ignorance which was round us in the past, is round us in the present, and will be round us in the future for many an age to come; but ignorance which, understood, may be more speedily dissipated, and more courageously faced.

We are going, then, to try to understand; and if it be true that self-knowledge is of all knowledge the most useful, if the saying of the Grecian sage that man should understand himself—the saying repeated by the modern poet, that the best subject of study for man is man—is true, then it is well worth beginning our work by trying to grasp what man is and how he evolves.

How can we understand his evolution if we do not see something of that which evolves? Looking at the process from the outside, only studying evolution in the forms that evolve, rather than in the life which is evolving within them, modern Science finds itself continually puzzled, constantly running up against walls that close further advance, turning down blind alleys that end only in frustration and disappointment. Philosophers of old in studying man began rather by studying the man himself, seeking to understand his powers, and then striving to understand their

source and the methods through which those powers were evolved. They studied the man before they studied the instruments, sought to know his powers before the exercise of those powers was investigated in the forms which he inhabits. The result of this was, some of us are inclined to think, a truer and more useful view of man, the possibility of a wiser and swifter evolution. To know fundamentally what we are is to gain a pointing finger to the best road of evolution, and trying to realize the possibilities of man we can turn more boldly to see how these possibilities may be rendered actual and objective.

The Parentage of Man

I propose then to take first to-night man as regards his parentage, meaning by that phrase, whence did he come? A child may be better understood if we realize something of the possibilities lurking in the immature mind, hidden in the tiny frame. If we were dealing with human possibilities, then, as the ordinary observer does, we should not seek in the child for their expression, we should not search that which is only man beginning his growth, we should take as our type man mature in mind and body if we desired to understand the possibilities that lay in the mind and body of the child. We should seek him in his strength in order to understand what may be developed from the child in his weakness, and we might look also at his father and mother in order to gain some notion of his dormant powers. In dealing with man we shall search for his parentage and find those links of kinship that bind him to worlds

invisible, whence he has originated, and then glance forward to all that he may hereafter become. Then we shall take up the question of his nature, which grows out of this study of his parentage, then of his evolution—meaning by that the methods of evolution and the end of evolution—what we mean when we speak of the evolution of the man himself as apart from his mere forms. Then we shall take up his relations to the world outside him, because on these relations will depend the methods of his evolution. So that tonight we can cover—as I think I may say—this rough outline touching the man himself. We shall be then able to measure something of the ascent which lies before him and is to be trodden; we shall be able to realize his mighty possibilities as well as the way in which these possibilities will be evolved.

His Parentage: On this matter all the great religions of the world say one and the same thing. You are not bound to believe it because all the religions of the world have taught the same thing; but when these mighty faiths which have grown up with man and trained him, and been his guides, his helpers, his educators, which many of us trace to divine men whose knowledge was as mighty as ours is weak—when all these great faiths of the world speak with one voice on this matter, although we may not always or all of us accept that voice as final, we yet ought to pay it the respect of careful attention and listen to this view of humanity expressed in many languages and in all the ages of the world. For if we find that these great faiths differ so much in their external appearance and reve-

lation, and combat among themselves too often to gain the allegiance of mankind; if we find also there are certain points on which they say the same, then that unity amid so much diversity and combat may at least give pause for thought to the judgment which places itself against the consensus of the greatest of mankind. We may find ourselves obliged to dissent by some intellectual difficulty, but even then it might be well to recognize that the limitation was in our own knowledge, rather than in the universal testimony, and that perhaps the individual has blundered where so many far greater than he have trodden with unflinching confidence.

The Offspring of Divinity

On this point, then, of the parentage of man, all the great religions—yes, and even the traditions and fragments of past religions—speak with one voice. They all declare that in his inner nature man is the offspring of divinity, is in the “image of God.” The religion of the Hebrews put it in the very words I have used; but the far older religions of India and China have asserted the same in a stronger form; not only in the image of God, they have said, does man come forth, but identical in nature, Very God himself in his essence. The Christian faith in its turn has taught the same; for you know how its great Founder, appealing to the Jews, thus quoted their Scriptures: “Ye are gods, and ye are all the children of the highest.” And again, there is the promise of the future that God shall be all in all; that there shall be union, final union with the Supreme.

If again, we take the younger faith of the Arabian prophet, then although in its more popular teaching we shall not find this statement of antiquity, when we turn to its more hidden side, that great Sufi mysticism which is to the popular faith of Islam that which mysticism is to Christianity of our own times—there, from the mouth of all the great Sufi teachers we shall find the same truth announced, that man and God are one in their nature, that man's true end is conscious union with Deity. A testimony on this point comes from all religions, from the mouths of those who have gradually detached themselves from the things of sense and have risen to comprehension and knowledge of the invisible, and have seen with the eyes of the spirit the verities of the spiritual world—they in each religion have borne testimony to the truth that I speak, re-verifying in their own knowledge this glorious goal of human evolution. From Greek and from Roman, from mystic and from philosopher, from the priests of Egypt as from the Prophet of Palestine that same statement, based on individual knowledge, is proclaimed, and down to our own day stretches the golden chain unbroken which links the testimony of the ages past; for men of different races and different faiths have also now come to the front to bear witness to this same possibility in man, to this divine sonship and identity of nature.

Descent from the Logos

The parentage of man, whether by the authorities of the past, or the testimony of the present, is divine; his nature one with the

nature on which the universe is woven. When we come to search more fully into this matter, we find we are able to trace the links of this parentage, we find ourselves able to discover what we may call the steps along which the human spirit comes into this world as a seat of divine life. From the manifested Deity, the Logos as we are wont to say, or, if the word be more familiar, from the manifested Trinity, the object of exoteric worship, from that manifested Deity stream forth the rays of light, of life and of consciousness that give to the human race this outpouring of the divine. Threefold in his nature is the manifested One from whom the human spirit comes forth, and we find in man when he has evolved near to his ending as simply man, this trace of the threefold nature, his innermost life, presents itself as a triple force. For when you make as many categories as you will of human consciousness, you will find that they are reducible to three fundamental aspects: the aspect of Existence or Being; then the aspect of Bliss, including all feelings and emotions; then the aspect of Knowledge in all the forms and subdivisions of intelligence. It matters not what school of philosophy you take up, what system you study, you will find, if you look carefully into it, that everything finally comes down to these three fundamental and basic principles, as we may call them, in man. Take them in the reverse order—knowledge, feeling, existence, existence showing itself as activity—and under one or other of these great heads all human manifestations may be grouped. In the Divine Trinity that gives the

spark or seed of life to develop as man, this same triple aspect is seen. I need not delay long on this point, but take as an example the Christian Trinity. There we have fundamentally the idea of existence as in the Father, the source of all life, the whole manifested Kosmos having its cause in Him. Then the second aspect is the great manifestation of Love, in which all feeling is included; and that of Wisdom is the third aspect. I could show you, had I time, that in every Trinity that you find in the world's religions, these are always the three aspects shown.

A Magnificent Ladder of Being

Here again there is a consensus of thought in metaphysics, in philosophy, and in psychology, dealing both with the universe and with man. Then, tracing this life downwards through the agents by which it reaches humanity, we find that this gift of triple life is divided and sub-divided. We find mighty spiritual intelligences, the great Lords of Being as they are called, which again have their place in every world faith. So that the three shows itself forth in a sevenfold manifestation, and all things fall under one or other of those great Lords of Life. They are the seven mighty archangels that are the rulers of the worlds, and each religion speaks of them under different names truly, but with the same idea always. From them proceed grade after grade of great hierarchies of being, becoming far more limited in power, in knowledge, as we descend. We find at one point of this descending ladder the mighty Sons of Mind that we have read of in some

Theosophical books—they are the immediate instructors of man, passing on to him part of that great gift of life that came forth from the Trinity, and dividing, as it were, the whole human constitution into the sevenfold division, related to these great hierarchies of beings, each group belonging especially to one of the seven men of the Secret Doctrine, each the father of world races and nations and individuals.

Akin with the Universe

From this magnificent ladder of being we trace the parentage of man until we find what we call the human unit, the conscious living centre—life and consciousness are only two words for the same thing—this is the man in germ. Is not his nature of the nature of the Parent, showing out in that unit of consciousness and life the threefold nature whereof I speak, showing as that unit unfolds itself in evolution the sevenfold division that recalls the division on the higher planes, showing those characteristic qualities, marking it out as belonging to one rather than to another? Thus we find the seven great groups of humanity marked out by what we call their occult differences, their characteristics, in which all within a single group share alike. And we may notice, for it is of interest here, and only takes a sentence to express, that this grouping is found lower down than man, in the form as well as in the life; in the non-human kingdoms as well as in the human; and all those curious details that you sometimes hear of, some of them really appearing as superstition, because they are taken

up by the ignorant without understanding their meaning, are really reflections of the truth. For instance, there is a certain truth underlying the superstition that some plants or animals or minerals, such as jewels, are more akin to one person than to another. Every man is linked to the outer universe by those links of affinity that join his body with the body of the world around him, and many an interesting point arises out of this fundamental division, and many curious instances from personal experience with regard to animals and plants and minerals, to which puzzles you would really find the key in the knowledge of those great groupings which come down from the hierarchies of intelligent and spiritual beings, Lords of Form as well as Lords of Life.

Thus we begin to understand that man's nature is a complex thing, and that if we would understand we must not mind taking a little trouble; if the man who would understand the body is to go into matters of detail about muscles and nerves, so he who would understand the far more difficult subject of man himself must not expect to gain his knowledge without that payment of toil and trouble and effort which are asked in every branch of study and life. Men and women who are willing to devote a lifetime to understand in all detail one branch of terrestrial science seem discouraged and well nigh angry that they cannot master by listening to a few lectures or reading an elementary text-book all the celestial science of man's nature, the knowledge of which would be cheaply bought by

giving up to the search hundreds of lives. The study is complex and difficult, but the mere principles of it are easy to grasp. To know the detail of it, to have a fair idea of how we evolve, and how we may aid our own evolution—which after all is what people want most to know—and aid also the evolution of their fellows, that can be to some extent understood by grasping the fundamental principles, broad and definite in their outline, clear and simple in their general working and scope, the method of evolution, putting it in a broad and general way—and we shall find ourselves able to work it out in some detail in the lectures that lie before us.

Seed—A Wondrous Mystery

Many people who study Theosophy a little start with a notion that man begins his evolution as a perfect being, because they are told that his nature is divine—that then, for some incomprehensible reason he became very imperfect, and again, in some equally mysterious manner he is to become perfect again. So they ask: "Why all this trouble in order to reach where we were at the beginning?" This view makes of evolution a folly or a cruel joke played on humanity, and nothing of the kind is true. What is true is that a seed of divine life is given, as you might take a seed from a plant—that that seed is planted in the midst of a partially evolved world. Sometimes in the East they speak of the "I and the not-I"—the seed and that which is not the seed. They like to put things in their clear and definite fashion and the "I" and

"Not-I"—"Self and Not-Self"—are used in order to make this broad and fundamental distinction between this seed of divine life which is evolving, and the universe in which it evolves—take any name to make the conception clear, but grasp the idea.

What is a seed? It is something which is given by a developed and matured entity, and which contains within itself certain tendencies which are brought out by its surroundings so that it gradually grows and develops into the likeness of the entity which produced it. If you take an acorn, you find within that acorn a germ, a living germ. Plant it in suitable soil, feed it with warmth and moisture and air, stimulate its growth by a suitable environment, and that germ of life will slowly begin to grow, and will develop into nothing but the likeness of its parents—it cannot grow into the form of some other tree. Its leaves, its branches, its trunk, the flower and the seed that it produces, all these things in their turn will be developed from that germ of life and nothing else can come from it. The seed is so marvellous a mystery that were it not so common we should call it the most wondrous mystery—that a germ which needs a microscope to show its composition; which cannot be distinguished by the keenest microscope from other germs, vegetable, animal or human; which cannot by any scale of science be examined so that its future development can be prophesied—you must know whence it comes ere you can say whither it will grow—that such a germ contains life, and that, although invisible, the life within the

germ, with all its possibilities, must follow one road and one road only to its appointed end.

So much is that the case that modern science, growing impatient of its own limits and trying to understand the why as well as the how, is beginning to talk with hesitation and with caution, hardly daring to whisper it, lest past sayings should be quoted against it—to whisper something of a vital energy that is the directing force within the germ cell, something that no physical instrument can ever hope to touch; some force that will answer to impulses from without and imprint its own characteristics on the growing creature—something akin to intelligence as seen in man, which seems to choose or to reject, to take or refuse, something that is hidden, but whose presence shows itself by activities—that hidden life within the germ that once was denied and thought to be the outcome of matter, but which is now seen to be the moulder of matter and not its product—its sovereign and not its slave.

This is Evolution

This germ, then, must be our idea of man—the human principle in it, the life that is unfolded, will be divine as the life that produced it, for in that seed, given the conditions that answer to the environment of the ordinary seed that I speak of, a life is hidden that will unfold stage by stage, grow, develop, evolve, until it produces the likeness of its parent, able to produce as he produces. This magnificent idea comes out of this thought of man taken as a germ of divinity. Divinity is the goal of human

evolution, and the only sense in which we can say that it is perfect at the beginning and at the end, and imperfect in evolution, is that at the beginning it is perfect in its potentialities, while at the end it is perfect in its manifestation, and that the course of evolution is the bringing of possibilities into actualities, potentiality into power. This, broadly speaking, is evolution.

But we want to go a little further than that. Life and consciousness show themselves to us as vibrations as they touch matter; they are unknown to us save in touch with some kind of matter however rare and subtle it may be. For when the third and second aspects of the Deity come to the building of the universe, these two sides are shown forth as the poles of the universe—spirit and matter we call them, or life and form—but never is one found without the other. They are shown forth by the One Energy, they are aspects of the Deity Himself. This, then, we say, that all life and all consciousness shows itself as vibration. Science endorses that teaching of the Ancient Wisdom religion. Vibration is everywhere—vibration that builds and vibration that breaks, that constructs and destroys; all energy comes forth as vibration and the moulds of form are the result of that vibratory force. We are not now concerned with the form side but with the life side as it is looked at from the standpoint of the man. It is that life hidden within the germ we have spoken of, which, although it be quiescent, has in it all the power to answer to vibration that comes to it from without. That

is the method of evolution from the "Not-I," from the "Not-Self." From the partly evolved world into which man is born vibrations come striking against this germ of life, and these are answered by vibrations from the hidden life—it can initiate nothing, it can only answer, and we shall find how it grows and how the power of answering increases, and how more and more comes out from within in response to the vibrations from without.

The Method of Evolution

The method of evolution is the sending against this germinal life of vibrations from the world around it, visible and invisible—rather, should I say that as they beat against it a thrill of answering life comes forth responsive to the vibration, and that thrill of responsive life, itself a vibration, modifies the conscious germ, and after that has been often repeated the germ is able to initiate that vibration for itself, and to send forth this question to the world in search of the very object whose activity awakened it to life. We shall find as we study that this interaction between "I and Not-I," "Self and Not-Self," continually is acting, and its result is modification of consciousness—modification of form of course, but I do not deal with that now—so that this germinal life is changed, growing and becoming modified, and every modification means the power to send out a group of vibrations similar to those which brought the modification into manifestation. The method is not hard to work out, granted that the details are—it is enough

that we should grasp the method. Think of this germ of life able to answer to all the vibrations dashing up against it. Think of these answering quivers coming from it, responding to the challenge, and then realize that every one of these leaves behind it a modification in the life, which tends to reproduce itself, and to work from that centre without being stimulated from outside—that is the important idea to grasp. The life becomes more self-dependent, more able to initiate—not only to react in answer to vibrations, but to send out vibrations that shall in their turn modify and change the forms in the "Not-I" that surrounds.

This idea grasped, we are able to add to it the next, namely that as the germ develops these dawning powers to answer, it begins to shape for itself a form. The matter surrounding it, affected by these vibrations, shapes itself in obedience to that vibratory force, and the germ becomes surrounded as it were with a body which is made by the energies of the life, and this body from being simple becomes more and more complex as the powers of the living man evolve. As he evolves powers greater than he had in the past, his form will no longer suit him, and he will break it, and it is broken by the same vibratory force which built it; the form, no longer able to respond to the increasing force of the vibration, is broken. If you put a growing child into some cage of iron, one of two things will happen, the energy of that growing child will burst the encasement, or the child will perish, dwarfed and stunted because his casement will

not yield to the pressure of the growing life. So it is with the life and the form of which I speak. When the form is broken we call it death—a name of fear from which many a one is shrinking. Ah, you would not shrink from it if you saw it as the inevitable outcome of the growing life that is imprisoned by the form that can no longer respond to it. Shall we make to ourselves forms that are prisons, like the iron mould on the child? Shall we not rather burst the forms and spring forward joyously to greater life and not to death, for death is only the destruction of the form. Thus life develops, and death, one of man's greatest enemies looked at from the side of form, becomes his best friend when viewed from the side of life.

A Continuity of Life

We find when we study this evolution of life that it does not all take place in these bodies that we use. There are three worlds concerned in the evolution of life through which the germ develops—the physical world and two worlds invisible. I am speaking of facts that can be observed; for the world of this system of evolution may be verified by anyone who evolves within him the forces of the soul lying latent within him. These worlds are the scene of human evolution. In one or other of these worlds man spends his time, or rather in all of them, but only consciously in one at a time. In the physical body he is conscious of the physical world; then he is conscious of the astral world; then he passes on to the

heavenly world, and the materials gathered in the two lower worlds are woven into the life imperishable—where faculties of mind and heart are developed, one condition limiting development, namely, nothing can be begun there that has not been already begun here. Every one of you who studies this law may quicken your evolution and make on the other side of death a life of rapid evolution; only the heaven of the poor and ignorant man is limited, because the earthly life has been so scanty of seed. This purely human evolution goes on in these three worlds, coming back from the heavenly world with increased powers, building a higher form in the physical world, again growing until that form is outworn, passing on to the higher worlds when that is broken, increasing life and consciousness and coming back again—a continuity of life. There is another of our keynotes; you are not mere creatures bound by conception and death. You are immortal lives in course of evolution, and this life is but a day in that continuous existence. And as your days are followed by nights of sleep, so in the larger life each earth-day is followed by a period of rest in the heaven-world.

A Universe of Beauty

Man's relations to the outer world might be summed up as the finding out of the "Not-I." Man knows nothing of it when he comes as a germ of life; for him it does not exist. Comes something from outside and strikes him, and the "I" answering acquires knowledge that there is something outside.

He goes on and more things strike him, until finally he makes a link between the striking from without and the answer from within, establishing a relation between them. He can know nothing that does not touch him, not necessarily physically, but through some centre of consciousness. Do you not think today that there are millions of evolutions of which you know nothing because you cannot answer to them? If you could answer to these vibrations the universe would unfold before you, and you would find a thousand eyes where you only saw one, and unspeakable beauty where there was only the void of limitless space. It is not that the universe is empty; we do not perceive. It is not that the universe is dumb; we are deaf. This is a thought to grasp and hold: that around us in this life is this beauty inexpressible which we can only know as we answer to it, and the growth of evolution means the growth of the power to respond, and with each power to answer, a new world seems to come into existence. We find as we go on that this conscious life resolves itself into unity with a thousand notes to which it can answer.

For example, my power of gaining knowledge of a far-off world in space, or of far distant ages in time, depends on my power of answering to their vibrations, and if I in my consciousness am able to receive vibrations from Venus or from Mars, I am there because no space divides consciousness from knowledge—the life knows to which it can reply, and is monarch of those illusions of space and time

that bind the souls of men; for Eternity is but the Now which can answer to every vibration, and time is the slow succession of the evolving parts that only proceed one after the other. When we consider our possibilities our senses fail. We can faintly imagine the soul growing the power to answer ever more fully until it evolves ability to answer to everything Deity has made. And as the whole "Not-I" is the divine "I" in which our lives are plunged, there are no bounds to our growth until we are one with Him and the germ He gave comes back to Him.

Such are the possibilities. How rapidly shall we evolve? If you

choose by knowledge, as with knowledge you are bound to choose, then your evolution will quicken, and you will have wings on your shoulders where before you had clogs on your feet. But none may compel you; none may force you. He will never hurry you; His patience is infinite. Children of a divine parent, heirs of a divine inheritance, other stages there are free from the bonds of time and space, where all self and time and space have vanished. Claim that inheritance instead of the mere rubbish of the earth. Rise to that divinity which is around you; all is His creation, and He is supporter, guide and one with it all.

A MESSAGE FROM AN INDIAN SAGE

Believe with all your hearts in the triumph of the good, the beautiful and the true, and verily they shall prevail.

Pursue ardently your ideals and they shall become realities.

Put away all that makes for separateness, all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will.

So shall you know the peace which passeth understanding, and learn to use the power which makes for righteousness.

SHAKESPEARE AND THEOSOPHY

By L. W. ROGERS

Shakespeare's knowledge of the superphysical is no less complete and comprehensive than his knowledge of human nature which is the wonder of the modern world. Visible and invisible, the obvious and the occult, he unites in a balanced philosophy. Mr. Rogers' theme is that Shakespeare "not only endorses occultism but he teaches it. Moreover, he taught it three centuries ago in minutest detail, precisely as Theosophy is being presented to the world today."

EVERY student of occultism should be well acquainted with the works of Shakespeare¹ for two excellent reasons. One is that many of the plays present the occult truths of nature in convincing fashion. The other is that the fame and popularity of Shakespeare make him a useful means of approaching the non-Theosophical world. If you can show that so great a genius as Shakespeare endorses your faith, the public will listen to you with respect; and Shakespeare does endorse the teachings of Theosophy. Indeed, he does much more than that, as I hope to show in detail in these articles. He not only endorses occultism but he teaches it. Moreover, he taught it three centuries ago in minutest detail precisely as Theosophy is being presented to the world today.

¹There is excellent evidence that "Shakespeare" was merely a *nom de plume* for the real author of the great dramas, but that matter has no point so far as these articles are concerned. They deal only with the character of the work.

A Super-Genius

The importance of the Shakespeare plays to the spread of Theosophical truth can hardly be overestimated. Theosophy deals with natural truths which are so little understood even by the learned, and which seem so absolutely bizarre to the average human being, that a sponsor of Shakespeare's standing is good fortune indeed. The whole of mankind knows and reveres him. He is universally acknowledged to be the greatest genius of the modern world. His dramatic creations have been translated into all the languages of civilized peoples. Most books are forgotten in a decade. Those that live beyond a generation are very few. The Shakespeare plays are more than three hundred years old and are more studied today than ever before. They are far better known to the race as a whole than the Christian scriptures. Even in the Christian portion of the earth they are probably as frequently quoted as the Bible; and people often think they are

1937

SHAKESPEARE AND THEOSOPHY

401

quoting scripture when they are really quoting Shakespeare!

The Occult Hypothesis

What is the secret of the longevity of the Shakespeare dramas? Why do people never tire of them, but continue to see and hear the same old stories again and again? Why does the ordinary twice-told tale fail to attract while these immortal dramas grow in popularity as their years accumulate? It is largely because they take into account the invisible as well as the visible world, and therefore give a presentation of life that is so sane and balanced and complete that it has the approval of the intuition and satisfies the soul.

No student of occultism can read Shakespeare without realizing that the great dramatist was as familiar with the life of the inner planes as with that of the physical realm. His ghosts have no relationship to the conventional spectres of the material world, and they are as natural as the neighbours next door. They are living people minus the physical body. He deals with clairvoyance, hypnotism, premonitions, fairies, soothsayers and ceremonial magic as simple matters of fact, and never draws the faintest line between things visible and invisible, between the natural and the so-called supernatural. In one of the plays the total number of actors is about equally divided between the physical realm and the astral plane.

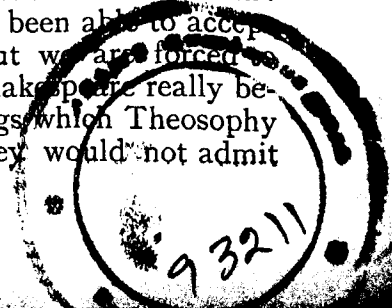
Of course the materialist has his explanation of the extensive occultism in the dramas. His hypothesis is that the ghosts and the lesser phenomena are introduced solely

for dramatic effect; but that hypothesis instantly collapses under a critical examination of the text of the plays. This super-dramatist was not one who juggled with the fears and superstitions of humanity with the object of achieving emotional effects. He was one who, with extended vision and comprehending wisdom, explored invisible realms, observed the relationship between the living and the dead, and recorded the facts in the drama for the enlightenment of the audience. The better acquainted we are with the plays the clearer it becomes that the author is recording his personal knowledge of the things with which he deals. Only a superficial reader could reach the conclusion that he was, as some have asserted, a materialist. There is convincing evidence in the dramas themselves that he regarded the occult phenomena in them as facts in nature.

Shakespeare's Beliefs Endorsed by Sceptics

Some time ago I was invited to address the Shakespeare Club of an American University on the subject of "An Occult Interpretation of Shakespeare." In the discussion which followed the lecture it became clear that the membership of the Club was composed almost entirely of materialists and they vigorously attacked the occult hypothesis. But after they had presented their views and had been answered the President of the Club arose and said: "We have not been able to accept your views, but we are forced to admit that Shakespeare really believed the things which Theosophy teaches." They would not admit

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that there are such things as ghosts and fairies, but were willing to admit that Shakespeare must have believed in their existence; and they were surely competent to form such an opinion. They were men skilled in literary lore, and they were very familiar with the works of Shakespeare. Yet they could not successfully defend the materialistic hypothesis. In order to escape the acceptance of the occult phenomena as natural truth they had to admit that the great dramatist believed them to be so; that when he put ghosts in his plays he believed in the existence of ghosts; that when he wrote of soothsayers accurately forecasting the future he believed that they could do so and had done so; that when he described fairies he wrote of entities that he believed to be in existence; that when he portrayed dreams as sometimes accurately picturing future events he believed that when freed from the body the mind contacts a realm in which the future blends with the present; and that when he created the character of Prospero he believed that the human being slowly evolves into the possession of godlike powers. That was a very satisfactory admission—that when Shakespeare put ghosts in his plays he meant ghosts and not figments of the imagination. If this super-genius, who is acclaimed by all the world and whose fame seems destined to live on through the centuries, believed in ghosts and fairies, who may not also do so and still be considered sane?

Why did these learned but sceptical men have to admit that Shakespeare himself believed in the reality of the occult phenomena

that he put in his dramas? Because it is the only hypothesis that stands up under test. Examine carefully each of the plays in which occultism is introduced and you will find that it is always treated with dignity and respect. The ghosts cannot possibly be explained away as fantasies of overwrought brains, nor as the dramatic externalization of the mind of some character.

Phenomena in "Hamlet"

The point may be illustrated by a specific instance. Of the ghost in *Hamlet* the materialist says: "It is just an objectification of what is in Hamlet's mind. He had all the time suspected that his uncle was the murderer of his father, and the proof that the apparition he saw was but an importation for dramatic effect is that when the ghost says 'The serpent that did sting thy father's life now wears his crown,' Hamlet exclaims: 'O my prophetic soul! My uncle!'" "And so, you see," suavely adds the materialist, "he heard what he expected to hear. The ghost is just a method of externalizing the content of Hamlet's mind." And thus lightly it is dismissed.

Now what are the facts about the ghost which show that such an explanation explains nothing? Just one fact puts that "explanation" out of court altogether. It is that the ghost had appeared several times to other people before Hamlet saw it or even heard of it. The two officers, Marcellus and Bernardo, had twice seen the ghost while they were on sentinel duty. They had told the story to their friend Horatio, and he, scouting

the tale, had come along with Marcellus on the midnight watch. As the three of them sat discussing the matter, Horatio frankly expressing his scepticism, the ghost made its third appearance. Horatio speaks to it, but it silently passes out of sight. A little later it appears again and Horatio once more tries to engage it in conversation. It was no swift glimpse they had of the apparition. Horatio estimated that it lingered while one might count a hundred. The other two thought the time was longer. They were but a few feet apart, Horatio and the ghost, and Horatio says that he observed that its face was pale, the beard "sable silvered," and that the expression of the face was "more in sorrow than in anger." As all this occurs before Hamlet first hears of the ghost, the attempt to wave it aside as a phantasy of Hamlet's mind becomes ridiculous.¹

Shakespeare Does Not Step Down

Those who interpret Shakespeare materialistically feel the necessity of some explanation as to why he put into his works so much of occult phenomena, and the reason usually given is that it was merely a concession to the superstition of his times. The sufficient answer is that such a course would be wholly inconsistent with the character of the man who could produce such dramas. Only a noble, lofty mind could give us the moral concepts which the plays present. No man who could de-

¹ The illustrations of the arguments of materialists against the occult interpretation as given in this article are all taken from conversations with them.

grade his genius to win the applause of the public could have created the splendid men and the magnificent women who move through his dramas. Consider for a moment the lofty moral ideals in the rôles of Cordelia, Isabella, Helena, Desdemona and Hermione, to mention only a few. Only one who is near the end of human evolution could have created such characters. A man who has reached that point in the evolutionary journey to divinity does not make concessions to popular prejudices! There is nothing more impressive about the Shakespeare plays as a whole than the disregard of public opinion. The poet-dramatist lived in an era when cruelty and the spirit of revenge were all but universal in Europe, but he exalted the ideals of mercy and forgiveness. In an age of lust and license he gave the people the highest ideals of moral purity ever put before them. How absurd to believe that he would, in any way, misrepresent the truth in his wonderful delineations of nature!

Clairvoyance in the Plays

One important bit of evidence of the great dramatist's full knowledge of life after death is to be found in the exact agreement of his exposition of occult principles with the results of present-day clairvoyant investigations. An example of that is to be found in the different kinds of apparitions that he employs. In the ghost in *Hamlet* we clearly have a materialization; but in the case of Banquo we have a wraith. If our materialistic friends understood the difference between the two they would see at once the

groundlessness of some of their criticisms. A case in point is that of Banquo's ghost. They say that as nobody but Macbeth saw the ghost, although many others were present, it was merely a creation of Macbeth's guilty mind—that he just imagined it was there. But even if there were no other reason for rejecting such a hypothesis it would require some credulity to believe that a man would talk to an imaginary person as Macbeth talked to the wraith, or would permit an imaginary figure to break up the banquet before it had really begun. Here is a definition of a wraith by Dr. Annie Besant:

"The ego quickly shakes off the etheric double which, as we have seen, cannot pass on to the astral plane, and leaves it to disintegrate with its life-long partner. It will sometimes appear immediately after death to friends at no great distance from the corpse, but naturally shows very little consciousness, and will not speak or do anything beyond 'manifesting' itself. It is comparatively easily seen, being physical, and a slight tension of the nervous system will render vision sufficiently acute to discern it." (*Man and His Bodies*, p. 32.)

The Wraith of Banquo

Macbeth had that necessary nerve tension. Just before coming to the banquet table he had been called to the door and had heard the report of one of the murderers, whom he had sent to intercept and slay Banquo, to the effect that Banquo had been killed, but that his son had escaped; and the son was in line of succession to the throne. Consequently nothing had been accom-

plished by this latest murder. Macbeth had been listening joyfully to the story of Banquo's death, but when he heard that the son had escaped, he exclaimed: "Then comes my fit again: I had else been perfect." In that agitated mood he turned to the table again and saw the wraith of Banquo. Moreover, Macbeth had previously shown that in tense moments he was temporarily clairvoyant. When he approached the bedchamber of the King to murder him he saw a phantom dagger floating in the air before him, and so real that he tried twice to grasp it. That is why he alone, of all those assembled, saw the ghost.

It is most interesting to note how exactly the drama follows the occult principles involved. Why should the wraith of Banquo appear at the feast? He had given his word that he would attend, but he had business at a distance that could not be postponed and which he knew would detain him until evening. Having finished it, he was somewhat late and was riding hard with his mind and energies fixed in a determination to arrive at the banquet in time. In that mood he was suddenly killed. His wraith would naturally appear at the place upon which his mind was fixed. Observe, also, that it merely appears but says nothing, and does not, as a materialization may, exactly resemble a living person. Macbeth says: "Thou hast no speculation in those eyes which thou dost glare with." The whole description in the text is a perfect word picture of a wraith.

It is perhaps worthy of comment that of the thirty-seven plays that

came from the pen of this amazing genius it is those that contain the most occultism that have received the highest praise of the professional critics. *The Tempest*, the most deeply occult of them all, was his last work. In following articles attention will be turned to other ghosts than those in *Hamlet* and in *Macbeth*, to the remarkable forecasts of the various soothsayers and oracles, to interesting dreams and premonitions, and to the joyous, care-free fairies whose difficulty in comprehending the sorrow-laden human life wrings from Puck the famous exclamation: "What fools these mortals be!"

(To be continued)

ROSA MYSTICA

*Thus sang the sages of the Gael
Nine hundred years ago, well nigh:
"Five ways God made unto the soul,
The paths which Beauty enters by
And with its glamour wins control."
Then did the sages also say:
"Look on that wonder called a Rose,
Its perfume sweetens all the day,
Perfect the shape each petal shows,
Each Rose is an embodied lay,
A carol flaming seraphs sing,
Praising for ever Heaven's High King.
In Roses' hearts lies honey-dew,
Lovely their red and snowy hue,
Soft silken touch their leaves convey—
Through Beauty, God comes unto you."
This did the Gaelic sages sing,
And Truth to Erinn's children bring.*

F. H. ALDHOUSE

"Rosa Mystica" is a fragment from the *Book of Kellsaligan*, a compilation of Celtic hymns and poems, sermons and monastic accounts, made by monks in the eleventh century. Under the title of *The Spirit's Senses*, this poem is supposed to have been the work of a school of bards at Clonmethan, where Mr. Aldhouse has his home. It was very long in the original and has been shortened by Mr. Aldhouse "to suit modern requirements." The quoted passages are a literal translation from the Celtic.

A MODERN SOCRATES

By A. J. HAMERSTER

An impressive parallel is drawn by Mr. Hamerster between the work of Socrates for the youth of Greece and that of Bishop Leadbeater for the youth of yesterday, the ancient sage directed in his choice of disciples by his Inner Voice, and the modern sage by his Master.

1. A Parallel

IS it presumptuous to compare a modern Theosophist—though he may stand among the greatest—with the ancient Grecian sage? For that is what I am going to do in these pages, so far as one aspect of their life and work is concerned. There are some who consider C. W. Leadbeater in the light, or rather in the darkness, of an Antichrist,¹ as a corrupter of morals, a "villainous misleader of youth."² Upon such an accusation Socrates was condemned to drink the poisoned cup. Yet posterity recognizes that he stood like a fairy prince at the cradle of western civilization,³ bestowing upon the youth of his time, to "carry on"—C. W. Leadbeater's dying words—into the coming ages, the rare gift of a clearer insight into the One Good, into purer ethics, and into the spiritual aim of education.

Our late leader was spared the taking of the physical poison, but not the draining of the bitter cup of calumny to the last drop. And as in the case of the Greek philosopher, so too in his case am I convinced that the day will come,

¹ The references are at the end of the article.

when time will have tested and future generations will recognize the spiritual purity of his contributions to man's searchings in the same fields. Who even now can read with balanced heart and mind his and his great co-worker's comments on that trinity of priceless booklets, describing from three different angles the one "Path of Occultism"—who can study these heart to heart "Talks," and not be struck by the fact that such things about the Supreme Good, about morals in general, about good and bad in particular, and about the education of the young, as therein expounded, are not to be found, with one exception only, in any other contemporary author's work, clad in such simple language, fraught with such deep wisdom, such practical common sense, and inspired by such purity of motive! Indeed, I hold those comments to be the most precious gift of these two great Theosophists to the modern world, by which before all their other books they will be remembered by posterity, if I too may venture on the dubious way of prophecy. "Looking forward into that community of the future [described in *Man: Whence, How*

and Whither?], I saw that she [Annie Besant] would be remembered by that book when all that she has written before it will have been forgotten; but her greatest book, by which she will be remembered in history, has still to be written," writes C. W. Leadbeater in *Talks on the Path of Occultism* (p. 552). I think this is that book.

2. Socrates' Interest in Youth

Socrates' interest in youth was equalled only by his love of wisdom. When, after having been away a good while with the army, his longing "to go and look at his old haunts" brought him back to Athens, the first thing he did, on finding himself again in the circle of his old friends and acquaintances, was to make inquiries "about the present state of philosophy and about the youth, whether any of them were remarkable for wisdom or beauty or both."⁴ Elsewhere he is reported to have said: "I am interested in our Athenian youth, and I would know who among them are likely to do well. I observe them as far as I can myself, and I inquire of any one whom they follow."⁵ Constantly was he on the lookout for young men of promising beauty of body and soul, that he might help their moral and intellectual growth, perfect their innate beauty, and bring it to its full fruition. And so it was also said of him that he was "always passing his time in places where the youth have any noble study or pursuit."⁶ Socrates even indulged in this inclination with some neglect probably of his duties towards his own family. The protests of his much-tried wife against that neg-

lect have made of her name a byword for a shrew. And so much is in any case apparent that once the glamour of youthful love had worn off, Socrates does not seem to have had much use for woman in his life. On the other hand, many were those wise fathers who, knowing well his preoccupation with the education of youth, and recognizing his disinterestedness and competence, entreated him to take their hopeful sons under his care. And the youths themselves were generally no less eager than their solicitous parents to be thus taken in hand by Socrates.

3. The Master of Children

I do not boast of an intimate knowledge of C. W. Leadbeater's personality and character, but in so far as I was allowed some insight into the true man during my acquaintance with him, the above picture of some of the Greek philosopher's spiritual concerns and labours, and idiosyncracies even, show a remarkable likeness to this modern Theosophist's. There is one marked difference. In Socrates' case we do not hear of any of his pupils being of the fairer sex. C. W. Leadbeater, on the contrary, at least during the last decade or so of his life, and in some contrast with what was his wont before, seemed very much to specialize in the education of young girls, without however, apparent change of general method, except perhaps a still gentler touch applied, and a tenderer love bestowed. It will be certain occult aspects of that method which will, among other considerations, be the subject of this article.

In one of his books, one of the ripest in a long life of fruitful labour, C. W. Leadbeater tells us: "It has been part of my task for many years to endeavour to train along the right lines any young person whom the Master [that is the Master Koot Hoomi, who is also designated very especially as the "Master of Children," because He is the "Ideal Teacher"] regards as hopeful; He brings them in contact with me on the physical plane, and usually gives brief directions as to what qualities He wants developing in them, and what instruction should be given to them." More than once have I myself noticed our departed "Brother," in smaller or larger gatherings where there was a goodly sprinkling of youthful people about, looking round for these "envoys" from his Master, and like an eagle in his eagerness pouncing upon them as it were when he thought by his inner sense he recognized one—just as Socrates did when he met a promising youth of whom his "Daemon," or Inner Voice, did not disapprove, as we shall see immediately. And thus preferred, the faith of the happy parents and children in the prospective tutor was equally unbounded, in the case of the modern or of the ancient sage, for it was intuitively felt that the preferment did not issue from a purely human but from a deeper source, nearer divine.

4. The Platonic Dialogue: *Theages*

Among the personal pupils of Socrates, Plato was the one who understood as no other the deeper spiritual vein that ran through his teacher's philosophy and educa-

tional methods. For our purpose we shall take one of the lesser known of the Platonic dialogues, one of those ideal sketches of Socrates as the teacher of Athenian youth. It bears the title of *Theages*, the Athenian boy who plays the principal part in it. But one looks in vain to find it in Jowett's famous translation of Plato's collected writings, a third edition of which left the Oxford University Press as recently as 1931. Some scholars do not acknowledge the *Theages* as an authentic work of Plato's hand. Why this rejection? I suspect the reason for it lies principally in the natural aversion of a good scholar but poor mystic against all that savours of the occult, and it cannot be denied that this taste is rather strong in the second part of the dialogue, which alone will occupy us here. However, what is black poison to one man is sweet food to another. Thomas Taylor, a born mystic, "the most intuitional of all the translators" of Plato, as H.P. Blavatsky called him, therefore naturally includes the *Theages* in the splendid edition of five quarto volumes of his and Sydenham's translation of Plato's works (London, 1804). One of Taylor's admirers, when goaded by the remarks of those scholars who criticised his friend's translations, answered truly that Thomas Taylor may have had less knowledge of Greek, but knew more of Plato than his critics.

Another great advantage of Taylor's edition is the copious annotations taken from the commentaries of Proclus and other adepts of the different Neo-Platonic schools, that

magnificent Theosophical movement of the first centuries of our era.

But genuine or spurious, so much is in any case certain that the *Theages* breathes a thoroughly Platonic spirit, embodying thoughts and sentiments found scattered elsewhere in Plato's authentic writings, as we shall prove in a few cases. It gives us the story of a young man of that name, the son of Demodocus, who "desires to become a wise man," and who therefore urges his father to "give a sum of money to some one of the sophists who might make him a wise man." The two, walking one day in the streets of Athens, and there accidentally—if accident there be in this deceptive world of appearance—meeting with Socrates, Demodocus decides to ask the advice of the philosopher who was then already famous, not only for his intellectual accomplishments, but equally for his practical virtues and his educational abilities. His one-time pupils proved generally to be men of outstanding power in the life of the community, Alcibiades for example.

5. Eagerness for Association with Socrates

Socrates, in his younger years known for a sophist himself, begins by questioning *Theages* so as to learn from him what sort of knowledge or wisdom he really covets. Having elicited the answer that it is "that wisdom by which we know how to govern those in a city," or commonwealth, he points out to the youth that his father is willing to "place him with those Athenians that are most skilled in political

affairs: and with these you will not be at any expense." For Socrates is of opinion that true wisdom should not be sold or communicated for money or material gain to the highest bidder. That was one of his strongest objections against the later sophists. It is at this point of the conversation that the youth in his eagerness blurts out the truth, namely that he does not wish to have any other teacher than his present interrogator, and it is from here that we will take up the dialogue more literally, leaving out only a few short passages that are not immediately relevant to our subject.

Theages. What then, Socrates; are not you among the number of excellent and worthy men? For if you are willing to associate with me, it is sufficient, and I shall seek for no other.

Socrates. Why do you say this, *Theages*?

Demodocus. O Socrates, he does not speak badly; and at the same time by doing this you will gratify me. For there is not any thing which I should consider to be a greater gain, than for my son to be pleased with your conversation; and for you to be willing to associate with him. And indeed I am ashamed to say how very much I wish this to take place. I therefore entreat both of you; you, Socrates, that you will be willing to associate with him; and you, my son, that you do not seek to associate with any other than Socrates; and you will thus liberate me from many and dreadful cares. For I now very much fear lest my son should meet with some other person who may corrupt him.

Theages. You need not fear any longer, O father, for me, if you can but persuade Socrates to permit me to associate with him.

Demodocus. You speak very well. And after this, all the conversation, Socrates, will be directed to you. For I am ready, in short, to give up myself to you, and whatever is most dear to me that you require, if

you will love this my Theages, and benefit him to the utmost of your ability.⁸

Let me here interrupt the speakers for a moment. To myself, a decade back, karma brought the happiness of seeing a child of mine accepted by C. W. Leadbeater as a pupil, one among many others, boys and girls. For our "Brother" was then, like Jesus, very much "about his Father's business" (Luke, II, 49), i.e. the business of his Master, the "Teacher of Children," as we have heard him call the Mahatma. To some Demodocus' exaltation at the prospect of Socrates granting his son the privilege of associating with him, may perhaps seem extravagant. But I can assure them from my own experience as well as from other parents' rejoicing at similar occasions, that I for one, or they either, I am confident, would not retract one word from Demodocus' exuberance. We were as "importunate" as he in our seeking to win our "Brother's" consent, as "anxious" as he that our children might *become* "the best of men," by coming into contact with him who already *was* one.

6. Education

Let us continue with Socrates' answer, in the first two opening sentences of which he gives the reason for all this rejoicing.

Socrates. O Demodocus, I do not wonder that you are so importunate, if you think that your son can be especially benefited by me. For I do not know anything about which he who is endued with intellect ought to be more anxious, than how his son may become the best of men. But whence it has appeared to you that I am more able to assist your son in becoming a good citizen, than you yourself, and

whence you have thought that I can benefit him more than you, I very much wonder. For you, in the first place, are older than I am; and in the next place, you have exercised the principal offices among the Athenians; nor is any one more honoured than you by the city. But neither of you sees any one of these things in me. I always profess to know nothing, as I may say, except *a certain small discipline of amatory affairs*. In this discipline, I acknowledge myself to be more skilful than any one of the past or present age.

If one did not yet know it, then here it will have become clear what "education" Socrates was able and willing to give aspiring youths, or what the word and the idea meant to him. His profession of ignorance was no affectation. In no worldly knowledge of any kind, whether politics or gymnastics, mathematics or rhetoric, music or grammar, logic or astronomy, however much he might excel in several of these, would Socrates confess himself proficient. He wanted to teach men something else—not any one of what a later age called the liberal arts and sciences, but solely the One Science of knowing the good, the beautiful, and the true, as well as the One Art of living up to that knowledge.

Was it otherwise with C. W. Leadbeater? His well known aversion to young people attending ordinary schools was not only founded on (to say the least) the imperfect educational "methods" of the present day, but for a large part also on the "matter" taught at school, or rather the total neglect of that matter which only counts: the spiritual destiny of man. What misery the greatest advance in knowledge of the outer world, of its facts and principles,

can cause humanity, when the inner man's unfolding does not keep pace with it, the economic troubles of our own time, and the atrocities of modern warfare, prove.

What we call education is not education at all. At its best it is only feeding the child, often over-feeding it, but its table manners are entirely overlooked. It is instructive to see how Socrates, when consulted by anxious fathers about what should be taught to their offspring, always turns the attention from purely worldly attainments to the development of the powers of the soul. So in the *Laches*, when he is asked to give his opinion on the instruction of the questioner's sons in the art of fighting in armour, he soon directs the conversation to the topic of courage, physical and moral. Again in the *Protagoras*, when the celebrated sophist of that name sets himself up to teach young men "prudence in affairs private and public," Socrates dives deep into the problem of the relation of the different virtues to the One Virtue, which is the opposite of ignorance. And in the case of the *Theages* it is not different. When the lad, induced no doubt by the example of his father who was a public man, wants to know the art of governing a community, Socrates denies having any knowledge of such "great" things, and with the famous Socratic humour contrasts with it the "*small* discipline of amatory affairs," of which alone he acknowledges that he knows anything, yet it may be even more than any of his contemporaries or predecessors. In the *Symposium*, that magnificent paean of love, he is reported to have expressed the same sentiment:

"I profess to understand nothing but matters of love."⁹

7. The Discipline of Love

This discipline of love is the secret of all real education. It should be present first in the teacher, as it should be the first thing to be evoked in the pupil. And how is it called forth by the master in the pupil? Let us be present in mind at a scene enacted in the prison where Socrates awaited his end, after his condemnation to death by the Athenian magistrates. Many of his disciples and friends are gathered around him, young and old. Having argued for the immortality of the soul, as the fittest subject for the occasion, he leaves Simmias and Cebes, two of his younger disciples, to formulate the counter-arguments, which they do so well that the others seem confounded. Then Phaedo, from whom the dialogue, in which this scene is found, takes its name, and who is reporting the conversation to his friend Echecrates, who had not been present at the unforgettable event, thus continues:

Phaedo. Often, Echecrates, I have wondered at Socrates, but never more than on that occasion. That he should be able to answer [the counter-arguments] was nothing, but what astonished me was *the gentle and pleasant and approving manner in which he received the words of the young men*, and then *his quick sense of the wound which had been inflicted by the argument and the readiness with which he healed it*.

Echecrates. What followed?

Phaedo. You shall hear, for I was close to him on his right hand, seated on a sort of stool, and he on a couch which was a good deal higher. *He stroked my head, and pressed the hair upon my neck—he had a way of playing with my hair; and*

then he said: To-morrow, Phaedo, I suppose that these fair locks of yours will be severed.¹⁰

And so on. To me this description calls back the memory of many such an affectionate scene I myself have witnessed between C. W. Leadbeater and his pupils. The same "gentle and pleasant and approving manner in which he received the words of the young," the same "quick sense of a wound inflicted," by one or other public address for example, and the same "readiness to heal it," when he thought it his duty to protect the weak and the ignorant against possible misconceptions. The same tender stroke of his long white hands over the head, and the hair, or the hands of those who in the circle of his pupils sat nearest him, as a matter of course, his most beloved ones. I do not know of a more striking picture of a modern scene drawn more than two thousand years ago.

Why is the Mahatma Koot Hoomi the Ideal Teacher, if not because He is a Past Master in the discipline of love? If Socrates and C. W. Leadbeater had not been masters of that self-same discipline, how would they have commanded that utter love of their disciples, which in the case of the former broke their heart-strings, when they saw their teacher drain the fatal cup in his prison at Athens; and which in the case of the latter sent his pupils in a body to the police-station in Sydney to bear witness against the calumnies spread abroad about their tutor. In both cases I call those young men well-educated. To such education then, should that name be reserved

and consecrated. Mere knowledge makes of man a prig and worse, real education makes of him a loyal server of, and given the opportunity, a martyr for the Good.

8. In a Class Apart

But it is time to return to the *Theages*. In his answer *Theages* shows that he sees through Socrates' seeming detraction of his own wisdom.

Theages. Do you not see, O father, that Socrates does not appear to be very willing to associate with me. For, as to myself, I am ready, if he is willing; but he says these things in jest to us. *For I know some of the same age with myself, and others who are a little older, who before they were familiar with him were of no worth, but when they associated with him, in a very little time appeared to be the best of all men, and surpassed those to whom they were before inferior.*

Socrates. Do you know, therefore, O son of Demodocus, how this comes to pass?

Theages. Yes, by Jupiter, I do; and if you were willing, I also should become as they were.

Socrates. Not so, O excellent youth; but you are ignorant in what manner this takes place. However, I will tell you how it happens.

Again I would intrude with some personal reminiscences. I have met, at different times, many of C. W. Leadbeater's pupils. Each, of course, had his or her own marked individuality and personal character, differing from every other, just like ordinary everyday boys and girls, but one extraordinary thing they had in common. Every time I saw one for the first time, either when he or she was still under our "Brother's" tuition, or in one way or another still "associated" with him, I was immediately struck by the same fact noted

by *Theages* of Socrates' disciples, namely that they had a certain quality that put them above the ordinary youths one met in the world—in a class apart. And I know that many others were affected in the same way. I have often tried to define that quality in words. It is difficult. Three things it seemed principally to embody: a certain white purity, something of a serene spirituality, and through this a radiant power making itself felt. It was as if each could, and often I have seen they could, accomplish anything, and do it calmly and beautifully. Let me confess that I strongly felt the contrast with myself, which was the reason, of course, that I was so much struck by it, as it may have been the reason for *Theages'* uncommon perspicacity, as well as for his fervent wish, himself to "associate" with Socrates, and thus to acquire that uncommon power.

9. Daemon and Master

But there may be obstacles in the way. It is not for every one to travel that special road, as Socrates is going to explain to him. Karma and other things as well must be favourable.

Socrates. There is a certain daemoniacal power which has followed me by divine allotment from childhood. This is a voice, which when it speaks always signifies to me that I should abandon what I am about to do; but it never at any time incites me. And, if any one of my friends communicates anything to me, and I hear the voice, it dissuades me from this thing, and does not suffer me to do it. I say these things to you, because this power of the daemon is able to effect everything with respect to the conversations of those that associate with me. For it is adverse to many, nor can those be benefited by associating with me whom the

Daemon opposes: so that it is not possible for me to live with these. With many, however, he does not prevent me from conversing; and yet they are not all benefited by associating with me: *But those whose conversation with me is favoured by the power of the Daemon, these are they whom you have noticed: for in a short time they make a proficiency.*

Socrates' *Daemon*, or Inner Voice, and C. W. Leadbeater's *Master*, or Hidden Guide, is there any difference between the two? The one vetoed, it is true, while the other dictated, but the result was the same. The behests of both were implicitly obeyed by the ancient as well as by the modern sage, both recognizing a higher Power behind the open scenes, a Power divine, beneficent, and therefore not to be refused. Whether subjectively conceived, or objectively, what did it matter? There it was, an undeniable Reality.

I have seen parents disappointed, resentful even,—and not parents alone, but candidates for the higher life, who came in their own name—grumbling and fretting because they or their children were not taken into that close association with our departed leader, than which they knew no better thing to wish for. The preferment of one, the rejection of another, seemed so utterly arbitrary, so purely a matter of personal likes and dislikes. The scene described by Plato shows how Socrates experienced the same difficulties, encountered the same doubts, and had to meet the same protestations of mortified parents and aspirants by . . . an appeal to the impersonal power of his *Daemon*, and its decisions. Personally I have not heard C. W. Leadbeater make such an open

appeal to his Master's elections, but it is evident that he embodied the justification of his own refusals in that passage from *The Masters and the Path*, fully quoted in the opening pages of this article. His young pupils at least came to him from and through his Master, not through his own predilections. If his Master did not approve of it, because it did not suit his present purpose, the association with our "Brother" was not allowed, or if begun, at one time or another it was sure to be discontinued. Indeed, the two cases of the ancient philosopher and the modern Theosophist resemble each other so closely that to me it is a marvel to contemplate. In the next instalment I shall further pursue the parallel.

(To be concluded)

REFERENCES

¹ See *The Canadian Theosophist* before and after C. W. Leadbeater's death.

² Plato's *Apology of Socrates*, 23.

³ See the separate note at the end of the next instalment of this article, on "The

Theosophical Movements around the Cradle of Western Civilization." It is merely a "note," in which therefore there was no room for a consideration of the doctrines involved, but only for a dry historical chronicle of events and persons.

⁴ Plato's *Charmides*, 153.

⁵ Plato's *Theaetetus*, 143.

⁶ Plato's *Laches*, 180.

⁷ *The Masters and The Path*, 2nd ed., pp. 114-5.

⁸ It is a curious custom among English writers, editors, printers, to put quotations as a rule in smaller type than the main text, as if they were of less account. My idea is that one should literally quote texts only when one is certain of not being able to say it better, or more accurately, or more beautifully, in one's own words, in which case, of course, there is every reason for printing the quotation in a more prominent type than the rest of the book. When, therefore, in the above, I follow the general rule, it is not for lack of appreciation of Plato's genius, but because of the need for saving space, a plea to be suffered in the case of a journal, but not to be passed in the case of a book. The direct quotations from the *Theages* are from Taylor's edition, all others from Jowett's translation, for writing this, as I am, away from the Adyar Library, I have no longer access to Thomas Taylor.

⁹ *Loc. cit.*, 177.

¹⁰ *Loc. cit.*, 89.

Do not hold up a candle to your world. Let the Sun shine.—G.S.A.

THE STANZAS OF DZYAN

(From *The Secret Doctrine*, Vol. 1, pp. 56-61.)

STANZA II

1. Where were the Builders, the Luminous Sons of Manvantaric Dawn? . . . In the Unknown Darkness in their Ah-hi Paranishpanna. The Producers of Form from No-Form—the Root of the World—the Devamātri and Svabhāvat, rested in the Bliss of Non-Being.

2. Where was Silence? Where the ears to sense it? No, there was neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

3. The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Mātripadma had not yet swollen.

4. Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Mâyâ.

STANZA III

1. The last Vibration of the Seventh Eternity thrills through Infinitude. The Mother swells, expanding from within without, like the Bud of the Lotus.

2. The Vibration sweeps along, touching with its swift Wing the whole Universe and the Germ that dwelleth in Darkness, the Darkness that breathes over the slumbering Waters of Life.

3. Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots through the Virgin Egg, the Ray causes the Eternal Egg to thrill, and drop the non-eternal Germ, which condenses into the World-Egg.

4. The Three fall into the Four. The Radiant Essence becomes Seven inside, Seven outside. The Luminous Egg, which in itself is Three, curdles and spreads in milk-white Curds throughout the Depths of Mother, the Root that grows in the Depths of the Ocean of Life.

6. The Root of Life was in every Drop of the Ocean of Immortality, and the Ocean was Radiant Light, which

was Fire, and Heat, and Motion. Darkness vanished and was no more; it disappeared in its own Essence, the Body of Fire and Water, of Father and Mother.

7. Behold, O! Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters. It is Oeaohoo, the Younger, the * * *. He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a Shoreless Sea of Fire, and the One Manifested into the Great Waters.

9. Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water—the Water of Life in the Great Mother.

10. Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter; and this Web is the Universe, spun out of the Two Substances made in One, which is Svabhâvat.

STANZA IV

1. Listen, ye Sons of the Earth, to your Instructors—the Sons of the Fire. Learn, there is neither first nor last; for all is One Number, issued from No-Number.

5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Âdi-Nidâna Svabhâvat, the O:

I. The Âdi-Sanat, the Number, for he is One.

II. The Voice of the Word, Svabhâvat, the Numbers, for he is One and Nine.

III. The "Formless Square."

And these Three, enclosed within the O, are the Sacred Four; and the Ten are the Arûpa Universe. Then come the Sons, the Seven Fighters, the One, the Eighth left out, and his Breath which is the Light-Maker.

6. Then the Second Seven, who are the Lipika, produced by the Three. The Rejected Son is One. The "Son-Suns" are countless.

A SIMPLE APPROACH TO "THE SECRET DOCTRINE"

By JOSEPHINE RANSOM

Having enunciated the Laws of the Universe and the Plan on which a Universe is built (see January issue), Mrs. Ransom proceeds to expound the method of creation, the dawn of cosmic activity, the materialization of forms and the indwelling of consciousness, and the mighty beings who have come into action: a grand panorama of that early dawn when "the morning stars sang together and all the sons of God shouted for joy."

Building the Universe

Stanza II, 1. Hidden still, but ready to exhibit or create through themselves in their turn are yet other agents, the real Creators or Builders of the Universe, i.e., the whole of our Planetary System with all its visible and invisible globes or spheres. It is their work to produce Form from no-Form, to enable the abstract to become the seeming concrete. Perhaps this might be clearer if we tried to imagine movement cohering, under law, and therefore exhibiting shape or form, the determining reason for the shape or form being ideation in the Divine Mind, which is interpreted by the Builders.

Stanza, II, 2. The Builders use Motion and present it as a Universe. This Motion ceases neither during appearance nor non-appearance of Form. This "Perpetual Motion" can be directed through a Universe in sequences that are the willed ideas of the highest entity upon whom is the onus to manifest, and who directs its resistless flow to

the very limits of His thought, and then recedes with the Thought back again to the ebb of non-manifestation. It is the Motion of the One Causeless Cause.

For the "material" of a Universe names begin to appear which indicate specialized function. So in the "prologue of the drama of creation, or the beginning of cosmic evolution" two functions are suggested and given the names of Father-Mother, meaning self-existent states of being. The hour is imminent when they will release the effects of the nature of both into the time elements of a Universe.

There is Divine Thought and Divine medium of Thought—purely abstract in eternity, and when universal Time conditions both, then a birth takes place—"Universal Intelligence" is born. So there are two noumena which become phenomena—the Self and the Not-Self, or Gnosis, Knowledge, and the Form in which it functions. They are the "changed conditions"

of eternity, and will last all through the seemingly interminable, but still limited, cycle of activity called by us a Manvantara. A Manu in this connection is one who is "the personified idea of the 'Thought Divine' . . . and is the creator and fashioner of all that appears during his own respective cycle of being . . ." (pp. 92, 93), and not to be confused with the Manus of Races.

Other descriptions are given of the nature of this movement towards "creation," i.e., to arrange the functioning of a universe. The "Breath of Darkness," or Life moves over the "Waters of Life"; or "Divine Thought" and Divine Chaos—or the "power of becoming"—meet, and fecundation takes place; or, the "Immaculate Root" is fructified by a Ray, and the "male" creator emerges. The Immaculate Root is also described as the "Virgin." "The symbol of an egg expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere being with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre." (p. 94). "Kosmos, as receptive Nature, is an egg fructified—yet left immaculate; for once regarded as boundless, it could have no other representation than a spheroid." (p. 95).

Stanza III, 4. This Father-Mother-Son in the World-Egg or spheroidal limit takes on the symbol of figures. They are taken as the three in the One = four. The

luminous Egg, the three in the centre, spreads throughout the space allotted and changes the root matter into conditions which are the essential soil of a universe, or "Substance" as it is called, the "World-Stuff or Primordial Matter in its first form." (p. 96).

Despite all changes active and passive the "Light" or Ray which "now calls cosmic matter to begin its long series of differentiations" yet maintains an "eternal living Unity." Even to the physical eye the outward appearance of substance is seen in the Milky Way, "in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the 'star-stuff'."

Stanza III, 6. Three underlying abstractions are now mentioned, "the noumena, or the soul of the essence of material manifestation"—Fire, Heat and Motion, and all three are a radiant Light, and for the period of a Universe "Darkness" is no more. There is the "Dawn" of a new Universe.

Mathematics of the Universe

Stanza III, 7. This new Universe, or living point of all possibilities, "the synthesis or aggregate of Universal Wisdom," "contains in himself the Seven Creative Hosts" or "Rays." Several transformations now take place. Cosmic Substance, or the "Upper Space" becomes its own first radiation, the "Sea of Fire." "The 'spirit of God moving on Chaos' was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume

the annular shape of a serpent with its tail in its mouth—which symbolizes not only eternity and infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist." (p. 103).

"There is but One Universal Element . . . and all the rest . . . are but so many various differentiated aspects and transformations . . . of that One, from macrocosmical down to microcosmical effects, from superhuman down to human and subhuman beings, the totality, in short, of objective existence . . ." (p. 104).

Positions, or relations, which have significance now appear. They are again expressed in figures. They are One, signifying the Eternal; One is triple in character and uses matter as the mode of expression and therefore there arrives a set of Four: the Four is now a new set of values formed by matter reproducing the qualities of the Three in itself, so the figure becomes Seven. The relationships thus engendered eventuate through a series of Sevens and Threes and Ones into 330 million forces or varieties of forms and figures which make the varied garment or pattern of evolution—the gods, major and minor. Probably this vast sum of things is the mathematics of the universe. In minerals there are the lines of force, in the plant world simple and yet fixed forms of strict design; in man the figure values seem to be seven, and beyond him yet others amounting to Tens and Twelves. Here we touch upon at least one Twelve—the twelve signs, with their suns, of the Zodiac.

Cosmic Activity

Stanza III, 9. Now, deserting mathematics and figures, the movements of creation are described in quite other terms, and all are terms which indicate sensation, the subtle and essential contacts of a universe, which later give rise to much humbler sensations when the time is due. The very humblest of human sensations or powers to sense, and therefore to know, have their origin in the ordered sequences of Primordial Matter as arranged for universal use. All of them are forms or "correlations of Electricity." (p. 109).

These movements are: Light, Flame, Cold, Fire, Heat, Water and Water of Life—seven in all. The Electricity is Fohat, of which more is to be said.

Light is the "White Brilliant Son of the Dark Hidden Father." (*Stanza III, 8*, p. 106.) Light now becomes the Father in turn and with "Cold Flame" the Mother generates an action which is electric. Atoms are formed, "Centres of Force," the four, at first, Primal natures of the Cosmic Elements. They are generated by "Cosmic Heat" and "may be defined as parahydrogenic, paraoxygenic, oxyhydrogenic and ozonic, or perhaps introzonic . . . These elements are both electro-positive and electromagnetic." (p. 110).

Stanza III, 10. Father-Mother by this contact "spin a Web." As is stressed always, the Father-Mother are of one Essence though dual in action. Between them the Web is spun that has really no distances, but only contacts, and yet the contacts make all the conditions of a manifestation. So the

"upper end of the Web is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end Matter." (*Stanza III, 10*, p. 111.) Two great words are used for spirit and matter—Purusha and Prakriti—they might be interpreted as the "experienter" and the "doer."

The multiplicity of contacts between Spirit and Matter makes the mass of the Universe. When everything is active the contact between them is the swift play of Fohat the messenger. Fohat interprets Father (Divine Mind) to the Mother (Primordial Matter). The atoms or forces are aggregated and each atom reflects the "Self-existent Lord." Fohat is now called Divine Intelligence.

Forms Materialize

Now comes the command (*Stanza IV, 1*): "Listen, ye Sons of the Earth, to your Instructors—the Sons of the Fire." From the Commentary it might appear that much later stages of evolution are indicated by the terms "Sons of the Fire." But, keeping in mind the nature of the stage of inner unfolding that is said to be proceeding, and that it is all typical of what is to happen in great detail in due time, then we are, I assume, really to understand that these "Sons of the Fire" are the Purushas, making their first contacts with Matter. Purusha means actually "a burner up," i.e. a consumer of experience, a fire that burns up conditions. They are the "first Beings called 'Minds' in *The Secret Doctrine*, evolved from Primordial Fire." . . . "The fire of knowledge burns up all

action on the plane of illusion. . . . Therefore, those who have acquired it and are emancipated, are called 'Fires'." (p. 115).

Now there spring into existence Seven "reawakened Energies"—the seven Cosmic Lords or Dhyān Chohans, taking on "appearance," i.e. crystallizing, if such a term may be used, their inner forces into outward forms, with certain definite rates of vibration. The numerical values of these rates are "laws" of form, therefore of number. If the "number" of an atom is known its composition or chemical power and affinity is also known. If the rate of vibration can be controlled, form can be controlled. Each set of forms has a "guardian" whose "life" is all that takes place within a certain range of vibrations. Hence the planes of nature are each the habitat of a "Power." Part of the scheme of manifestation is the releasing of whole sequences of creatures whose archetype is cherished by the responsible Power. Each Power takes charge of one department of the Form that combines all forms (p. 118), so the types remain true to the archetypes no matter how far they seem to depart in detail. Therefore the "Sacred Animals" of the signs of the Zodiac. There is a boundary to the area in which the Chohans are to manifest the Divine Will. It is not a static boundary, but rather an area of will and intention which shifts incessantly. The boundary is named "the great Circle, 'Pass-Not,' called also . . . the 'Rope of the Angels,' the 'Rope' that hedges off the phenomenal from the noumenal Cosmos." (p. 118).

Naturally all vibration is accompanied by sound. The utterance of a sound produces a form. If the correct sounds of an object or form are known, the secret construction of the form is at the mercy of the utterer of its true name, or number. The immovable name of each thing is in the Divine Mind, the movable is, with speech, of the plane of matter. (p. 122).

Modes of Consciousness

There seem to be seven modes of inner consciousness, each of which has an outer presentation, the very outermost of which are the physical senses, which have no influence with the inner Spiritual Man till they are utterly reflections of the inner and not changing self-seeking vagaries of Matter. Hence the whole system of true Raja Yoga to train the outer to release the inner.

Part of this development is engineered by the "Powers" or Dhyān Chohans who shape matter for use on each plane. They use Dots, Lines, Triangles, Cubes, Circles and Spheres. . . . "There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance." (p. 224).

(The word "Nature" is introduced to mean the sum of the laws which operate during a manifestation.)

Mighty Beings at Work

Stanza IV, 5, describes at a different phase the ranking of the

powers of consciousness into position for the operations ahead. They arrange themselves under the pressure of the law of sequence, which is called also the Nidānas, the irresistible series which end in the laws of birth and death for planets in the state in which we find our own Earth. A new boundary is formed on the far fringe of the most exalted dispositions of the matter of our universe. Twelve great Suns, or gods, of the Zodiac are there. Of these, for our universe, only seven are at present in direct use or relationship, the others only by proxy, as it were.

"The first condensation of cosmic matter of course took place about a central nucleus, its parent Sun; but our Sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger, 'brother' therefore, not their 'father'." (p. 127). The condition of the "world-stuff" in which these events took place was cosmically of the nature of Mind and Buddhi—Knowledge (Buddhi) in the vehicle of Intelligence (Manas). This primal Sun "before the final formation of the primaries and the annulation of the planetary nebulae—drew into the depths of his mass all the cosmic vitality he could, threatening to engulf his weaker 'Brothers' before the law of attraction and repulsion was finally adjusted . . .," and also drew too much upon a primeval "Aether," more than was his share. It was of the nature of the "primary differentiations of eternal Matter," for "Thus the Sons of Light clothed themselves in the fabric of Darkness." . . . "The most attenuated gases

can give no idea of its nature. . . . Centres of Forces at first, the invisible Sparks, or primordial Atoms, differentiate into Molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one 'Whirlwind' (or Motion) finally giving the impulse to form, and the initial motion, regulated and sustained by the never-resting 'Breaths'—the Dhyān Chohans." (p. 129).

Stanza IV, 6. Four special Beings come into action. From the word "Watcher" which is used of them in the *Atharva Veda* (foot-note p. 130) it is indicated that they have experience and their function is to revive the memories of Karma of previous universes and to imprint upon Cosmic sensitive

matter "the great picture gallery of eternity"—a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe. (p. 130). They are the Scribes, the Lipika, the Recorders, Annalists or the "direct amanuenses of the Eternal Ideation" and "project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the 'Builders' reconstruct the Kosmos after every Pralaya, (and) it is they who stand parallel to the Seven Angels of the Presence." (p. 130). They are therefore connected with the administration of the law of Karma, the law of Retribution, and are, therefore, connected with "Life Eternal."

(To be continued)

SHAKESPEARE AND ASTROLOGY

MANY references to the stars in Shakespeare have convinced a Boston correspondent of THE THEOSOPHIST that the poet had a fundamental knowledge of astrology. "The stars above us govern our conditions," Shakespeare says in King Lear, and in other plays he links emotional situations with the heavens. Our correspondent writes: "I am sure Shakespeare delineated his characters astrologically, and that there

is an astrological basis to every play he wrote and even to the Sonnets. *The Tempest*, for example, is built around the sign Pisces. It is strictly a Pisces plot, and Pisces governs practically everything in it. *Macbeth* is a marvellously drawn Aries type, and Lady Macbeth the perfect (evil) Scorpio. *Romeo and Juliet* is built on an afflicted Venus, while *Julius Caesar* is Leo throughout."

THE WAY OF HOLINESS

III. FINDING REALITY

By GEORGE S. ARUNDALE

The last of the President's trilogy of lectures delivered in America on the treading of the Way of Holiness. First, "The Seeker"; then "The Wanderer"; the whole world is now his home and he moves onwards to the greater realities. Dr. Arundale unfolds the laws of his movement, the stages on the Way, and the triumph of Self-realization.

Where Is Reality?

IS there any absolute Reality or is Reality relative? That question can be answered by saying that there is Reality everywhere. Everything is real, everything has life, everything is divine, if you care to use that word. Reality is here, there, and everywhere. How much of the Reality is perceived in everything depends upon our own growth, our own condition of evolution, but Reality is universal. Everything is, because it is real, so that we are in the midst of and surrounded by Reality.

Although we may say: "Everything is real, Reality is in everything—as much in the inanimate as in the animate," we must also realize that we do not perceive the whole of the reality in anything whatever. We see but in part. We see in terms of our own ignorance, in terms of our own wisdom. We appreciate everything according to our own standards and powers of perception, so that everything we see, we see in terms of ourselves. We look upon everything through the eyes of our individual and respective personal-

ities. While Reality is here, there, and everywhere, we can also say Reality is not in what we see, is not at all in evidence as we see it. We see this table in a particular way, in a particular light. There is more in that light and in that table, in fact in everything I see around me than meets my eye. We must be sure of that, we must be sure we are not perceiving the whole of anything, that we are not perceiving anything in its totality, but only in part, and in that particular aspect of the part which we ourselves are able to perceive. We look upon outer life in terms of ourselves so that, in the terminology of the psychologist, "The personal equation enters into every act of perception, into every realization"; into every thought, feeling, and word the personal equation of the individual enters, whoever he is, be he a criminal, a sinner, a saint, or a saviour.

The Personal Equation

You must also always allow for the personal equation in the life of every individual. That personal

equation is a limitation. That personal equation is a veil; through that veil the individual perceives the outer world, and the outer world perceives the individual through that veil. You do not perceive me as I am, even as I know myself to be. I do not perceive you as you are. It is true, of course, that you only know yourself in part, as a fragment. I only know myself fragmentarily. But we each perceive one another in part through our own personal equations, through our own veils, and we judge largely by reason of ourselves, our own point of view, our own temperamental activities, our own ideas. We must always bear that in mind.

If you are judging or thinking about yourselves, you are thinking about yourselves not as you really are, the whole of yourself or even as much of yourselves as is egoic, but only within the limits of that part of yourself that happens to be down here in this particular life at the present time. Some people, for example, have asked in regard to H. P. Blavatsky, because she was so tremendously active in The Theosophical Society and was in fact the heart of the Theosophical movement while she was alive, if, they ask, she is reincarnate in a male body and living in Northern India (though I know nothing about that), why does she not come down into The Theosophical Society, and, assuming she is so incarnated, why does she not go on with the work she did so splendidly some years ago. She may or she may not. Suppose she does not, there is other work for her to do, plenty of work, other facets of herself to be displayed, expressed

in another life. She may have nothing to do with The Theosophical Society whatever in this particular life, she may express a different aspect of herself.

The Ego in the Background

It does not follow because you do one thing in one particular life that, therefore, you are bound to do the same thing over and over again in any successive life. Not in the least degree. You have to become rounded off, to become complete, you are just showing a part of yourself down here just now. This life you are full of the spirit of The Theosophical Society, or this, that or the other particular movement that happens to be congenial, that expresses a phase of yourself. In another life, in order that there may be a little more profit, another phase will express the self and so on and on and on. One does not necessarily take over again the work in which one has perhaps been supremely interested. I may have been last life a great musician. This life I may have nothing to do with music at all. I shall express the music of my being in another way. Of course, if I am once a musician, I am always a musician, though I may not necessarily be a musician as far as technique is concerned—that is, able to play an instrument or able to compose. Once a statesman, always a statesman. There are different aspects in which to display one's statesmanship. There is so much of each one of us in the background and so little in the foreground. We have to get that clear. So much of Reality in the background and so little of

Reality in the foreground. We are just a pinpoint, as it were, of ourselves down here, however much we may think we are wonderful people, full of self-expression. In fact there is only just a little of oneself manifesting in the outer world in any particular life until we reach the Adept level and become Masters.

Life Is Sunshine

How are we to find Reality, to intensify Reality and our power of perceiving Reality? We must look for the life in everything, having first some comparatively clear ideas as to what Life is. What is Life? What is the great mark of it? That is a very very difficult question to answer. Life is everything, everywhere. The only answer I am able to give—and it may not be satisfactory—is to say that Life is shining. I always feel that the Sun in the heavens is the supreme manifestation of Life, and the supreme quality of our Lord the Sun is to shine. So I regard everything as shining. No matter how dark it may appear to be, no matter how little of light there may appear to be in anything, still it is shining in its own degree, it is shining according to its own measure of power. Nothing here, however inanimate it may appear to be, is not shining. I never like to use the word "inanimate," for that suggests that there is something without life. I do not believe it. I know there is nothing without life. I know, if you have the necessary power, you can perceive life in everything, and when you perceive the life, you perceive above all else a shining.

We all of us shine, we all must shine, we are just little suns, infinitely feebler than our Lord the Sun in the heavens. Yet we shine with a greater or lesser radiance according to our conditions in evolution. The animals shine; the rocks, the grass, and the flowers shine; the earth shines; everything shines. It could not do otherwise, because everything lives and moves and has its being in the Sun Himself. Although we see the Sun up there, as it were as a physical body, as something in a particular portion of the universe of space, the Sun is in fact everywhere, the Sun is here, the Sun extends throughout the whole of His universe and everything is Sunlight. And so I would say that Life is Sunshine.

If we can get hold of that idea and realize it, and if we can see sunshine everywhere, then we are beginning to find Reality. It does not much matter how much sunshine we find. In some things there is very very little sunshine, and in other things there is much more. In yourselves you will probably find a great amount. In some people you will find very little, especially people you do not like. Some people whom you do like will appear to you as tremendously radiant, wonderfully full of sunshine all the time. It is a tremendous torrent, an avalanche of sunshine in the case of the Elder Brethren Themselves.

Radiant in Adversity

That understanding alters one's whole attitude towards life. There is no question of criticism, there is no question of finding fault, or an idea of one's own particular superiority, or of the inferiority of others

There is simply a sense of shining, perceiving what seems to me to be the fundamental quality of life, the fundamental quality of Reality itself. If you will go about henceforth, especially where you do not perceive any shining, and look intently with your own Reality keyed to the highest possible pitch, so that you shine as much as you can shine, if in that spirit you will go into those places where you think it is darkest and see shining, then you will be contacting Reality outside yourself, and intensifying Reality within yourself.

There is nothing more important in order to find Reality, than that an individual should look at everything in terms of Sunshine. Shining himself, he perceives everything shining. If he perceives everything shining, then, while he will no doubt perceive the limitation, the darkness, the feebleness of the light, he will realize that the light in everything must in due course shine more and more and more unto the perfect light which is the consummation of existence. And that is one of the reasons why one wants to see people as radiant as possible, even under the many difficult and adverse circumstances in which people often find themselves. Some of you may say: "It is all very well for some of you to be radiant, but for us in the midst of all these difficulties, perplexities, troubles, adversities, and frustrations, it is not so easy for us to shine." Of course, it is not. All the more credit to those who are able to shine in the midst of adversity, who are able to perceive in adversity, trouble, sorrow, grief a cause for shining.

Universality of Life

Assuming that you are all of you now in a condition of shining, you will try to see the Real in everybody. In what terms will the discovery of the Real express itself? In actual, philosophical, common-sense, plain terms. You will be certain in the first place of the Universality of Life. You will not be able to go about your ordinary everyday life without realizing that the life which is you is everywhere. Hence there will be strengthened in you the spirit of reverence. Anyone who is finding Reality, anyone who is perceiving Reality around him, who is shining more and more, always increases his power of reverence, so that he begins to feel reverence for everyone and everything. Nowhere is there an absence of reverence, nowhere is there an absence of goodwill, and where needed there is always the presence of compassion and understanding. The more you are reverent to everything without exception, the more are you finding Reality. You can be reverent to the flowers, the grass, the trees, to buildings, persons, animals, reverent to every living thing, even to that which calls for no reverence from you, even to that you can be reverent because Life is there and Reality is there. So you can go down into hell and be reverent, and you can ascend into heaven and be reverent there. Until you are able to see cause for reverence in hell, you have not discovered Reality. You are in search of it, no doubt, but you have not discovered it. Be able to see cause for reverence everywhere because you realize the unity and universality of life.

Life is Light

Secondly, you will know obviously that Life is Light. The more you expand your consciousness in terms of Theosophy, the planes of consciousness, the more will you realize you are perceiving light, and light in ever-increasing, ever-deepening measure.

When, for example, you enter into Nirvanic consciousness, you perceive light in a very wonderful condition of manifestation; and if you are at all able to go beyond the Nirvanic into the Monadic consciousness, you will perceive light even more wonderful, subtle, though it is impossible, of course, to describe it in words. You have an increasing sense of light the more your consciousness becomes expanded, the more you come into touch with Reality.

Transcendence

So the first thing you realize in finding Reality is the Unity and the Universality of Life; the second is that Life is Light. The third is that Life, Reality, is Transcendence. I think the most wonderful word in the dictionary, the truest word, the most Theosophical word, the most real word in our language is Transcendence. You look upon everything in terms of its Transcendence. Suppose I look at a particular individual, I must not see a static but a dynamic figure, I must see someone in terms of his *movement away*. That is the most wonderful way you can see an individual, or in fact see anything. You can see it as a "still" if you like, to use a movie expression, but that still is not its reality. The still is part of a film, and he who

discovers Reality is seeing the film, and perhaps seeing the film which has yet to be unrolled, as well as seeing the film which is already unrolled. Each one of you is a part of a tremendous film. We see for a moment what looks like a still, something static, at rest. I must, if I am finding Reality, see everything as movement, a transcendence, a passage from a less to a more. I must see a more, as it were, just hovering over the individual. I must see a more into which he is groping, not anything at rest, for everything in fact is in a condition of movement.

If you think of music, for example, you perceive at once that no note is without its overtones, without its implications, without its possibilities of development, of consummation. If I play a single note on the piano, then there is an infinite combination of notes which can follow and fulfil it. There is nothing more interesting than to begin with a particular note and see what you can do by developing that note and bringing it into fruition. There are an infinite number of fruitions available to every note. So also there is a tremendous fruition available to each one of us, and we must see every individual in terms of his movement in the direction of his fruition. How much you are able to see of his future, depends upon your own condition of evolution. You ought to be able to see him in transcendence, in moving away from the less which for the moment he expresses into the more which waits for him, as it were, around the corner. So that transcendence is a movement out of lessness, out of diversity, out of

difference, and we should perceive that in everything. In other words we must see the greatness in each individual which is waiting for him. We should have a sense of the fluidity of life, a sense of the scintillation of life, the restlessness, the constructive restlessness of life.

Laws of Growth

If you have grasped that principle, then you perceive that all that restlessness, all that scintillation, that growing from less to more which is an inherent quality in each one of us, expresses itself in great laws, qualities which are emphasized specifically by the Theosophical Movement and in our Theosophical teachings. For example, the Law of Time. If there is movement, transcendence, there must be time in which to achieve the great law of God's gift of Time. Never mind defining God—it does not matter. The great Law of Time is one of the laws under which transcendence moves. There is time for everything, an infinite amount of time, any amount of time in which to achieve, though there is no reason why one should waste time. Time is at our disposal, the greatest gift made to us, the time in which to grow.

Then there is a Law of Action and Reaction—the Law of Karma. The Law of Time is the Law of Reincarnation. This Law of Action and Reaction means that every cause has its effect. If only we realized the implications of that law—that once we set causes in motion, the effects would take care of themselves—we would waste so much less time in finding Reality. So many people want to see results,

what effects are being produced by the causes they have set in motion. If people would confine themselves much more to causes and leave effects to take care of themselves, they could occupy themselves much more effectively, setting causes in motion and leaving them to the Law of Action and Reaction, the Law of Karma.

Then there is a Law of Certainty, that is what you may call it—the Law of Diminishing Ignorance. We are bound to reach Perfection. "Ye are Gods," as the Christ said. Certainty is before us, and the Law of time helps us to make that certainty far off or near by according to our own desire. Certainty is there—we must achieve! "Ye are Gods," and the Kingdom of God is within each one of us. The Law of Certainty is a tremendous consolation. There should be no despair or sense of desolation, of hopelessness because of the Law of Certainty inevitably diminishing ignorance.

There is another law very valuable—the Law of Inequality: there are none alike, all are different. Some are at one stage, some at another, some exhibit this colour or quality, others exhibit another—there is inequality everywhere. So it should be. Those above us help us to rise. Those below are helped by us. It is part of growth that there should be those in front, those behind, and those round about us. We should have reverence for those above us and below no less, and comradeship for those around us. This is one of the great principles of growth. Every one of us should have some object of reverence towards which we aspire. There is no perfecting of our own individual

lives unless we form the cross in the true way in which the cross should be formed—one hand upstretched to receive help from above and one hand downstretched to give help to those below.

So you have the Law of Time, the Law of Action and Reaction, the Law of Certainty, the Law of Inequality to aid you. Then we work in a measure "from," "through," and "to." From the Less through the present to the More, and every "from," no matter what the "from" may be, your "from," my "from," the "from" of the physical or emotional or mental body, every "from" is but a halting place. Everything in which you are must be a halting place only, not an armchair. You see forms have two purposes: first to give life its freedom, to enable life to express itself according to the measure of its own power of reality; second to give life something to help it to unfold through the resistance it encounters. A form is a vehicle for the free expression of life. A form may be also a prison. Life must learn to beat against the bars of the form in which it lives, as well as freely to express itself through the form in which it lives. Do not use your form merely for purposes of self-expression. Use it as a prison which it really is; likewise it is a limitation you have to beat up against until you beat down the limitation. Every vehicle you have, physical, astral, and mental, is a limitation as well as a mode of expression. That must be clearly realized, so that you perceive your limitations all the time. The real Self works against the limitations to get them

out of the way. You use the power of the body to get rid of the limitations of the body. The body serves in this way a twofold purpose. Hence this transcendence, moving from less to more, may be expressed in three ways: as imprisonment in which you go to sleep; frustration in which you are restless; release in which you enter into the garden of life outside your prison-house. Even in that garden of life you must again be imprisoned, have a sense of frustration, then a sense of release, and so on and on and on, until you make the great discovery that your freedom is within you, and you search above and beyond all forms, however limited those forms may be.

Stages of the Way

There are five stages which I never shall be tired of suggesting as being the great stages of the Way to Reality. First, the stage in which you are *discovering* yourself. Always finding out things about yourself is something pleasant. As you discover yourself and go on discovering yourself, you *express* yourself more and more, and as you express yourself more and more, you pass on to the third stage—*Self-Sacrifice*, in other words sacrifice of the less for the more, sacrifice of yourself for the sake of the larger Self. Always the sacrifice of the less, whether in terms of your own personality, or in terms of the world generally, sacrifice of the less for the more. Then comes the time for *Self-Surrender*, when you merge yourself into the universality of life. Finally comes *Self-Realization*, and you have a glimpse of your own infinite Self—just a

glimpse. So you have the five stages: Self-Discovery, Self-Expression, Self-Sacrifice, Self-Surrender, and out of that Self-Surrender, you enter into the spirit of Self-Realization.

We are nearest to finding Reality when we are constantly moving away from ourselves and know all life in terms of that movement. We have to keep a very careful eye upon ourselves to see what is going on, and to be content sometimes to leave some portions for development until later on, and to attend to some particular line of development today. This does not make you egotistical while you are seeking Reality, because you are merely looking at yourselves and trying to improve yourselves for the sake of the joy, greatness, life, light, exhilaration of it and for the sake of being nearer to those around you. Feel, too, that you are moving away in your mind, moving away in your feelings, moving away in your emotions. Do not be content with anything you know, anything you believe, with anything you are. It is less than it might be. Move out of the less into the more. Your conception of God, the Trinity, Religion, any philosophical idea, any political, or social ideal, any lesser ideas of life, your conceptions of general living—that is less than it might be. Move away from it into something which is nearer Reality.

Just to sum it all up, if you want to find Reality, squeeze every experience as dry as you can, find

its truth. Do not be afraid of experience. Distil the life out of every form in which it expresses itself, and then pass on to something else, so that your reservoir grows higher and higher with the results of the distillation. Look life in the face, know life, use life however life may express itself. Learn from life and move away, always be moving away. Affirm, if you like; deny, if you like; know whatever you can know; experience, if you like; but always be moving.

* * *

As a final note here are a few little aphorisms which will give you some idea how to distinguish between the Real and the Unreal!

Nothing is real to you which you feel you must defend.

Any truth about which you can get tremendously excited if anybody attacks it, that is not real to you.

Anything which you cherish tremendously, about which you are always looking to see who is attacking it, so that you may attack them and defend that truth in return—that truth about which you have that attitude is not real to you: It may be real, but it is not real to you.

The Theosophist who is always angry, annoyed, irritated at somebody who decries Theosophy has not the reality of Theosophy in him.

Nothing is real to you, the opposite of which you happen to hate.

JESUS CHRIST'S WORK FOR A CHANGE OF HEART

BY M. S. RAMASWAMI AIYAR

"No holier man lived than Jesus." Mr. Ramaswami Aiyar, a Madras Brahmin, affirms on documentary evidence that Jesus was not only a great spiritual teacher, but also a great political reformer, "not a political agitator of the common worldly type," but that he entered public life to show how "the politics of the time might be brought into accord with the politics of eternity." Furthermore, that Jesus, in organizing the Kingdom of God in Palestine, achieved a temporal kingdom, which conflicted with the Roman Administration. Though we are not committed to this point of view, it is a penetrating study, and a fine spirit informs it. Mr. Ramaswami Aiyar is a frequent contributor to Indian journals on Christian origins.

MANY people think that Jesus Christ did not take part in the national life of his day. Such a view is due to a misunderstanding of the New Testament. Since we have been taught from our childhood to look upon Jesus as purely a religious reformer, we have forgotten that he was a social and political worker too. Now multitudes followed Jesus. Multitudes heard him speak. Is it reasonable to suppose that his message was in no way related to the agonizing economic, social or political problems that agitated the minds of these multitudes? If any channel exists in the world for any one to do the maximum amount of good to the people, that channel is undoubtedly politics. But unfortunately that channel is more often than not, polluted by selfishness or ambition. So politics based upon religion or deep moral earnestness is the one thing that is needed at all times in this world, for life would be worthless if it had no spiritual basis, even in its most important field of activity. Now since the Greek word *metanoiete* occurring in the sayings of John the Baptist (Matt. III, 2) and Jesus (Matt. IV, 17) means "change of mind," W. B. Crickmer, a former Curate of Beverley Minster in England, in his *Greek Testament Englished*, rightly translates that term as "yielding to a change of heart," in preference to "repent" or "do penance," as in the English Versions. If politics was to be ultimately based upon religion or deep moral earnestness, it could only be through a change of heart. Jesus was an historical personage who exerted tremendous influence on the history of his times. It is

only by understanding the economic, social and political conditions of Palestine, that we can realize the nature and meaning of that influence of his. So if the New Testament (however much later anti-Jewish feeling may have altered it and later devotion may have embroidered it with miraculous elements) is read, not in an eschatological way, but as history is read, in conjunction with the Apocryphal books and Jewish and Roman histories in a synthetic manner, it will be found that Jesus was above all a spiritual being and that it was his spirituality that impelled him to enter the political life of Palestine to spiritualize it and lift it to a higher plane through a change of people's hearts, when greed, violence and hypocrisy were rampant.

The Roman Administration

Darius the Great, when the Jews were under his rule, re-established the order of the Jewish priesthood in order to rule through that priesthood and to repress the nationalistic tendencies of the people.¹ Subsequent to the conquest of Palestine by Alexander the Great, Rome became its master. Palestine in the time of Christ may be roughly divided into Roman and Jewish Palestine. Roman Palestine (Judea and Samaria) was under the direct administration of the Romans. Jewish (i.e. Native States of) Palestine was under the sons of Herod the Great. Judea was administered by the Roman Governor, with the Jewish High Priest

as administrative assistant. The power of appointing and dismissing the High Priest lay with the Governor. The High Priest had no jurisdiction over Samaria, as the Samaritans as rivals were not on good terms with the Jews. The High Priest was not merely the chief dignitary of the Jewish church: he was at the same time the chief representative of the nation in all its secular affairs.² He was ex-officio President of the Jewish national council called the Sanhedrim, consisting of the religious and landed aristocracy referred to in the Gospels as Chief Priests, Pharisees, Sadducees, the elders, and sometimes simply as the "Jews," as in John I, 19.³ The Sanhedrim exercised spiritual, legal and legislative powers.⁴ Jewish (Native States of) Palestine was ruled by Herod Antipas and Herod Philip as vassals of Caesar, and they bore the title of tetrarch. Herod Antipas was tetrarch of Galilee and Perea, and Herod Philip tetrarch of Itruria and Trachonitis.⁵ The Herod that is frequently mentioned in the Gospels as coming in conflict with John the Baptist and Jesus is Herod Antipas.

Palestine under Pilate

In the system of Roman administration, provinces that gave trouble were kept under the direct control of Caesar. Palestine was one such province.⁶ Tiberius was Caesar in the times of which we are speaking, and he appointed Pontius Pilate as Governor of Palestine in 26 A.D. Pilate was a haughty and cruel man. His chief complaint against the Jews was that they were a seditious

people who rebelled against their benefactors.⁷ Philo, a Jewish contemporary writer, speaks of Pilate's insatiate and grievous ferocity and repeated massacres of persons uncondemned.⁸ Josephus (born 38 A.D.) in his *Antiquities of the Jews* narrates that Pilate's attitude from the beginning of his governorship was such as to challenge insurrection.⁹ Now Roman peace and prosperity were expensive: they were built on militarism and slavery. The unity of the Empire was maintained by force of arms, the creative work was mostly done by forced labour. Neither was grounded on consent and both were accompanied by great economic losses. The conception prevailed that the provinces were the estates of the Roman people, and the wealth and the luxury of the capital therefore were legitimately derived from the systematic exploitation of the provinces. The burden of Roman rule therefore sat heavily on the Palestinians, and the vagaries of a Governor like Pilate made the burden look heavier still.

The Zealots were a Jewish party of fire and sword founded by Judas the Galilean¹⁰ in 6 or 7 A.D. In Exod xxx, 11-16 it is said that God ordered every Jew to pay him half a shekel as tribute money. The Septuagint adds to Deuteronomy xxiii, 17: "None of the daughters of Israel shall be subject to tribute nor the sons of Israel to toll." So the Zealots held that Israel being a theocracy and God their King, it was unlawful to pay tribute to any foreign power.¹¹ Though the men of religious and landed aristocracy like the members of the Sanhedrim looked up

to Caesar as their Emperor,¹² yet the Zealots whenever opportunities offered themselves led revolts against Roman dominance. Roman tyranny and Jewish revolts filled the land with blood, and both reduced the people to poverty. The people in their misery expected a Messiah—the Deliverer—to come¹³ and "restore again the kingdom to Israel."¹⁴

Since God according to the Jewish theocratic notions was Israel's Sovereign, restoring the kingdom to Israel meant the restoring of the kingdom from Caesar to God by the Messiah. Messianic expectation being a political one,¹⁵ God's kingdom (i.e., the Kingdom of God) would have meant therefore in those days freedom from the Roman yoke. And it is only when we bear in mind the political implications of the Jewish theocratic conception and Messianic expectation,¹⁶ as well as the political significance of the expression "the Kingdom of God," that many facts mentioned in the Gospels become understandable and easily explainable. The Gospels, as Prof. Sanday remarks, are only a series of incidents loosely strung together without any chronology at all worthy of the name.¹⁷ We have to evolve a chronology out of these incidents as best we may. With this by way of preface, let me proceed to sketch out the labours of Jesus for a change of men's heart. The following is more like a thumb-nail sketch than a detailed one.

The Baptist Heralds the Kingdom

Now came John the Baptist like a voice crying in the wilderness to save Palestine from the oppression

¹ The references are at the end of the article.

of the officials of Roman rule [Pharisees and Sadducees, i.e. members of the Sanhedrim, Publicans (tax-gatherers) and soldiers] and the people from poverty, and he called upon them all to change their hearts for, said he, the Kingdom of Heaven¹⁸ (i.e. the Kingdom of God) was nigh.¹⁹ He preached his message in the wilderness of Judea and in all the countries about the Jordan.

Jesus was plying his trade of carpentry,²⁰ making ploughs and yokes, according to Justin Martyr,²¹ in an obscure village of Galilee. As a resident of Nazareth, he was a subject of Herod Antipas,²² the tetrarch of the Native State of Galilee. He was of a religiously sensitive nature. For the "poor" he had special regard. The "poor" are frequently mentioned in the Gospels and assumed as a usual phenomenon in Palestine.²³ Said Jesus: "Their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity."²⁴ To men of Jesus' nature, to see others suffer is to suffer along with them, and Jesus was moved by the sufferings of the people amongst whom he lived and moved. Born of the people for the people, his heart beat with that of the people. Not only the soil on which a people live, but also the soul of that people has to be cultivated. So, dropping the carpenter's apron in about 27 A.D. Jesus came to the Baptist, who was preaching in the country of the Jordan, became a disciple of his, and soon after withdrew to the wilderness apparently to prepare himself for his future task. Jesus was about thirty years of age at

the time.²⁵ In the meanwhile a deputation of officers from Jerusalem was sent by the Sanhedrim to watch and report upon the Baptist.²⁶ According to Matt. xxi, 32 the Baptist took publicans (tax-gatherers) as his followers among others. During the course of his wanderings through the country on the Jordan the Baptist went into the territory of Herod Antipas to preach there. No wonder Josephus says that Herod Antipas arrested him for political reasons, threw him into prison and subsequently put him to death.²⁷ He who allows oppression shares the crime. It was the Baptist's arrest that led Jesus to emerge from his preparatory seclusion²⁸ to carry on the Baptist's work of changing the heart of the people for ushering in the Kingdom of God.²⁹ The Baptist was in prison, and a human agent was necessary to fix the Kingdom on the earth.

Jesus Steps into Public Life

Jesus, on reaching Nazareth, went into the synagogue (town hall, where the village council was held),³⁰ and taking the Book of Isaiah read from its sixty-first chapter: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound; to proclaim the acceptable year of the Lord." Sitting down He told those present that on that day the scripture had been fulfilled in their ears.³¹ The passage quoted above was declared by the Prophet Isaiah to the Jewish

exiles in Babylon about their approaching deliverance from captivity.³² The very choosing by Jesus of a passage dealing with political deliverance as his message to his compatriots reveals to us the nature of his future work. That was his first message to the world, and the message gives in a nutshell the programme he had set himself to accomplish. As the Jews were a theocratic people, the year acceptable to the Lord was the year when God would recover His Kingdom usurped by the foreigner. So he threw himself whole-heartedly into the task of the people's liberation and the acceleration of the advent of that year. And, as history has shown, the pupil turned out to be greater than the master himself.

The Gospels presuppose an agricultural background, and the specialized occupations are of the self-sufficient country village and town. Jesus' own trade as village carpenter is a characteristic example. The Baptist's advice in Matt. iii, 7-10 and in Luke iii, 10-14 given to the Pharisees and Sadducees, men with money, publicans and soldiers, reveal the poverty prevailing in the land and the oppression of the people by the officials of the time. The poor man subject to these conditions must have found life extremely hard. As a worker himself, Jesus had evidently pondered over the economic conditions of his day. Many parables show that he recognized the paramount importance of money, but his interest lay more in the moral and spiritual values of wealth, and his unique contribution is the discovery that it is the moral values which give economics their great significance. So Jesus (like

the Baptist) over and over again called on the people to yield to a change of heart.

Jesus Chooses His Workers

Now society will never improve unless the masses forming it improve, and to improve the masses men from the masses themselves are needed to do the work of their regeneration. So Jesus chose a few humble workmen like himself (fishermen and others) as his co-workers and exhorted them to become "fishers of men,"³³ with a view no doubt to electrifying the hearts of the masses through the men he had fished for their regeneration. Jesus' object in entering the public arena was to organize the people through propaganda.³⁴ In the parables of the Candle, the Sower and the Mustard Seed, taught by Jesus, we see that he wanted people to sow the seed of the Kingdom of God so that the seed falling on the soil of his hearers might take root and grow.³⁵ And so he went about all Galilee teaching in the synagogues and preaching the Gospel of the Kingdom.³⁶ When the fact of his mother and brethren wishing to speak to him was communicated to him during one of his lectures, he said, pointing to the multitude assembled there to hear him, that they were his mother and brethren.³⁷ Such was the self-sacrificing zeal with which he threw himself into the task he had undertaken. During the course of his tours he found that people took keen interest in his work, but that a considerable number of workers were needed to intensify that work.³⁸ The capacity to suffer is the primary test for all

political or spiritual progress, for it is in suffering that man becomes purified. Jesus has specified the characteristics of the men whom he needed for co-operating in his work.³⁹ That characteristic in one word was absolute self-effacement in the work undertaken. By persistent touring and preaching, he was able to secure followers. Joanna, the wife of a high official of the tetrarch Herod Antipas in the Native State of Galilee, became an important follower of Jesus, and stuck to him to the last. Joanna, Susanna (another lady-follower), and many others ministered unto Jesus from their substance.⁴⁰

From among these followers, Jesus chose twelve men (Apostles)⁴¹ who had forsaken all for Jesus' sake⁴² to be in close touch with him in his work.⁴³ Of these twelve Apostles, five were originally disciples of John the Baptist.⁴⁴ Matthew was a publican under the Roman government, who gave up his job and joined Jesus.⁴⁵ Simon Zelotes (as the name itself implies) was a Zealot whom Jesus weaned from violence and won to his cause.⁴⁶ Judas Iscariot seems to have been a State spy smuggled into Jesus' camp, as will be apparent later on. Bartholomew and Thomas are said to have visited India and preached Christ's message there. The former is said to have left a copy of Matthew's Gospel (in the Hebrew language) in India for the edification of its inhabitants. There is evidence that Thomas was killed near the Adyar river and originally buried on the sea beach at San Thome, the seat of the Roman Catholic Church in Madras, South India,

Workers and more workers was the one thought of Jesus. Jesus' enthusiasm and example were infectious, and on securing more followers through the help of the Apostles, he chose a second line of workers known as the Seventy Disciples.⁴⁷ And as more men flowed in, a third line of workers too was formed—known as the Five Hundred Brethren.⁴⁸

Jesus (as said before) was out to organize the people. The regeneration of a country requires not only workers, but also a regular organization in which each one will find his place to carry on the work allotted to him. Palestine in Jesus' time was a tri-lingual country. Aramaic⁴⁹ (Aravam or Tamil according to my discoveries), known also as Hebrew,⁵⁰ was the language of the people: Greek as a result of the conquest by Alexander the Great was the language of culture and intercourse, and Latin the Court language of the Rulers. Public notices in Palestine therefore were tri-lingual.⁵¹ Jesus, in addition to his mother-tongue Aramaic, should have known Greek and Latin also and lectured in them whenever occasion required. In any case the earliest accounts we have of Jesus' activities have come down to us in Greek. It is to these accounts therefore that we must turn to understand Jesus' words.

Jesus Forms an Ecclesia

Now the Greek word "ecclesia" is translated as "assembly" in Acts xix, 39 and as "church" in Matt. xvi, 18; xviii, 17. As churches for Jesus-worship did not exist in Jesus' own lifetime, the translation of "ecclesia" as

"church" in the Gospels is wrong. Any book on European history would show that ecclesia was the name of the political assembly of the Greeks.⁵² For the purpose of carrying on his work of the people's "regeneration"⁵³ Jesus formed an ecclesia with three classes of members—twelve Apostles, seventy Disciples and 500 Brethren, and established a fund with Judas Iscariot as treasurer⁵⁴ for running his association. Jesus was the head of the Ecclesia.⁵⁵ Women form half humanity and the youth the future humanity. Without their co-operation progress is hardly possible. According to the ancient Marcion's edition of Luke's Gospel, Jesus took the women and youth⁵⁶ of Palestine to help him. Canonical Luke viii, 2-3; xxiii 27-8 and Matt. xxi, 15 no doubt refer to these women and youth followers of Jesus. From an agraphon of Jesus⁵⁷ we infer that these youth followers of Jesus were fourteen years of age or over. "Woe unto him because of whose levity, my name is spoken evil of by any," said Jesus once. Men whom Jesus chose must be beacon lights to others. So Jesus gave detailed instructions to his twelve Apostles and seventy Disciples as to what they should say, what they should do, how to conduct themselves, etc.⁵⁸ The instructions to the 500 Brethren have not come down to us: they were probably on the same lines. Jesus appears to have been very particular of one thing in the men whom he selected to co-operate with him. For, said he: "Whatsoever ye preach in words before the people, practise it in deed before all men."⁵⁹

Jesus Tours the Country

Jesus toured the land, visiting villages and towns, personally and through his followers, without rest and food at times, and preached to the people the glad tidings of the coming Kingdom of God.⁶⁰ After the formation of the second line of workers—the seventy Disciples, Jesus seems to have been in the habit of always sending two of them in advance into every village or town which he would visit, apparently to prepare the people to receive his message.⁶¹ Since the Sabbath day was a holiday, Jesus seems to have selected that day for his lectures,⁶² so that he could have a large concourse of people to address. The crowds that came to hear and see Jesus were enormous at times.⁶³ Sometimes he got into a boat to avoid the crowd.⁶⁴ Often he used the sea beach for his lectures and spoke from a boat, apparently kept moving to and fro, so that all the people on the beach could hear his words.⁶⁵ Jesus had magnetic powers of healing, as some gifted persons have, which he used for the benefit of the poor.

Jesus noticed during the course of his tours that in spite of the Baptist's and his own preaching of a change of heart, violence still continued in the land. Jesus therefore praised the Baptist and upbraided the people (especially of Chorazin, Bethsaida and Capernaum) for continuing to exhibit violence.⁶⁶ Jesus directed his co-workers (Apostles and Disciples) to pay special attention to the youth of the country, as in their youthful enthusiasm they were likely to become inflammable.⁶⁷ On one occasion he himself received a

deputation of youths and blessed them.⁶⁸ Jesus appears to have made it clear to the people that unless they helped him in his work, though they might have to suffer in that help, they would not find a place in his Kingdom. For, said he: "They who wish to see me and to lay hold on my kingdom must receive me by affliction and suffering"; and: "He who is near me is near fire, he who is far from me is far from my kingdom."⁶⁹ During the course of his tours and lectures people appear to have remarked what this or that great (dead) man would have said or done regarding Palestinian affairs, which provoked Jesus to reply: "You have sent away the living who is before you and prate of dead men."⁷⁰

There are but two powers in this world—the sword and the mind. In the long run the mind always beats the sword, the spiritual triumphs over the material. So when some Pharisees asked Jesus when the Kingdom of God, about which he preached so much, would come, he retorted: "The Kingdom of God is within you."⁷¹ Jesus in addition full well knew that union is strength: so he desired the people not to revile him, but to close up their ranks and support him.⁷² The Baptist who was in prison was pleased to hear of the noble and selfless work which Jesus did outside the prison gates.⁷³ The execution of the Baptist by Herod Antipas later on was communicated to Jesus by his followers,⁷⁴ and Jesus appears to have asked the people to commemorate the death of the Baptist. For, says he, in an *agraphon*: "Those are

the good things which I have prepared for every one who shall celebrate the commemoration of my beloved one and kinsman John upon the earth. Blessed is every one who shall be worthy to inherit these good things."⁷⁵ No wonder Herod Antipas characterized Jesus as John the Baptist risen from the dead.⁷⁶

Jesus Is Watched

In a country ruled by an alien Power no patriot, even if he were a saint like Jesus, could work for the regeneration of his people without in some way raising the suspicion of that Power. A man like Jesus, who took as his Apostles pupils of a person (the Baptist) who had been arrested and executed for political reasons; who praised that arrested and executed person as a "burning and shining light,"⁷⁷ who continued that person's work; who, like that person not only took a publican as his Apostle but also associated with publicans in general; who had more followers than that person⁷⁸; who formed an ecclesia of public workers and opened a fund for carrying on that ecclesia; who called on the women and the youth of the land to help him in his work; who repeatedly asked the people to take up the Cross,⁷⁹ which was the symbol of political punishment in those days;⁸⁰ who toured the land for carrying on his work and who preached to the people of the coming of the Kingdom of God within the lifetime of his hearers⁸¹—such a man would naturally raise the suspicion of the ruling Power.

History reveals that no nation that conquers another nation rules

the latter entirely through its own men. Sooner or later the conquerors utilize the natives of the land to administer it under their supervision and orders. The Sanhedrim, which could be convoked by the Roman Governor or the Captain of the Roman Troops,⁸² was but an instrument for recording the will of the conquerors in all matters vitally affecting the people and the land. The policy of the Herods was to cultivate at all costs the friendship of the Romans to whom they owed their semi-royal position in Palestine.⁸³ So they were looked upon as tools of the Romans. Jesus' dubbing Herod Antipas the "fox"⁸⁴ reflected the popular view of him. In these circumstances the actions taken by the High Priest (President of the Sanhedrim) or Herod (tetrarch of the Native State) could have been only in conformity with the Roman policy or in pursuance of orders of the Imperial Caesar issued through the Roman Governor, though these orders are lost to us now. The Pharisees, Sadducees and Scribes mentioned in the Gospels as dogging Jesus' footsteps were merely the official members of the Sanhedrim or its subordinates, or its hirelings. The chiefs of the people referred to as in Luke XIX, 47 were not their natural leaders, but only courtiers of the type mentioned in John V, 44 and XII, 43, who basked in the sunshine of Pilate or Herod. As a Galilean, Jesus was what is called in India a "States subject" (of Herod Antipas). Having Capernaum (in Herod's territory) as headquarters,⁸⁵ he moved about all over the country. People from Galilee, Judea, Jerusalem,

Idumea, from beyond the Jordan, and from Tyre and Sidon ran to Jesus.⁸⁶ Herod Antipas was tetrarch of Galilee and on intimate terms with Tiberius Caesar.⁸⁷ A heavy responsibility lay on him therefore. The Herodians mentioned in Mark III, 6, etc., (as the name itself indicates) were no doubt a party of his State officers deputed by Herod Antipas to co-operate with the officials of the Sanhedrim of Jerusalem to keep a close watch over Jesus and to counteract his activities.

Counter Propaganda by the State

From the moment that Jesus stepped into public life (after the Baptist's arrest) to carry on John's work, the subordinates of the State watched him. Numerous verses in the Gospels tell us how these agents shadowed him and what tricks they played upon him. It is unnecessary to detail them here. I may, however, mention one striking example. According to an Apocryphal book, a highly connected Jew, Judas Iscariot, who was none other than a nephew of the President of the Sanhedrim, the High Priest Caiaphas (John XI, 49) was even induced to become a disciple of Jesus, not for the purpose of following him but to be a paid spy on him and to betray him.⁸⁸ John XII, 6 reveals Judas Iscariot as a thief who could not be trusted with money. It was probably owing to his possessing this vice that though highly connected, he was specially chosen for an unpleasant task. And he seems to have carried on his work unsuspected for a long time. Jesus to his heart's sorrow appears to have become aware of his being a spy only

at a later stage; but Jesus kept the matter a secret till the last.⁸⁹ And it was owing to the State's watching of Jesus that, as John (vii, 13) says, people were afraid to speak of him openly; that his sympathizers were socially ostracised in official or semi-official circles;⁹⁰ and that many of his followers at one time deserted him.⁹¹ And as Jesus attracted people from far and near and his influence extended over a wide area, the State through the Sanhedrim conducted propaganda to counteract the effects of his teachings.⁹²

The Kingdom of God

The "Kingdom of God," in the mouth of the Zealot of those days (as said before) meant independence from Roman yoke. But to a saint of Jesus' mentality, the expression meant something more than mere independence in which a people might develop its nationality unhampered by a foreign power. The Kingdom of God is a kingdom of which God is the ruler. A kingdom over which God rules should be as heaven is. The expression in Jesus' mouth underwent a transmutation. In Jesus' conception therefore the kingdom which he said was coming was not only to be independent but also to be righteous even as heaven is. And it was to emphasize this aspect that Matthew (unlike Mark, Luke and John) always characterizes the kingdom to be established by Jesus as the "Kingdom of Heaven." As one who had taught the Fatherhood of God and the Brotherhood of Man, Jesus in his Sermon on the Mount, as well as in other places, gives us a glimpse of his conception of the Kingdom

of God as it should be on earth. The poor and the righteous have a special place in the kingdom. Not hatred and violence, not arrogance and power, but love and service were to be the foundation of his Government. In Matt. xx, 25-28; Mark x, 40-45; Luke xxii, 25-27 he indicates also how the officials of the Government should conduct themselves. How was the Kingdom to be got from Caesar and given to the Kingdom's rightful owner—God?

Nothing violent lasts. Said Jesus therefore on a memorable occasion: "Put up again thy sword in its place, for all they that take the sword shall perish with the sword."⁹³ Peace not war was his mission. Jesus saw the futility of a handful of patriotic Jews like the Zealots fighting against the organized might of Rome through hatred and violence. Now hatred and violence (whether in the Roman or in the Zealot) are the root cause of the world's misery. Jesus wished to dethrone Satan,⁹⁴ whose weapons these are, and to establish the Kingdom of God in its truest sense (Dharmarajyam) on earth, not in the way the Zealot wished, but through non-violence. In the Sermon on the Mount Jesus taught people not to resist evil with evil but to do good to one another. Said Jesus: "Fire is not extinguished with fire, but rather with water: even so, I say unto you, that ye shall not overcome evil with evil but with good."⁹⁵ In many other verses over and over again he harped upon his favourite theme in ever so many beautiful ways, for he was an out-and-out believer in non-violence.⁹⁶

That was why he told the people to change their hearts, when some one reported to him at one of his lectures that Pilate had mingled the blood of certain Galilean violent revolutionaries with their sacrifices.⁹⁷ And it was for the purpose of impressing strongly upon the mind of the people his principle of non-violence that he tirelessly and ceaselessly toured through the land, especially in Galilee where Zealotism was at its intensest.⁹⁸ A perusal of the Gospels, moreover, shows that Jesus urged the people to bear the Cross to the utmost extent. No man urges others to undergo suffering unnecessarily. To Jesus suffering was not an end in itself. Nothing changes a man's heart, nothing wins over hatred and violence so much as the sight of meek heroic suffering. The aim and end of suffering to Jesus was for the purpose of making the world better—not by making the rich and powerful richer and more powerful, but by making the hungry and the poor feel that man was made in the image of God and the world was made in the pattern of Heaven. Jesus no doubt was a dreamer of dreams, but the world would be poorer without such dreamers and their dreams.

Not only never man spake like this man⁹⁹ but none wrought like him. Owing to the holiness of his life, the sincerity of his actions and the loftiness of his thought, Jesus captivated the hearts of the people for whom he laboured. And the people in return hailed him as their expected Messiah and acknowledged him as their king.¹⁰⁰ Since according to Jewish theocratic notions God their King being in Heaven

was invisible, a visible representative of the invisible King was necessary. So according to Jewish notions God's earthly counterpart (King) from the moment of his coronation was considered as God's son by adoption, and was thenceforth known as Son of God and His Viceroy on earth.¹⁰¹ Son of God hence was a theocratico-political title. So Jesus is spoken of as Son of God in the New Testament.

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THE MYSTIC CHRIST

The Christ of the human heart is, for the most part, Jesus seen as the mystic Christ, struggling, suffering, dying, finally triumphant, the Man in whom humanity is seen crucified and risen, whose victory is the promise of victory to every one who, like Him, is faithful through death and beyond—the Christ who can never be forgotten while He is born again and again in humanity, while the world needs Saviours, and Saviours give themselves for men.—ANNIE BESANT, *Esoteric Christianity*, pp. 191-2.

A SYMPHONY OF THE POETS

By S. MEHDI IMAM

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LORD BYRON: THE SPIRIT-PEOPLES AND THE SPIRIT-PLANES

Mr. Imam's monograph on Byron is concluded from page 366 of our January issue. He left us among the celestial hosts in "Manfred," citing Manfred's apostrophe to a planetary spirit and a seer's description of so dazzling a being. We are still on the Jungfrau:

Lords of Karma

THE haunt of one of these
Lords of Karma, the First
Destiny, is here:

The Summit of the Jungfrau Mountain.

Enter FIRST DESTINY

FIRST DESTINY: The moon is rising
broad, and round, and bright;
And here on snows, where never
human foot
Of common mortal trod, we nightly
tread,
And leave no traces: o'er the savage
sea,
The glassy ocean of the mountain ice,
We skim its rugged breakers, which
put on
The aspect of a tumbling tempest's
foam,
Frozen in a moment—a dead whirl-
pool's image:
And this most steep fantastic pinnacle,
The fretwork of some earthquake—
where the clouds
Pause to repose themselves in pass-
ing by—
Is sacred to our revels, or our vigils;
(*Manfred*, p. 366).¹

¹ The page numbers refer to *The Poetical Works of Lord Byron*, published by Ward, Lock & Co. Ltd., and are here retained for convenience sake.

The Hall of the Destinies, a
globe of Fire, round which the
seven Spirits sing of the doings
of the Fates, is thus shown:

[*The Hall of Arimanes—Arimanes on his Throne, a Globe of Fire, surrounded by the Spirits.*]

Hymn of the SPIRITS

Hail to our Master!—Prince of Earth
and Air!
Who walks the clouds and waters—
in his hand
The sceptre of the elements, which tear
Themselves to chaos at his high com-
mand!
He breatheth—and a tempest shakes the
sea;
He speaketh—and the clouds reply
in thunder;
He gazeth—from his glance the sun-
beams flee;
He moveth—earthquakes rend the
world asunder.
Beneath his footsteps the volcanoes rise;
His shadow is the Pestilence; his
path
The comets herald through the crack-
ling skies;
And planets turn to ashes at his wrath.
(*Manfred*, p. 367).

Astarte Appears

Lastly the planetary Intelligences materialize the figure of the dead Astarte :

NEMESIS : Whom would'st thou un-
chanel ?

MANFRED : One without a tomb—
call up Astarte.

NEMESIS

Shadow ! or Spirit !
Whatever thou art,
Which still doth inherit
The whole or a part
Of the form of thy birth,
Of the mould of thy clay,
Which returned to the earth,
Re-appear to the day !
Bear what thou borest,
The heart and the form,
And the aspect thou worst
Redeem from the worm.
Appear !—Appear !—Appear !
Who sent thee there requires thee here !
(*The Phantom of Astarte rises and
stands in the midst.*)

(*Manfred*, p. 368).

Notice that the spirit of the woman is thought to have evolved in her ethereal life. She inherits "a whole or part" of her physical form. But when she manifests, she materializes in her former physical body—with "the heart and the form and the aspect" which she bore. Manfred recognizes her and demands to be addressed through actual speech :

MANFRED : Can this be death ! there's
bloom upon her cheek ;
But now I see it is no living hue,
But a strange hectic—like the un-
natural red
Which Autumn plants upon the
perish'd leaf.

It is the same ! Oh, God ! that I
should dread
To look upon the same—Astarte !—
No,

I cannot speak to her—but bid her
speak—

(*Manfred*, p. 368).

The Direct Voice

Astarte comes through with her
direct voice :

MANFRED : Yet speak to me ! I have
outwatch'd the stars,
And gazed o'er heaven in vain in
search of thee.

Speak to me ! I have wander'd o'er
the earth,
And never found thy likeness—Speak
to me !

Look on the fiends around—they feel
for me :

I fear them not, and feel for thee
alone—

Speak to me ! though it be in wrath ;
—but say—

I reckon not what—but let me hear thee
once—

This once—once more !

PHANTOM OF ASTARTE : Manfred !

MANFRED : Say on, say on—

I live but in the sound—it is thy voice !

PHANTOM : Manfred ! tomorrow ends
thine earthly ills.

Farewell !

(*Manfred*, p. 369).

Lucifer and Cain

In the drama of *Cain*, we travel
to the spirit-planes. Rising, arm
in arm with Lucifer, Cain flies
across the Abyss of Space. He
steps upon the airy astral matter :

ACT II**SCENE I—The Abyss of Space**

CAIN : I tread on air, and sink not ;
yet I fear
To sink.

LUCIFER : Have faith in me, and
thou shalt be

Borne on the air, of which I am the
prince.

(*Cain*, p. 492).

One of the spirit-planes is de-
scribed as a "small blue circle,"
like a moon, swinging in the ether :

CAIN : Can it be ?
Yon small blue circle, swinging in far
ether,

With an inferior circlet near it still,
Which looks like that which lit our
earthly night ?

Is this our Paradise ? Where are its
walls,

And they who guard them ?

LUCIFER : Point me out the site
Of Paradise.

CAIN : How should I ? As we move
Like sunbeams onward, it grows small
and smaller,

And as it waxes little, and then less,
Gathers a halo round it, like the light
Which shone the roundest of the stars,
when I

Behold them from the skirts of
Paradise :

Methinks they both, as we recede from
them,

Appear to join the innumerable stars
Which are around us ; and as we
move on,

Increase their myriads.

(*Cain*, p. 493).

Lucifer hints of the other innumerable
planes of life-worlds of ani-
mated atoms inhabited by the
greater intelligences :

LUCIFER : And if there should be
Worlds greater than thine own, in-
habited

By greater things, and they themselves
far more

In number than the dust of thy dull
earth,

Though multiplied to animated atoms,
All living, and all doom'd to death, and

wretched,
What wouldst thou think ?

CAIN : I should be proud of thought
Which knew such things.

(*Cain*, p. 439).

The wonders of the unimaginable
Ether, the multiplying masses of in-
creasing interpenetrating planes of
light, the aerial universes of endless
expansion, are revealed in language
as passionate as Byron ever wrote :

CAIN : Oh, thou beautiful
And unimaginable ether ! and
Ye multiplying masses of increased

And still increasing lights ! what are
ye ? what

Is this blue wilderness of interminable
Air, where ye roll along, as I have
seen

The leaves along the limpid streams
of Eden ?

Is your course measured for ye ? Or
do ye

Sweep on in your unbounded revelry,
Through an aerial universe of endless
Expansion—at which my soul aches
to think—

Intoxicated with eternity ?

(*Cain*, p. 493).

Descent Through Space

Thence the flight drifts down-
wards to the first astral plane where
the phantoms of the dead abide.
The lights of the higher planes
recede :

CAIN : How the lights recede !
Where fly we ?

LUCIFER : To the world of phantoms,
which

Are beings past, and shadows still to
come.

CAIN : But it grows dark, and dark—
the stars are gone !

LUCIFER : And yet thou seest.

CAIN : 'Tis a fearful light !
No sun, no moon, no lights innum-
erable.

The very blue of the empurpled night
Fades to a dreary twilight, yet I see
Huge dusky masses ; but unlike the
worlds

We were approaching, which, begirt
with light,

Seem'd full of life even when their
atmosphere

Of light gave way, and show'd them
taking shapes

Unequal, of deep valleys and vast
mountains ;

And some emitting sparks, and some
displaying

Enormous liquid plains, and some
begirt

With luminous belts, and floating
moons, which took,

Like them, the features of fair earth :
—instead,

All here seems dark and dreadful.
 LUCIFER: But distinct.
 Thou seekest to behold death, and dead things?
 CAIN: I seek it not.

(Cain, p. 494).

In this descent the lower astral kingdom loses the brightness of the former worlds, loses the deep valleys and the vast mountains, the luminous belts and the floating moons of the higher spheres. But when the vapours covering the lower plane roll apart, another world dimmer in degree is revealed:

LUCIFER: Behold!
 CAIN: 'Tis darkness.
 LUCIFER: And so it shall be ever; but we will
 Unfold its gates!
 CAIN: Enormous vapours roll
 Apart—What's this?
 LUCIFER: Enter!
 CAIN: Can I return?
 LUCIFER: Return! be sure: how
 else should death be peopled?
 Its present realm is thin to what it
 it will be,
 Through thee and thine.
 CAIN: The clouds still open wide
 And wider, and make widening circles
 round us.
 LUCIFER: Advance!
 CAIN: And thou!
 LUCIFER: Fear not—without me thou
 Couldst not have gone beyond the
 world.
 On! on!
 (They disappear through the clouds.)

(Cain, p. 495).

In Act II, Scene II, the twilight condition of this astral plane is described in contrast with the "luminous orbs" of the "upper air":

CAIN: How silent and how vast are
 these dim worlds!
 For they seem more than one, and yet
 more peopled
 Than the huge brilliant luminous orbs
 which swung

So thickly in the upper air, that I
 Had deem'd them rather the bright
 populace
 Of some all-unimaginable Heaven,
 Than things to be inhabited them-
 selves,
 But that on drawing near them I
 beheld
 Their swelling into palpable immensity
 Of matter, which seem'd made for life
 to dwell on,
 Rather than life itself. But here, all is
 So shadowy, and so full of twilight,
 that
 It speaks of a day past.
 LUCIFER: It is the realm
 Of death—Wouldst have it present?

(Cain, p. 495).

"Mighty and Beautiful"

Mark that the whole plane is brightly populated with spirits. Further note that the astral plane, which seemed so dark in the distance, upon a nearer view swells into the "palpable immensity of matter." The inhabitants of these planes have not the mortal body. They are centres of energetic life full of might, beauty and realism:

CAIN: They bear not
 The wing of Seraph, nor the face of
 man,
 Nor form of mightiest brute, nor aught
 that is
 Now breathing; mighty yet and beau-
 tiful
 As the most beautiful and mighty which
 Live, and yet so unlike them, that I
 scarce
 Can call them living.
 LUCIFER: Yet they lived.
 CAIN: Where?
 LUCIFER: Where
 Thou livest.
 CAIN: When?
 LUCIFER: On what thou callest earth
 They did inhabit.

(Cain, p. 496).

Byron's description of the spiri-
 tual planes is similar to that

visualized according to the psychi-
 cal theory. This is the psychical
 statement:

"The spirit world lies between
 sixty and one hundred and twenty
 miles from the terrestrial surface.
 The whole intermediate space in-
 cluding that over the earth, the
 habitation of mortals, is divided
 into seven concentric regions called
 spheres. The region next the earth
 is known as the first or rudimental
 sphere. The remaining six may
 be distinguished as the spiritual
 spheres. The six spiritual spheres
 are concentric zones or girdles of
 exceeding refined matter encom-
 passing the earth like belts or
 girdles." (*Experimental Investiga-
 tions of the Spirit Manifestation*,
 p. 87, by R. Hare, Emeritus Pro-
 fessor of Chemistry.)

Life of the Elementals

In the humorous episode of *The Deformed Transformed*, we come to the lowest plane of manifestation—the life of the Elementals. As has been explained in the earlier part of this chapter, the Elemental Essence is a type of astral matter animate and ready at the instant command of the will to become a semblance of reality. It may appear as the momentary form of a star, a cloud, or a spirit. The Spirit-Intelligence of the Fountain materializes as a cloud and then as a man:

ARNOLD: The fountain moves with-
 out a wind: but shall
 The ripple of a spring change my
 resolve?
 No. Yet it moves again! The waters
 stir,
 Not as with air, but by some sub-
 terranean

10

And rocking power of the internal
 world.

What's here? A mist! No more?—
 (A cloud comes from the fountain.
 He stands gazing upon it: it is
 dispelled, and a tall black man
 comes towards him.)

ARNOLD: What would you? Speak!
 Spirit or man?

STRANGER: As man is both, why not
 Say both in one?

(*The Deformed Transformed*, pp. 568
 and 569).

The Spirit of the Fountain is called in the play the Stranger. Arnold, a mortal, is about to take his life because he has been taunted about his deformity. The Spirit of the Fountain saves his life by offering him a choice of bodies or forms free of defects. The Spirit summons the discarded bodies of the dead to materialize out of the depths of the fountain,

STRANGER: Shadows of beauty!
 Shadows of power!
 Rise to your duty—
 This is the hour!
 Walk lovely and pliant
 From the depth of this fountain,
 As the cloud-shapen giant
 Bestrides the Hartz Mountain.
 Come as ye were,
 That our eyes may behold
 The model in air
 Of the form I will mould,
 Bright as the Iris
 When ether is spann'd;—
 Such his desire is,

(Pointing to Arnold.)

Such my command!

Demons heroic—
 Demons who wore
 The form of the stoic
 Or sophist of yore—
 Or the shape of each victor,
 From Macedon's boy,
 To each high Roman's picture,
 Who breathed to destroy—
 Shadows of beauty!
 Shadows of power!
 Up to your duty—
 This is the hour!

(Various phantoms arise from the waters, and pass in succession before the Stranger and Arnold.)

(*The Deformed Transformed*, p. 570).

Shades of the Past

Different types of discarded bodies such as Cleopatra, Socrates and Antony materialize and pass by. Here is the astral form of Deme- trius, conqueror of Macedonia :

ARNOLD: Who is this?
Who truly looketh like a demigod,
Blooming and bright, with golden hair,
and stature
If not more high than mortal, yet
immortal
In all that nameless bearing of his
limbs,
Which he wears as the sun his rays—
a something
Which shines from him, and yet is
but the flashing
Emanation of a thing more glorious
still.

Was he e'er human only?

STRANGER: Let the earth speak,
If there be atoms of him left, or even
Of the more solid gold that form'd
his urn.

(*The Deformed Transformed*, p. 571).

The words "was he e'er human only" and "if there be atoms of him left" imply that the astral form had once lived upon earth and was a discarded body. Arnold ultimately chooses the form of Achilles as a substitute for his own. The Spirit of the Fountain materializes the form of Achilles thus:

STRANGER: Ye violets, I scatter,
Now turn into eyes!
And thou, sunshiny water,
Of blood take the guise!
Let these hyacinth boughs
Be his long flowing hair,
And wave o'er his brows,
As thou waviest in air!
Let his heart be this marble
I tear from the rock!

But his voice as the warble
Of birds on yon oak!
Let his flesh be the purest
Of mould, in which grew
The lily-root surest,
And drank the best dew!
Let his limbs be the lightest
Which clay can compound,
And his aspect the brightest
On earth to be found!
Elements, near me
Be mingled and stirr'd,
Know me, and hear me,
And leap to my word!
Sunbeams, awaken
This earth's animation!
'Tis done! He hath taken
His stand in creation!

(ARNOLD falls senseless; his soul passes into the shape of Achilles, which rises from the ground, while the phantom has disappeared, part by part, as the figure was formed from the earth.)

(*The Deformed Transformed*, pp. 572 and 573).

A Psychic Phenomenon

In the words "Elements, near me be mingled and stirred" we find a reference to the Elemental Essence of the fountain. In the phrase "know me" and "hear me" we discover that the Elemental Essence is at the command of the spirit. "Leap to my word" is the direction to the Elemental Essence to materialize. Notice the stage direction here. Arnold swoons, his soul passes into the form of Achilles. He abandons his physical garment—which he calls that hump and lump and clod of ugliness. The physical body of Arnold lies extended on the earth, not dead but soul-less—i.e., shorn of the animating principle:

"STRANGER: (to the late form of ARNOLD, extended on the earth.)
Clay! not dead, but soul-less!
Though no man would choose thee,

An immortal no less
Deigns not to refuse thee."

(*The Deformed Transformed*, p. 573).

The subsequent adventures of Arnold in the thought-body of Achilles are not important. Let us remark that the various bodies which in *The Deformed Transformed* pass before Arnold resemble the astral bodies of the dead in the occult teaching. Theosophy speaks of them thus:

"Discarded astral bodies' are exactly described by the words; just as we discard our physical body when we 'die' and go to live in the astral world for a time, so too when we leave the astral world to pass on to the mental world, our astral bodies are cast aside. These discarded psychical bodies are, however, different from our discarded physical bodies, because they retain a certain amount of the departed soul's consciousness locked up among their astral particles; they possess, therefore, many memories, and, having a curious vitality for a while, will, like automata, enact certain habits and modes of expression of the departed entity. They are called 'spooks,' and often are attracted to seances, where they are mistaken for the true souls, of whom they are nothing more than mere simulacra. Unless they are artificially stimulated, as at seances, they disintegrate in a few hours, or in a few months or years, according to the spiritual or material nature of the ego who has passed

on into the heaven world.—(*First Principles of Theosophy*, by C. Jinajadasa, p. 93).

A World of Reality

Byron closes the first group of the poets who are the subject of this work. Is there any unity of purpose, any oneness of vision between Byron and his contemporaries? The occult theory is the binding link between temperaments of such variable colour as Keats, Shelley and Byron. The shadows of psychical science gather in Keats. The lights of the subtle body, hidden so marvellously within the living frame, break through the strains of Shelley. The luminous regions of the invisible planes and the invisible people render up their secrets in the compelling personality of Byron. In each instance the poet is striving to declare that the object of his gaze is not as the object of fancy. It is a world of reality possessing the quality of substance. The radiant body is material. The heavenly people and the heavenly places are physical. Even where the Intelligences of mountain, air or ocean are revealed free of form, they are the focus of living energy. The poetic scenery of Keats, Byron and Shelley is earth in a finer mould of matter. It is the earth-body, the earth-sights, rarer in degree, lighter in essence, which animate the vision of their verse.

(Next Chapter: "Lord Tennyson: The Secret Cycles.")

BEAUTY AS LAW

By CATHERINE GARDNER MAYES

THERE is no more fascinating study than that which has to do with the laws governing the order of Nature, and the attempt to discover and understand the significance of these laws. Through such study the intellect may hope to grasp a tiny fraction of the workings of that vast and majestic Plan which brings into manifestation, sustains and governs all things, from atom to galaxy.

Cosmic Symmetry

So uniform through all Nature are its laws that the study of any of their workings opens the eye of the mind on vistas and implications far beyond the apparent scope of the immediate subject under consideration. Plato has joined together in a tri-unity the Good, the True and the Beautiful, and Keats, with the prophetic inspiration of the poet, has told us that "Beauty is Truth; Truth Beauty," and the human heart and mind have treasured these two immortal utterances because they stir some deep intuition and carry a fundamental meaning.

Another great statement of eternal Truth is that "God geometrizes." For the most effective study of the laws of Nature, therefore, the student should be equipped with a sound training in mathematics. Those among us who have not had the priceless advantage of education in the higher branches of mathemat-

ics can still find much that is deeply interesting and provocative of thought in the study of natural order, thanks to those obliging scientists and mathematicians who have "stepped down" their vast technical knowledge to the level of those eager minds who are without their specialized training.

Claude Bragdon, mathematician, architect, artist and occultist, has made some valuable contributions to this study, his work on the most abstruse and difficult subjects being distinguished by its clarity and simplicity of language. His researches into the laws of universal proportion and harmony, as set forth in *The Beautiful Necessity* and *The Frozen Fountain* are as remarkable for that which they suggest as for that which they set forth. Within the last generation several books have been written with the thesis that there is a universal canon of harmony, beauty and proportion, and that this applies to all the arts and to all those sciences having to do with spatial relationships.

The Canon of Harmony

It is conformity to this mathematical canon of beauty and proportion that makes a building "look right," that gives harmony and rhythm to music, that makes for composition in a picture and gives a sense of satisfaction to the eye regardless of the subject matter.

1937

BEAUTY AS LAW

451

It has not yet been studied in what way the great artists of the dance conform, with instinctive intuition and unerring taste, to this harmonic law, but genius in all the arts consists in the degree to which the exponent of that art can become the expression and vehicle of this law of proportion.

These same mathematical relationships govern the orbits of the planets, bringing their mighty motions through space into correspondence with all expressions of beauty and harmony on our earth, from the "frozen music" of a Taj Mahal or a Parthenon to the joy and "rightness" that we feel in the presence of a great exponent of the art of dancing.

Beauty and Proportion

Jay Hambidge in his researches into the principle of "Dynamic Symmetry," which he claims to have merely rediscovered and not originated, has made perhaps the greatest contribution to the study of this mathematical system of controlling spatial relationships, which resulted in the glory of Greek art and architecture at its best.

Most of his work is too technical to be grasped by the non-mathematical reader, but what he has stated about the "logarithmic spiral" has been simplified by Claude Bragdon in *The Frozen Fountain*, so that the less expert reader, with the help of a little thought and a dash of intuition, can catch a glimpse of some of the absorbingly interesting implications which this "spira mirabilis," as it has been called, suggests.

This spiral is also known as the "growth curve," and when Claude

Bragdon was told by Jay Hambidge that it was at the very root of dynamic symmetry, he tells us: "I had to believe it at once, for of all geometric figures whatsoever this is the most ubiquitous, being indeed the unit-form of nature. If astronomers are right in thinking the nebulae to be stellar systems like our own, because of the shape which these assume, the logarithmic spiral may be the archetypal pattern of the Cosmos itself."

This beautiful curve is seen in the ram's horn, in the growing plant, in the nautilus and other shells, in other natural forms innumerable. It might fittingly be called the very keystone of the structure of beauty and art, thus significantly relating the eternal principles of beauty to the very forming and development of the Cosmos.

There is well nigh incontrovertible evidence that this principle was well known to Pythagoras and was taught by him to his pupils; also that, at one time, it was one of the carefully guarded treasures of arcane knowledge possessed by the Masonic fraternity. Samuel Colman in his great book *Nature's Harmonic Unity*, which deals with this subject, says: "Many of these principles of harmonic ratios were undoubtedly understood and made use of by the Freemasons, but have been lost or forgotten for nearly two centuries, as they were never allowed to be reduced to writing, but only handed down from master to apprentice as inviolate secrets."

Closely related to the subject of this "logarithmic spiral," also known as the "*phi* curve," is the Fibonacci series of numbers.

The Universe Built on Number

For the best and briefest explanation of this I quote from the book of Paul Case, *The True and Invisible Rosicrucian Order*, in which he speaks of "the Fibonacci series of numbers in which any number after one is the sum of the two numbers preceding it, as 1, 2, 3, 5, 8, 13, 21, 34, 55, etc. This series of numbers recurs again and again in nature, as in the relationships between the orbits of planets, between musical tones and between colour vibrations. It appears as a determinant in the structure of crystals and in the order of growth in animals and vegetable life. It is also a key to those proportions in painting, sculpture and architecture which produce the greatest aesthetic satisfaction."

That these great principles were known to the Rosicrucians there is little doubt, and that it is to them that the *Confessio Fraternitatis* probably refers as "those great characters which the Lord God has inscribed upon this world's mechanism."

The relation of the proportions of the body of man, when it is endowed with the beauty and perfection which Nature intended, to those spatial ratios which govern the structure of the universe is a subject which is too lengthy to be dealt with here. It is most competently and beautifully set forth in *Man* by Manly Hall. It further substantiates the thesis that beauty and order is the great law of life and growth through all forms of the visible universe, and the very structure and essence of all that is,

Perhaps this gives us a clue as to why ugliness and inharmony "hurt" so much. The law of beauty and order being the law of growth and life, therefore the reverse of these must be of the very essence of death, sorrow and destruction, and belong to that side of manifestation which is associated with the anti-evolutionary work of the "brothers of the shadow."

The "cult of ugliness," which is so apparent—showing itself forth in distorted rhythms and cacophony in music, in nightmarish disproportions in art, in the ugly attitudes and dreariness of much of modern dancing, both ballroom and stage, and in numerous other forms—is a strong and significant weapon in the hands of the forces of darkness, sorrow and destruction. All ugliness, however seemingly trivial, is useful for this anti-evolutionary purpose, the blatant billboards which deface the natural beauty of the landscape, the whining of the radio crooner, the unnatural crimson of the lips and nails of the users of exaggerated make-up. These minor vulgarities are the small weapons in that "Kurukshetra" whose heavy artillery is cruelty, exploitation and war.

Nautilus and Nebula

The law of growth, of development, of evolution is also the law of beauty, proportion and harmony, and all are integral parts of that supreme Law of Love by which the worlds were formed and in which they "live and move and have their being."

By a miracle, before which all thinking minds and understanding hearts must bow in deepest

reverence, the spiral of a tiny shell is related to the swirl of a nebula, and the fragile perfection of a snowflake to the structure of the universe itself. Of such cosmic significance and power is this great canon of beauty and harmony.

He who studies, upholds, reverences, protects and fosters beauty

in all its forms and manifestations hastens the evolution of the world, and gives strong aid to those High-Priests of Beauty and of Love whose mighty hands hold back the forces of destruction and darkness and guide mankind and all the kingdoms of nature towards the Eternal Light.

INSPIRATION FROM TREES

Edward Carpenter related his experience of a poetical vision of a tree. It was a birch, standing somewhat isolated, and still leafless in quite early spring. Suddenly he became aware of its skyward-reaching arms and upturned finger tips, as if some vivid life or electricity was streaming through them far into the spaces of heaven, and of its roots plunged in the earth and drawing the same energies from below. He says that the day was quite still and that there was no movement in the branches, but in that moment the tree was to him no longer a separate organism but a vast being ramifying far into space, sharing and unifying the life of earth and sky and full of the most amazing activity.

Trees are a source of healing in a sick world. They point to the sun and heaven, from whence comes every God-given inspiration and blessing.—RICHARD ST. BARBE BAKER, in *Trees*, the journal of "The Men of the Trees," first published October-November 1936.

THE PHENOMENAL CASE OF THE "MIRROR BOY"

By MARIE R. HOTCHENER

DISTINGUISHED scientists are turning their attention to the superphysical phenomena of the personality. Less sceptical than formerly, they are admitting factors of what has been quaintly called "the Thitherwards," and this change of attitude is helping to bring about the fulfilment of H.P.B.'s prophecy that the age of the materialistic attitude of science was soon to pass away.

At America's great John Hopkins Hospital and clinic there are many specialists in parapsychical, psychical, and psychopathological diseases. One of these, Dr. Alexis Carrel, the author of that remarkable book *Man, The Unknown*, is a great authority in such cases. He says he has found that "in certain individuals there is a psychical element capable of travelling in time. . . . They escape from the physical continuum and contemplate the past and the future." Such psychic faculties "seem to point to the existence of a psychic principle capable of functioning outside our physical bodies."

But the skill of the John Hopkins scientists is completely baffled by the psychopathological case of a young boy of eleven years. They have named him the "Mirror Boy" and call his abnormal faculty a "split laterality"—a name as

strange as the phenomena which the boy presents.

The "Mirror Boy" writes backwards with his left hand, sees backwards, looks through a telescope with his left eye with greater vision than the right; hears better with his left ear, reads print correctly only when it is held in front of a mirror, thus reversing the direction of the lines and order of the letters; visual messages appear transposed after reaching his brain.

Not being familiar with occult phenomena, the action of psychic faculties, extra-sensory perception, etc., the scientists find it difficult to diagnose this very unusual case. One realizes their difficulty. Their experiments and investigations along these lines are only recent and more or less incomplete. If only they had a working knowledge of the eternal truths of the Ancient Wisdom! There can be little question but that this boy is somewhat psychic. At the same time there are peculiar elements of his sensitiveness and unequally developed senses that cannot be understood as purely clairvoyant. These deeper elements are revealed when the case is studied from "above downwards."

Some twenty-five years ago there was much discussion among physicians and educationists as to the

unequal development of the right and left sides of the brain. Physiologists teach that in all cases the currents which pass from the right and left sides of the body to the brain cross each other in the centre of that organ; those of the right side of the body pass to the left side of the brain and vice versa. This being the case the physicians held that the constant use of the extremities on the right—the right hand, the right foot—more than those of the left, had developed the left side of the brain more completely than the right. After experimenting and testing the results of the practice of cultivating the left extremities, especially the left hand, they discovered some very startling results, particularly among children, whose mental capacity increased to a marked degree. Not only did their minds improve, but their nerves also. Writing a new language with the left hand, as it was being studied, was one of the methods used; it was also found that the senses were quickened. It was proved by tests that when the person was right-handed, the left ear and eye had more capacity than the right, and that when special practices were used for developing the left hand, the power of the right ear and eye increased.

The discussion of the subject led educational institutions of many countries to make the tests. There were even controversies: some scientists denied that improvements occurred, others gave indisputable evidence of improvement.

I remember one case particularly: A gentleman had been posted as Ambassador to Mexico. This necessitated his studying Spanish.

He tried, but failed miserably, and was on the point of resigning when a friend told him of the success which persons naturally right-handed had attained if when studying a language they *wrote* it with the left hand. He tried it, writing for hours with the left hand, and mastered the language in an incredibly short time.

Just at this time, when discussion of the subject was at its height, a man in America published a description of a method he had found successful in helping to develop the right side of the brain. He advocated mirror-reading and writing—writing reversedly with the left hand while looking at the paper in the mirror. He said that this reversal of the usual procedure was one of the surest of results in equalizing the action of both sides of the brain. If I remember rightly the method was not popular, and fortunately one does not hear of its use at the present time, for it can produce unpleasant, even dangerous results.

There seems little harm in using the left hand more freely and in becoming ambidexterous, but the eyes are situated so close to the pituitary body that to use them in practices to increase their perception is most unwise, especially gazing into a mirror for considerable lengths of time while endeavouring to read or write reversedly.

Now to return to the little "mirror boy" whose case is exercising the scientists at John Hopkins Hospital clinic: It is quite possible that some experiences in this or a former life have over-developed the right side of his brain. It would seem well worth-while for

the physicians in whose care he is at present to give him some unusual right-hand exercises to equalize brain development, such as were used with great success in a large school in Belgium. The John Hopkins scientists might hesitate to accept the conclusion of an investigator who was able to look up the past life of the young boy—only, of course, after receiving permission to do so, but it was found that he was very psychic in his last incarnation and for over forty-two years had been a typesetter. Seeing letters in the reverse order (as is necessary in typesetting) for such a long time over-stimulated the power of an already psychically active pituitary body. This brought about, according to the investigation, the present extreme condition of being able to read print properly only when reflected in a mirror, thus reversing the letters. The "mirror boy" has had a quick in-

carnation and retains his former psychism.

One feels keen sympathy for this boy, who finds himself in these psychopathological difficulties, especially since they arise from accidental experience of "other days." But his case ought to be a warning to many foolish persons who try to force by unnatural methods the otherwise safe development of the sensory faculties—to force into today the evolutionary development of tomorrow. Eventually they will find themselves in super-physical difficulties of various kinds, and regret such efforts. H.P. Blavatsky has emphasized the importance of first knowing "man as man" by studying physiology and neurology before trying to develop extrasensory perception: "Nature does not capriciously scatter her secrets as golden gifts to lazy pets . . . but imposes tasks when she presents knowledge that must first uplift those she would inform."

Let the Theosophical Society be the dawn heralding that glorious day when in the very outer world itself the mighty Circle of Brotherhood shall be complete. Within The Society there must be no such problems as those which disfigure the world. Within the Society-State there must be comradeship in all things, be the diversities of custom, opinion or outlook what they may.—GEORGE S. ARUNDALE, in Nirvana.

THE ANTIQUITY OF THE HUMAN RACE

By JEAN DELAIRE

ALTHOUGH we no longer believe that the world was created six thousand years ago, we still fail to realize what vast periods lie beyond our historical ages, periods that saw the rise and fall of race after race, civilization after civilization, great Empires of which nothing but a dim tradition survives in the world of today. And just because traces of more recent, though still very ancient civilizations, persist among us, we forget the possibility that still more ancient ones have disappeared without leaving a vestige behind, or only such remnants as those huge and awful shapes seen on Easter Island.

"Incredibly Old"

Egypt, ever the land of tantalizing mysteries, was the first to yield proofs of the immense antiquity of human civilization. As discovery followed discovery, and the tombs of kings, priests and nobles yielded some of their secrets, 4,000 B.C. was at first believed to mark the beginning of Egyptian dynasties.

Then came the discovery of a perfectly preserved mummy¹ dating back to 6,000 B.C. This in its turn was followed by the unveiling of a prehistoric civilization differing in every respect from the later

ones, and dating back to about 10,000 B.C. Among the various objects excavated at that level was the ivory statuette of a woman which showed no trace of the negroid type: The skull was wide, the nose elongated, the lips thin and finely curved.²

Mystery also broods over the beginning of the great civilizations once flourishing in the Indus valley. The latest excavations have revealed that its once splendid cities, whose streets were lined with palaces and temples, must have been overwhelmed by some great cataclysm at least five thousand years ago. At that date, Professor Childe tells us, its level of culture equalled that of Athens in the days of Pericles.³

The ruins of the Sumerian civilization of Southern Mesopotamia also reveal an advanced and already complex civilization. At Ur, the birthplace of Abraham, whose architects were acquainted with the arch and the vault—only rediscovered in Europe during the Middle Ages—the tools, musical instruments, jewels and statues found embedded in a stratum five

² This statuette was discovered in Upper Egypt by Prof. Flinders Petrie and was recently exhibited at University College, London.

³ *The Most Ancient East*, by Prof. V. Gordon Childe.

¹ This is to be seen in the Egyptology section of University College, London.

thousand years old, were of the most exquisite workmanship; while of the many quaintly shaped statuettes found at that level one of the leaders of the expedition wrote: "If at first sight these incredibly old figures appear crude, it is the studied crudity of decadence, not that of man's first attempts at self-expression."¹

Among the many beautiful objects unearthed at Ur were two statuettes, each about twenty inches in height, representing the curiously Biblical subject of the ram caught in a bush. The animal's head and feet were of gold, the fleece of shell and lapis lazuli. Indeed, so perfect in form, design and execution were the many objects discovered at Ur—harps of gold, beads, gaming boards of inlaid wood and precious stones, filigree work and embroidered tissues—that Dr. Leonard Woolley, leader of the expedition, stated that centuries must have elapsed before such perfection of craftsmanship could have been attained, so that more than five thousand years ago the Chaldean civilization was already old.

Titanic Remains

Of the origin of the buried cities of Central Africa, whose titanic remains, now covered by the sands of the desert, suggest an almost fabulous antiquity, nothing historically is known. The mighty race that built these cities—its language, its art, its religion—is as completely lost as are the men who carved the statues of Easter Island.

¹ *Women before Noah*: Article by Mrs. Woolley, wife of the leader of the British Museum Expedition to Ur of the Chaldees.

Mayas and Quiches

Equally obscure is the origin of the Māya civilization, whose ruined cities—their pyramids, observatories, their bridges that have withstood the passage of centuries—are so like the Indo-Chinese in their main characteristics that it is now generally believed that they had a common origin.

Nearly all Māya buildings, whether temples or palaces, are placed upon artificial mounds. They built their cities without iron, cutting practically all the stones with tools of harder stone. . . . They hauled those big stone blocks to the tops of their pyramids without any modern machinery.²

How any human agency raised those stones for a thousand feet or more up the side of a hill so steep that in many places it is almost perpendicular, is beyond comprehension. It is obvious how little we know of primitive engineering. . . . The Māya race might have descended from the clouds for all that science has ever learned. But it is known that among them were mathematical geniuses who evolved the most perfect calendar system ever conceived. Its starting point was on a certain date 4 Ahau 8 Cumhu, corresponding to October 14th, 3373 B.C. . . . And it functioned through the ages without the omission of a single day until the Spanish Conquest.³

In an old Māya book, the Dresden Codex, are computations involving about 34,000 years. . . . The Māya priests were the Māya scientists; they put up stone monuments to serve as astronomical sighting lines for measuring the length of the year, and scanned the heavens night after night.⁴

In 1928 Dr. Roy Chapman Andrews, leader of the Central Asiatic Expedition of the American Museum of Natural History, reported the discovery in Mongolia

² *The Silver Cities of Yucatan*, by Gregory Mason.

³ Article by F. A. Mitchell-Hedges.

⁴ Gregory Mason, *Op. cit.*

of a race of people which he called the Dune dwellers, to which he attributed an antiquity of some twenty thousand years. Remains of their archaic culture are said to extend from China to Siberia.

Even this date dwindles into insignificance before the presumed age of another race, the Cave Dwellers, whose remains were recently discovered in the mummy caves of Koster, a hundred miles west of Johannesburg. Mr. Harold Scott Harger, who discovered them, believes they belong to a race, probably white and of superior intelligence, that lived not less than two hundred and fifty thousand years ago.

Vistas of Evolution

Thus modern discoveries are bringing us nearer, step by step, to the millions and ten millions of years spoken of by the Ancient Wisdom—for instance, the *kalpas* and *manvantaras* of sacred Sanskrit literature—and it is seen that behind our historical ages are vast undiscovered periods in which great civilizations arose, attained their zenith and declined, in that vast ebb and flow which marks all human development. And if this be true, may not the so-called primitive peoples of today, in which modern science seeks to find the secret of man's origin, be in reality not primitive at all, but the feeble and often degenerate descendants of a once mighty race? And may not the apparently meaningless superstitions of their worship be the materialized and distorted remnants of a once lofty faith?

If this appears to contradict the idea of evolution, it is only because

we have severed evolution from its necessary corollary, involution. Unlike the great evolutionists of the past, who conceived evolution as the gradual unfolding of *an already-existing principle*, our modern philosophers picture man as having ascended from the depths—from the "ape and tiger" phase of his animal ancestry—failing to see that this ascent from the depths must logically have been preceded by a descent from the heights. For it is the God-in-man, and none other, that is the urge within the human evolutionary process—the divine Seed, the Monad, that first vivifies and organizes matter ("the Veil") and then creates for itself ever more perfect forms for its ever more perfect expression in the worlds of Time and Space.

Until this truth is accepted, the spiritual evolution of man will remain the unsolved problem which it is at present, and Comparative Mythology will continue to look upon the confused fragments of earlier and nobler conceptions as the crude beliefs of primitive man. Primitive man is separated from modern man not by thousands but by millions of years, and to attempt to reconstruct his life, the emotional and mental world he lived in, from a study of modern savages, is as if we should try to reconstruct the skeleton of an extinct animal from his blurred footsteps in the sand.

"In the Image of God"

The Ancient Wisdom is never clearer than on this point, that Early Man, made in the image of the Son of God, the Archetypal Man, did not immediately lose the knowledge or the semblance of his

divinity, or immediately don the "coats of skins" of his physical incarnation. The Ancient Wisdom affirms that the earliest men, so far from having evolved from apes, were beings of light in a world of light, glowing centres of force whose semi-transparent bodies served but to shield the living flame within them. No traces of these primitive men have been found, no trace of them can ever be found, for their bodies were still etheric, as was the world they lived in. But gradually, as the animal creation around man evolved ever more adequate forms, slowly rising towards manhood, so man became ever more deeply involved in matter, until at last, on the day dimly pictured in Genesis, as in other sacred scriptures, the junction of spirit with matter was made, and from the union of the twain the human soul was born.

THE AGE OF THE EARTH

Miss E. W. Preston of the Theosophical Research Centre, London, adds an illuminating note to the article in THE THEOSOPHIST, July 1936, (p. 343), giving the age of the Earth according to the Telugu calendar as 1,955,885,036 years (in round numbers 2,000,000,000 years), and the editorial comment that this estimate agrees with that given by H. P. Blavatsky in *The Secret Doctrine*.

"Surely," Miss Preston says, "it should be noted at the same time that scientific evidence points to this date as being a critical one in the history of our Solar System.

Only in the light of this ancient tradition can the inner history of man be understood. Only in its light can we begin to see why man forever hovers between the two poles of his being, a creature verily of heaven and earth, a winged creature ceaselessly flinging itself against the bars of its prison-house. In its light alone can we understand why every race had its legend of a suffering God, the slain and risen God, humanity; why under a multitude of names and symbols, in rituals, ceremonies and mystery-cults, this central fact of man's evolution was everywhere recalled and commemorated—the descent of spirit into matter, the forthgoing of the son into the wilderness, his tragic forgetfulness of his birthright, his final triumphant return to his Father's house.

I drew attention to this fact in 1931 in *The Earth and Its Cycles*, when my evidence was derived chiefly from the works of Prof. Arthur Holmes and Sir James Jeans. In *The Solar System and Its Origin*, Prof. H. N. Russell has recently reviewed and extended our knowledge on this problem. His conclusions may be summed up as follows:

All the evidence, such as that from observation of the radio-active content of rocks and meteorites and from calculation of the rate of recession of the galaxies, goes to

show that "between two and three thousand million years ago something happened to the material universe at large." The evidence does not imply that the sun and other stars were newly created at this epoch, but it does appear to prove that the event which caused the planets to be torn out of the sun and to begin their life as separate bodies occurred at this period. In fact we cannot be far wrong in

taking 2,000,000,000 years as the date at which our Earth began its separate existence. This is a truly remarkable confirmation of the date given in *The Secret Doctrine*. Further, once this date is established, other events in the history of the Earth can be arranged in a consecutive time-scale. This has been attempted in *The Earth and Its Cycles*, to which the reader is referred for further details.

LIFE ON OTHER PLANETS

QUESTIONS: (1) *Is it not possible that the planets nearer and further away may be able so to adapt themselves to the reactions of the rays of the sun that they may be able to maintain life as we know it in our physical bodies?* (2) *If the rays of the sun are not hot in themselves, how would the gradual cooling of the sun's body affect the planetary system? Might it not be possible for the planet to continue to develop even if the central body grew chilly?*

ANSWER: There is a distinction to be drawn (as rightly supposed by the questioner) between the rays of heat with radiation from the sun and what we, in ordinary English, speak of as "heat," which is the state of hotness of material bodies. A hot body like the sun is sending out continuously a wave-like disturbance into the surrounding space; this wave-like disturbance is technically exactly of the same nature as light, and pours out from the sun with the speed of light. We speak of it as the (heat) radiation from the sun. This radiation will travel through the surrounding space, even though that space is devoid of any matter (or is "empty" as we say). In fact, the presence of matter of any sort impedes its progress.

When the sun's radiation does fall upon a material substance, whether it be a solid, liquid, or a gas, it sets up a state of agitation in the particles composing that

substance. This state of agitation is sensible to us as hotness or heat. In other words, we become aware of heat (or hotness) only when radiation interacts with matter. We are never directly aware of radiation as such; we only detect its presence by the effect it has upon matter of producing a state of hotness which we can either feel or measure with a thermometer or other instrument.

Clearly, therefore, we cannot speak of the sun's rays as being hot in themselves. The idea of radiation is necessary to explain the fact that, for instance, we are able to "receive heat" from the sun, although the greater part of the space intervening between us and the sun contains no substance which can contain heat, or become hot.

Besides these two ideas of radiation and hotness or heat, it is desirable to define another term, namely *intensity* of radiation. Radiation may be more or less intense for two principal reasons. First, the hotter the body which is radiating, the more intensely will it radiate. Second, the radiation near a hot body is said to be more intense than the radiation further away from the same body. The common-sense of these two statements is that we feel hotter in the presence of a white-hot fire than a red-hot one, and we also feel hotter near a fire than further away from it.

When we speak of the *intensity* of radiation from a body we refer to the extent to which the radiation will produce hotness. The more intense radiation produces more hotness. The intensity of radiation is greater the hotter the radiating body, and it is less the further away we go from the radiating body.

When we consider the planets we assume that they have no appreciable internal source of heat, and that, therefore, they must derive the whole of the heat which they require, to sustain any life on their surface, from the sun's radiation. The amount of heat any one planet can so derive depends (other things being equal) upon the intensity of the Sun's radiation falling upon its surface. Obviously, Venus, for example, being nearer the Sun, receives a more intense radiation than Mars, which is much further away. Hence, *other conditions being similar*, the surface of Venus will get hotter than that of Mars. It will have a greater fund of heat to draw upon than Mars. But since the intensity of radiation falling upon Venus is definite and limited, so the heat it can derive from that radiation is definite and limited. Likewise the heat that Mars can derive from the sun is definite and limited, but of a lesser quantity than that available on Venus. So that we may say that at any time in the Sun's life each planet has available a certain definite and limited amount of heat derived from the Sun. As the Sun cools, its radiation becomes less intense, and the amount of heat energy available for each planet becomes correspondingly less. Consequently, other conditions remaining unaltered, the mean surface temperature of each planet must fall as the temperature of the Sun falls.

There are however, certain factors which qualify this statement. The atmosphere round each planet acts like a blanket upon its surface and tends to retard the escape of heat which is always taking place (by means of re-radiation) from its surface. Also, clouds in a planet's atmosphere will protect its surface and prevent it getting too hot. The mean temperature of a planet depends upon the balance of the

heat it is able to get from the Sun's radiation after deducting the heat it loses by radiation out into space. The whole matter is not quite so simple here, but in summary it is sufficient perhaps to say:

(1) Each planet has available from the Sun's radiation a certain definite, limited amount of heat energy. This amount is necessarily diminishing with the Sun's age and fall in temperature. The more distant planets have at any time less of such heat energy available than the nearer ones.

(2) The atmosphere of each planet plays an important part both in preventing the too rapid dissipation of the available heat, and in shielding the planet from too intense a radiation.

(3) If the atmosphere of a planet could blanket the surface so effectively that it prevented any escape of heat from its surface, it could likewise prevent any of the Sun's radiation from reaching the surface. In order to gain heat from the Sun the planet must also then be prepared to lose heat. In fact, you will perceive if you think it over, that a planet must lose or absorb as much heat as it gains because its temperature will necessarily rise until the balance of ingoing and outgoing radiation is reached.

These considerations make it difficult to escape the conclusion that the temperatures of the planets must fall as the sun's radiation diminishes.

When one comes to consider the extent to which the broad generalization will affect the possibility of life on any planet—well, one is definitely in the realm of speculation. I, for one, would hesitate to assume that life is only possible within the limit of temperatures that obtain on *this* planet. But only in the sense that life may possibly continue to exist under conditions of temperature very different from those with which we are familiar, would I subscribe to the view that the planets could "continue to develop even if the central body grew chilly." But that, after all, is only my personal view.—D. G. D. (Theosophical Research Centre).

Simple Fundamentals of Theosophy

THE SCIENCE OF THEOSOPHY

BY GEORGE S. ARUNDALE

IN The Theosophical Society we have but one bond between all the members, namely mutual goodwill, brotherhood, and a free seeking after Truth. We have, in addition, a fine literature which is called Theosophy, a literature which is classic in its nature and will long be regarded as explaining, in a unique degree, the power and the purpose of Life. But we have no doctrines, and no dogmas. There is no Theosophical Creed. Each can study the books and bring to his study his own interpretation and his own understanding.

Theosophy challenges Life. I use the word "challenge" because I think that the world as a whole does not know very much about Life as an intimate personal experience. A man may believe, hope, and even think he does know life as he sees it around him and perceives it in himself, yet he knows little or nothing about Life for other people.

Theosophy challenges all ignorance. It challenges our view of death, of disease, of sorrow. Many Theosophists know, when they have studied the science sufficiently long to make one understand the "why," the cause of each and all of these, and then, since there is understanding, there comes courage. Theosophy, therefore, makes us practical in the midst of circum-

stances, gives us the opportunity to know those circumstances for what they actually are and not for what they merely appear to be.

What is this Theosophy, then, that does all these wonderful, beautiful and inspiring things? Theosophy is an expression in this twentieth century of the Eternal Wisdom of Life. It cannot be invented; it cannot be discovered as something fresh, new or different. It is the very essence of Life. It runs through the whole Life of the universe, from its very origin; so that Theosophy is the Science of the laws of Life which do not depend for their existence upon their discovery. They form the essential laws of life under which we live and move and have our being, for our growth now and for the glorious future awaiting us.

This Theosophy I shall express in definite Laws of Nature, which, I hope, will show you that it is practical, real and helpful. There are seven great laws which, Theosophy declares, govern the universe and all life in it.

1. The first law is: "*Life is.*"

A man knows for himself that he is alive, that Life *is*. Life exists in various degrees of intensity. Life is different in expression, as we notice around us. Therefore we may say that Life is in differing degrees of self-expression and

self-realization. Also, we may say that Life is these various stages of unfoldment.

2. The second law is: "*Life is One.*"

The diversity we perceive admits the unity which we so often ignore. The individual is everywhere the unit; the family is an expression which unfolds and makes complete that individuality. The law of "Life is One" means Universal Brotherhood, the first Object of The Theosophical Society. Whoever, wherever, whatever we may be, there is universal Brotherhood; not merely of humanity, but including the whole of Life as we perceive it around us.

3. The third law is "*Life is Universal.*"

All creatures participate in that one Life which is everywhere and is essentially the same. That law causes us, when we study it, to realize that kingship in each one of us is unfolded sooner or later, because there have been kings, saviours, heroes, geniuses, splendour. All must be ours sooner or later because others have achieved participation in that one Life; and because they have achieved, we are nearer to achieving.

4. The fourth law is: "*Life evolves.*"

It moves, from a less to a more, in everyone and everywhere. In every kingdom of nature we see life in various stages—life asleep, life astir; asleep in the mineral kingdom; dreaming in the vegetable; gradually coming awake in the animal kingdom; awake in the human kingdom and then, beyond, life triumphant in the superhuman kingdoms which succeed the human

as surely as we have succeeded the subhuman kingdoms behind us.

Life is growing all the time everywhere and in everything, and time, as we know it, is the slow motion of this movement. I like to think of *time as the slow motion of eternity*. And we realize that this Life which is love, law, life, order, purpose, is life; also it is science, it is service.

In connection with that movement of Life, Theosophy gives us two laws: one is the law of reincarnation and the other is the law of cause and effect. By the law of reincarnation we are constantly moving from death to birth, and then from life to death, and beyond death is rest, and beyond rest is birth again, each birth being a step beyond the last. The fear of death disappears. Time is eternal. Time is continuous. Death is a release. It is *you* that matters. That *you* which is eternal you will never lose. Real Life is unbreakable. Death cannot kill it, nor circumstances, nor anything, for Life is the life of the heart of God.

5. The fifth law is: "*Life is a Ladder.*"

That ladder may be described as a cross with slanting arms. We are helped by all those who are above us; we help those who are beneath us, and that is the most beautiful thought with regard to the whole of this idea of "Life is a Ladder." There are those beyond us who are helping us; there are those behind whom we have the privilege of helping.

6. The sixth law is: "*Life is Individuality.*"

Each one knows he is an individual and he does not lose that

individuality which is unique and eternal. Life everywhere is individuality, and the higher Life ascends the more splendid the individuality becomes. We gain by every second of the evolutionary process. We have then the thought, the realization, that while we may be crude down here, vague perhaps in our minds, yet all that will become mellowed, transmuted in the course of time, and that which is poor and sordid will disappear and the soul will shine through a vehicle which does not in any of its parts darken the light.

7. The seventh law is: "*Life is Self-contained.*"

That is, to each is all he needs for the next step he must take on Life's pathway. Where we are, however much frustration may surround us, we have all we need, partly from without, partly from within ourselves, to take our next

step. There is nothing more wonderful, no gift more splendid that anyone can offer to another than the assurance that he has his own future happiness and peace in his own hands, that by his own efforts he can realize himself. That gives a sense of confidence, of rightful independence, of freedom and of one's own Godhead, for we are all Gods in the becoming, and we move forward to realize our divinity.

The science of Theosophy is the science of happiness, of peace and purpose. In this science there is possible a means of understanding Life as we do not understand Life today; not merely in the way of theories, ethics or philosophy, but as a science which is of practical application to the world and all its problems.

(From *The Science of Theosophy*, published by The Theosophical Society in England.)

THERE IS A PLAN FOR EDUCATION

*Truth is within ourselves; it takes no
rise
From outward things, whate'er you
may believe.
There is an inmost centre in us all
Where truth abides in fulness; and
around
Wall upon wall, the gross flesh hems
it in.
.....and to know
Rather consists in opening out a way
Whence the imprisoned splendour may
escape,
Than in effecting entry for a light
Supposed to be without.*

ROBERT BROWNING

SINCE we have seen that Mankind is an evolving organism, it is obvious that our system of education must be constantly changing if it is to be of service to the children for whom it is designed.

If new faculties are being developed in each race and sub-race, the education of the children of the race must be such as to help in unfolding the new characteristics, while at the same time polishing and bringing to perfection the powers developed in the past. We

should reduce the purely mechanical work of the memory to an absolute minimum and devote the time to the development and training of the inner senses, faculties and latent capacities. We should endeavour to deal with the child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers.¹

The child in its early life reviews rapidly the past. In the months of embryonic life it runs through the vegetable and animal forms, and in its early years, as in the early races of mankind, it is chiefly concerned with the physical body. Later it develops the emotions and later still the factual mind. Part of the human race today is occupied in developing this quality and part in developing the higher intelligence; hence the great stress laid on mental training in the current forms of education.

We are extravagantly wasteful in the amount of time we spend upon the education of the mind, and iniquitously parsimonious in the time we spend upon the education of the feelings, the emotions and the body. We must lay the foundation of all unfoldment upon the physical body and upon the body of the feelings and emotions. These are the two pillars upon which the arch of the mind must rest, and unless the pillars are well built the mind will lack in true functioning power and in stability. Hence all development must begin with the senses of the physical body. These may be regarded as five in number.

The sense of *Taste* should purvey happiness in simplicity.

The sense of *Smell*, in delicacy and refinement.

The sense of *Sight*, in grace, beauty and order, in form, movement and colour.

The sense of *Hearing*, in rhythm, harmony, and in splendid and uplifting sound.

The sense of *Touch*, in the intimate glories of form as shape and texture.

And all the senses together should combine to approach perfection of physical living through creative doing and pure repose.

Of the highest importance is Right Movement, every movement of the body, graceful, purposeful and often creative, as when the hands are used to "make things." The shortest way both to the building of character and to the right utilization of physical energy is through the arts. The Hand can educate both Heart and Head, and character grows more by doing than by learning.

Feelings and emotions, far more than mind, rule individuals, rule friendships and antipathies, rule nations and faiths, rule finance and diplomacy, rule all the arts, in fact rule the world. Strangely enough, modern education seems to have forgotten them. How many sciences fill the curriculum, but where is there a place for the Science of the Emotions and Feelings, for the Science of Desire?

The child must be helped to create with his hands, with movement, with colour, with sound, in a spirit of originality. He must be helped to create with his feelings and emotions, so that his attitude towards the world around him may be creative, and, where possible, original in its helpfulness and purity. He must be helped to create

with his mind, discovering Truth and embodying it in his daily life. The mind will help him to bring more and more Truth to birth, distinguishing between truth that is less and truth that is more.

Thus with creativeness well directed, approached and exercised in a spirit of reverence, he will be well equipped to direct and control that special reflection of God's and our omnipotence, sexual relationship. So beautiful and wonderful is this reflection, so vital in its purity to the health and happiness of the world, that every religion regards this sexual relationship as a sacrament, and has surrounded the undertaking of it with every form and ceremony which could give it added sanctity in the eyes of men and women. The Science of Sex is among the neglected sciences in our education.²

Looking back through history we see that in ancient times, as in Greece, emphasis was laid on the education of the *Body*. In the middle ages, the stress was on the *Emotions* in religion and in chivalry. In the present it is chiefly on the powers of the *Mind*. We are now in a transition period, a new sub-race is being born. The philosopher Bergson has rightly declared that the next human quality to be developed is *Intuition*; so the education of the future must be prepared to unfold this budding faculty in addition to the mental, emotional and physical faculties.³

In America children are being born showing the first signs of this dawning faculty. Characteristically enough they call it in that country "the hunch." An intelligent study of the hunch and the intuitive

powers must be made. European philosophy is still mathematical in spirit, though a few rebels like Einstein insist on playing the violin between thoughts, and thus get intuitive insight. The new leisure and the new intra-urban metropolises are coming to the rescue of the new children, for Intuition must have flowers and fields as its soil; and as mind must have its laboratories, so intuition must have leisure for dreams and visions.⁴ In heaven the soul has dreamed true dreams, on earth he asks to dream once more. We must never forget the place of *Imagination* in education, God used it to plan His world, the child uses it to make *his* world. It is a faculty especially belonging to the creative spirit of Life, and gives splendid courage by reflecting, in some measure, the certain glories of the future into the doubt and darkness of the present. For a child is a God in his Becoming, a Spirit of Youth, a Jewel of Divinity.²

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- ² George S. Arundale.
- ³ Annie Besant.
- ⁴ Fritz Kunz.

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- Freedom in the Modern World*, J. MacMurry.
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- Schools of Tomorrow*, John Dewey.
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A THEOSOPHICAL FORUM

EARTHQUAKES AND KARMIC LAW

QUESTION 42: *Please elucidate the problem of mass destruction, such as that which occurred in the Quetta Earthquake, in the light of Theosophy.*

ANSWER: In a problem of this kind, presented by the suffering of large numbers of people from cataclysms of nature, we must presume that karmic law—which is a universal law—is operative. The physical world as we learn in Theosophy, has its emotional and mental counterparts. The lowest level of our astral plane is said to extend beneath the surface of the earth. At times, the astral plane may become, as it were, “overcharged” by massed thought-forms of a malefic type; “artificial entities,” ensouled by the hate-thoughts of mankind, would tend to aggregate on the lower levels. Earthquakes, cyclones, etc., are under the sway of the Devas of the Elements, working in conjunction with karmic law. All seismic disturbances must come under physical laws, of course, but these can work in with subtler forces. With the etheric acting as a bridge, it may well be that elemental forces are loosed, for which mankind is thus responsible, though not necessarily the people living in the afflicted areas.

During the Quetta earthquake, thousands of the inhabitants lost their lives. I do not think that

“accident” can be ruled out in catastrophes on a big scale, though karmic adjustment would naturally ensue. However, is what we call “death” necessarily to be regarded as evil? In many cases it may provide relief from privation, and provide happier astral plane conditions. But we may safely assume that the entire karma of nearly everybody might easily provide opportunity for the working out of portions at such a time; the karma of some individuals is, of course, to be “miraculously” spared.

A Quetta resident recorded his experiences, which are worth mentioning to illustrate this point. He confessed that his intemperance had become so habitual that he never went to bed quite sober, but used to fall asleep in a kind of stupor. On the eventful night, circumstances providentially conspired to keep him sober. Otherwise he would not have been able to awake with the first shock, and force a way out for his wife and himself. He also succeeded in rescuing their child from another room, where a beam had fallen across the bars of the cot, without, however, harming the child. He found later that his own bed had been buried beneath a ton of bricks. The story has a happy ending, for, believing that the lives of himself and his family had been saved by a kind of miracle, he felt impelled to reform his manner of living.

M. A. A.

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A THEOSOPHICAL FORUM

469

CREATIVE ART

QUESTION 43: *Is personal, individual work important in Art? Or would inspiration make it unnecessary? Would the work of an inspired artist be as powerful as that of a professional artist? Will illumination make one understand the rules which are unknown? Are there strict rules for this magic of forms and dimensions which touches us by its beauty?*

ANSWER: Both inspiration and individual work are necessary for the creation of a work of Art. Creation is the expression of spiritual thought through material form. The laws of form are exact, and make for beauty of expression, and no matter how spiritual the thought it must conform to the laws governing any given medium. In Art the mind of man acts as a kind of mediator between the spiritual and its manifestation. Through his higher mind he can contact things spiritual, and so receive inspiration, but their expression through any Art medium will be enhanced or distorted according to his knowledge and practice of the laws governing that medium.

The test of true Art is that it carries a message for all generations; this is because it gives expression to the spiritual, the eternal side of life. If the artist is uninspired his work will not have this quality, no matter how ably he manipulates the laws of form;

hence it will have no power, no spiritual message for the beholder.

In exceptional cases inspiration has been so strong that it has extended the artist's knowledge of the laws of form, but this could not happen if the artist were ignorant of the known laws in the first place. In normal cases it is necessary to have both inspiration and knowledge; to these the artist must add the strength of Will which comes with absolute one-pointedness.—J.A.

WHAT IS INTUITION?

QUESTION 44: *What is intuition and what is its place in human consciousness? Is intuition identical with buddhic consciousness?*

ANSWER: The intuition, as its name implies, arises as an inner teaching, an interior instruction, independent of and indeed unrelated to ordinary sense impressions. It needs to be clearly distinguished from instinctual reactions. All displays of instinct are due to the automatic elemental life of the bodies and are based on the elemental repetitive habit—in short on elemental memory.

The intuition may well be described as identical with buddhic consciousness, though it must be remembered always that if an individual's intuition is to be of value and applicable, then the flash of buddhic light must be focussed, photographed and printed by the mind, else is it diffused and largely lost.—E.L.G.

NOTES AND COMMENTS

A. O. HUME

IN the first instalment of my "Studies in Early Theosophy," regarding "The Septenary Nature of Man," I had written that "it may at first seem curious" that we owe our sevenfold classification of man's principles originally "to A. O. Hume of all persons," adding further: "Yet, considered more carefully, it is not so very curious after all."¹ These sentences have given Mrs. Maud Hume-Stanford, from the Transvaal in South Africa, occasion to rebuke me gently because of the judgment implied in the italicized words. For the rest, her letter tells us so many interesting details about Hume's ancestors that I need not apologize for reproducing the greater portion of it.

"So far as I can ascertain, he was a cousin of my father's, Jonathan Dankin Hume," Mrs. Hume-Stanford writes. "I have seen a photo of A. O. Hume, and he was the living likeness of my grandfather, Stevenson Dankin Hume. My grandfather and A. O. Hume were both in the English Civil Service, the former for twenty years head of the Treasury, Port of London Customs Department, and the latter was high in the Indian Civil Service. They were both very fine types of Scottish gentlemen: my grandfather spoke Gaelic.

"The great Scottish philosopher and historian, David Hume, never married. But his brother did, cf. Castlemain's Lanarkshire, and all these Humes, a large family, were descended from him. I am the eldest of my generation. Further back they trace descent through the female line from John Knox, the preacher; through John Knox's second marriage to Margaret, daughter of Lord Ochiltree, back to Margaret the Just of Scotland. So your remark, although not intended that way, curiously rings very truly, of him, and of our family: to A. O. Hume of all persons! The Masters chose truly and well."

"A. O. Hume came of one of the noblest and finest of our old Scotch families.

¹ THE THEOSOPHIST, April 1936, p. 52.

[The old family crest of our coat of arms is a Lion's Head, and the motto 'True to the end'.] 'A Home, A Home,' the battle cry, writes Scott in one of his poems. Home is pronounced Hume. The Master is very severe with him. But in another part of *The Mahatma Letters* he speaks beautifully of him 'of all persons.' In *The Mahatma Letters* you will also see references to Dr. and Mrs. Billing. Mrs. Billing was a sister of A. O. Hume.

"A. O. Hume was the Founder of the Indian National Congress! So you are indeed very truly correct in adding: 'It is not so curious after all.' No, a man who founded the Indian National Congress, who received instruction and merited the deep thanks of the Masters must have been deemed worthy of such honour by them."

I do not wish to detract in any way from the praise due to A. O. Hume. That he "merited the deep thanks of the Master" is true. "I recognize fully his goodness of motive," Master Morya writes, "his abilities, his potential usefulness." The Master also acknowledges that Hume had placed him "during the last three days under a debt of gratitude for what he is doing to my poor old chela," H. P. Blavatsky. He further recognizes "that debt of gratitude" as "sacred." And indeed, we know from the mouth of Master Koot Hoomi, whom Master Morya, in the same letter, called with such intense feeling, "my brother, the light of my soul," that "ingratitude is not among our [the Masters'] vices."

On another occasion Master Koot Hoomi also spoke very appreciatively of Hume's possibilities for achieving great things: "Mr. Hume—if he only holds on to his resolutions—has a grand and noble work before him—the work of a true Founder of a new social era, of a philosophical and religious Reform. It is vast and so nobly conceived, that if, as I hope, we will now

¹ *The Mahatma Letters*, pp. 9, 217, 219.

finally agree, he will have quite enough to do." It is extremely interesting, from the standpoint of "heredity" or shall we say "karma," to find the Master laying such stress on these particular abilities of Hume for "social, philosophical and religious reform." It tallies so well with Hume's having so many renowned reformers in these fields of human activity among his forbears. And as one of the Founders of the Indian National Congress, at any rate, he fully lived up to the Master's estimate of him. The greater the pity, then, that as a co-worker of the Masters in the field of Theosophy he proved such a complete disappointment to the Master's expectations, that Master Morya at one time was compelled to call him "the evil genius of The Society."¹ This may explain my implied judgment, which did not, of course, concern Hume as a worthy member of the I.C.S., but as an F.T.S. For its further justification I may refer the reader to what I wrote in THE THEOSOPHIST, February 1936, p. 484, Col. 2.

The following historical notes are added, more especially for the non-English reader. I cannot say for certain whom Mrs. Hume-Stanford means by Margaret the Just, Queen of Scotland. Possibly Saint Margaret (1045-1093), who was canonized in

¹ *The Mahatma Letters*, pp. 270, 430.

1251. She was the daughter of the English Prince Edward, son of Edmund Ironside, and she married Malcolm III Canmore, King of Scotland. Or was Margaret (1489-1541) meant, sister of Henry VIII, and mother of James V? Probably not.

John Knox (1505-1572) was a reformer, a politician, and an historian, besides being a preacher. It is said that to him "more than to any other man Scotland owes her political and religious individuality."

David Hume (1711-1776) was a philosopher, historian and political economist. He was the last and greatest thinker in the direct line of Francis Bacon.

Another ancestor of A. O. Hume, mentioned by Mrs. Hume-Stanford in her letter, is William Hume, Lord High Chancellor of Scotland.

Of Mrs. Billing, A. O. Hume's sister, the Master also speaks very approvingly: "Mrs. Billing is—a medium, and when that is said all is said. Except this, that among mediums she is the most *honest* if not the best." And elsewhere he writes, "that good, honest woman, the only *really* and thoroughly reliable and *honest* medium I know of—Mrs. M. Hollis-Billing." I am only confused as to the name "Hollis," here ascribed to her. Should it not have been Hume-Billing?

A. J. HAMERSTER

Every moment of life we create ourselves by thinking, feeling, working.—J. KRUISHEER.

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