

The Theosophist

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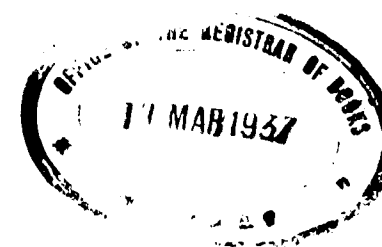
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

April 1937

Vol. LVIII, No. 7



A NEW ERA BY THE EDITOR

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SPEARE L. W. ROGERS

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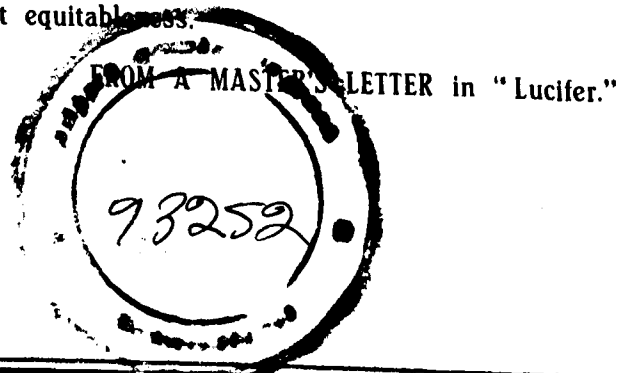
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THE MISSION OF THEOSOPHY

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. . . .

Theosophy, through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . .

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men, and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitable results.



VOL. LVIII

No. 7

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

Editor: GEORGE S. ARUNDALE

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

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THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDI

WHAT A THEOSOPHIST IS NOT

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is not a Theosophist.—A MASTER, "Lucifer."

WHAT A THEOSOPHIST IS

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.—H. P. BLAVATSKY, "Practical Occultism."



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.]

A New Era

I THINK there is no exaggeration in saying that the last International Convention at Benares marked the beginning of a new era, or rather a renaissance, perhaps even a continuation of that great epoch inaugurated by Dr. Besant some forty-odd years ago. With our Theosophical life in India largely centred in Benares, around Dr. Besant herself and a group of very distinguished colleagues, both Indian and European, the Indian Section soon grew to become a veritable power in the land, and the message of Theosophy was spread far and wide; while the vitality added to the Indian Section Headquarters by the Central Hindu

College and by all for which the Central Hindu College stood was inevitable.

Consequent upon Dr. Besant's elevation to the Presidentship of The Theosophical Society and the transference of the College to the Benares Hindu University, the power of the Indian Section inevitably weakened, and for many years, owing to various unnecessarily distintegrating factors, the Section has suffered in cohesion and has to no small extent ceased to be the power in the land which once it was. Even the holding of the International Convention at Benares in 1930, with Dr. Besant paying her last visit to her loved Indian home, was not effective in

releasing the needed life. The Indian Section Headquarters had not yet overcome its obstructive Karma. And many of us, feeling sure that sooner or later such Karma must lift, have been wondering in what ways, through what channels, the new life needed for the new work of the Indian Section would find expression.

My visit to Benares for the recent Convention has convinced me, and, I think, many others, that the atmosphere with which the Convention was suffused during the whole time marks the beginning of the renaissance. Owing to continuous fever I was able to take only a very small part in the Convention proceedings, but I have been told, indeed I felt, that throughout the whole session there was a spirit of solidarity and an intentness on the higher essentials which should prove strong foundations upon which to build the edifice of service which India has the right to expect from one of the most potent spiritual forces in her midst.

* *

The World in Chaos

The whole world is obviously in a condition of chaos, and it is almost pathetic to watch statesmen and politicians feverishly seeking to preserve at least the forms and outer trappings of peace in the very midst of the surgings of the miasmas of war. It is here and now that every Section of our Society, every Lodge and Branch, should be working hard to drive back the slime of war into its cesspool and to refresh the world in the life-giving waters of peace and understanding. Of what use our

Theosophy, of what use our organization, if in the midst of the present crisis we cannot powerfully aid the world on its way through darkness into light?

In what follows, I am especially trying to apply my understanding of Theosophy's political Light to India and to the relation between the members of the Indian Section and their Motherland. But while the application must vary for every country, I am quite convinced that the principles are universal.

Dr. Besant's passing and my duty to emphasize the more purely Theosophical aspect of our Society's work have withdrawn many of our members from the political field, to the weakening of The Society, to their own decreasing usefulness, and to an inevitable lessening of The Society's prestige in the outer world. Of course, The Society as such, and Sections as such, cannot under any circumstances enter the political field. But surely almost every member has the duty of irrigating the very barren fields of politics with the waters of Theosophy. Some of our members may even join political parties.

* *

A Political Code of Honour

Yet I regard as of far greater importance their laying stress on a great Code of Honour which in fact, though not in practice, obtains in the political as in every other field of human life. In other words, it is their duty to apply to politics the fundamental principles underlying our great First Object. What is universal brotherhood in terms of politics? If only our members could cry aloud, wherever they are,

the answer to that question among politicians and statesmen they would be rendering the world an immense service.

Therefore, while there is special urgency that I should strive to indicate what seems to me to be the duty of individual members of the Indian Section in India's present crisis, there is need for the performance of a similar duty in doubtless entirely other terms by members of every Section throughout the world. I hope that my readers will bear with me if I enter into some details regarding the Indian situation. India is of moment to us all. India potently affects every country throughout the world. And members of The Theosophical Society at least should make a point of knowing something of the Indian situation. I have striven to be entirely impersonal, for I am concerned with the principles which apply to all parties, and can the more easily do this as I belong to none of them.

* *

India's Critical Hour

Let me then say that upon the Indian Section and its members rests a particularly heavy responsibility, for India, which is the heart of the world whatever the West may think, faces one of her greatest crises, upon the issue of which both her own happiness and prosperity and the happiness and prosperity of the whole world depend. For many decades India has been gradually moving towards her freedom, and everyone knows how wonderfully Dr. Besant helped her on her way. Year after year the cry for freedom becomes in-

creasingly insistent, and it is for those who are knowers of the wisdom to help to see to it that the freedom India acquires is ordered freedom, a noble freedom, a co-operative freedom, a freedom from which all hatred is absent and in which the spirit of peace and understanding reigns supreme.

A step forward on this great pathway is to be taken on April First. A new Constitution will be substituted for the old, and many there are, including the various Governments, and those who in various ways are allied to the Governments, who aver that this new Constitution is the next natural step. But there is a very powerful, well organized and enthusiastic body of Indian men and women, composed of all faiths and castes and classes, who are emphatic that this next step is utterly inadequate, and that India is ready for, and must have, the whole of her freedom and not a mere further instalment. This body is the Indian National Congress, in the establishment of which over half a century ago many members of The Theosophical Society were concerned.

* *

Capturing the Masses

The Congress is at present led by a genuine and splendid patriot, who has suffered for his principles and who counts no cost to himself when he hears his country's call. And around him is a very able body of workers to whom sacrifice for the Motherland is part of the joy of living. Against this increasingly powerful movement the objections of the more moderate-minded seem to be entirely futile.

The Congress is capturing the imagination of the masses.

The Liberals are without any appealing programme, and their leaders, some of them really great men, find themselves lost as they face those who are adepts in the science of political organization. I am perfectly certain that India needs these wise men of the Indian Liberal Party. They have an outlook and a wisdom of very real value in these times of disturbance. But time alone will show whether these will be wasted.

As for other parties, doubtless there are fine men in them too. No one party has the monopoly of wisdom and patriotism.

Governments Must Govern

The Governments, both Central and Provincial, are in somewhat of a difficulty. It is their business to govern, and they must govern. They are unfortunate in being able to find their helpers mainly among moneyed interests and the landholder community. I do not know the situation in other parts of India, but in Madras moneyed interests and landholders for the time being largely constitute what we call the Government. Some officials seem to think that the landholders represent what are called "vested interests," and derive their right to govern from this supposed status.

The acid test for a vested interest in my opinion is not the amount of profit a citizen is able to extract from his country, nor the extent of his possession of its lands, but the degree to which a citizen is dependent upon his country for the

necessities of life. The real vested interests of a nation are among the poor and not among the rich. In any case, partly no doubt through the default of others, our various Governments represent classes rather than the people as a whole.

Dangers Ahead

There is little doubt that the Indian National Congress Party will capture most of the Provincial Legislatures, though there will be various small individual groups representing different minorities and interests. And this fact will bring us face to face with two dangers. Each Governor and his advisers will probably seek to ally these various groups and to allot Ministerial portfolios among them, so that most of the new Governments we shall find in power will be composite Governments, and the only substantial and coherent party will be in opposition. This is of course definitely dangerous, but is understandable in view of the second danger with which we shall be faced.

The Congress has for the last half century and more been entirely in opposition. It has never had the opportunity to build. Its activities have therefore been almost entirely destructive. Hence, whatever it perceives before it as an obstacle must be destroyed, wrecked, though, quaintly enough, it now has to adopt a policy of taking advantage of the very forms of the Constitution in order to pursue its policy of wrecking it. Strange that the habit of pulling down persists at a time when inevitably we must live in some kind of house until a new house is ready for our occupation.

Personally, however, I doubt if the wrecking process will be as easy as possibly it looks at present.

Building a Constitution

Surely, it is quite clear that government must go on in India. If India is to attain her freedom rightly it must be on a basis of law and order. Anarchy in India, rebellion, revolution, would not only wreck India, it might even wreck the whole world. It therefore seems to me that the time has now come for the Congress to show that it can build as well as destroy, that it can tread the more difficult no less than the easier path. Here is a Constitution—defective, unsatisfactory, and as inadequate as you like. But India must have some Constitution, and until the Congress is ready with another it must make the best, and by all means show the futility, of the bad constitutional job which we may possibly have at present.

It is, of course, extremely good news that the Congress is going to call a National Convention in order to frame a really Indian Constitution. Dr. Besant held a National Convention in 1924, but India was not then ready for her foresight. But everybody knows that Constitutions take a very long time to make, and in the present condition of Indian party politics I think it will be long before there emerges from this Indian Convention an acceptable and workable Commonwealth of India Bill. The Commonwealth of India Bill promoted by Dr. Besant actually received a first reading in the House of Commons, in 1925. But, great embodiment of India's real spirit though it was,

it went the way of many Bills which have deserved another fate.

To my mind it is of far less importance that the Constitution should be bad than that our Governments should as far as possible represent the nation. We need really national Governments in India, even if for the time being they have to feel themselves imprisoned within foreign administrative machinery.

The Future of the Indo-British Commonwealth

In any case, there is a serious impasse in India at this moment—an impasse which will be either wisely and understandingly handled, or will be handled in a spirit of misunderstanding and irreconcilable conflict, each party so certain of its own exclusive rectitude. The future of the Indo-British Commonwealth, and indeed of the whole world, will largely depend upon what is going to happen in India during the next six months or so, and upon the wisdom and insight which the British public will be able to display. Indians and Britishers share the one Life, are in very truth brothers and comrades in Life's adventure. May this mighty truth prevail in this critical moment of the world's history!

The National Dharma

Since we are about to face an exceedingly difficult period in which passions are likely to run high, and differences will be magnified into disastrous antagonisms, men and women of goodwill should rally,

should eagerly rally, to the support, not of some particular political persuasion, but of the exercise of chivalry and honour as vital to India's emergence from her great crisis as a nation and not as a country rent to destruction by irreconcilable factions.

Theosophists, it seems to me, have a very special duty at such a time as this, to insist on *Dharma* reigning supreme over personal passions, and also over personal prejudices which so often are taken for great convictions. It is India that matters, not any particular political party or Government, still less any particular person. Governments, parties, have to learn to rise above themselves—an exceedingly difficult lesson for them all, especially perhaps for Governments all over the world which are inevitably hidebound by the tradition of maintaining round them an atmosphere of infallibility and prestige.

Lofty Principles

Where are the really selfless politicians and statesmen—those who know how to deny their own personalities and convictions for the sake of a greater vision which they have the power to perceive even through the distorting media of their smaller selves? Only the great can achieve this *sati* of their smaller selves. The ordinary individual makes of his political career a dangerous mixture of a genuine devotion largely interpenetrated by personal considerations which sway him more than ever he would admit or realize.

Therefore is it that we need to have a clear conception of the

highest principles of a lofty political life. We may be unable to embody these, but at least they should be in our thoughts, so that little by little they may replace the crudities and vulgarities which characterize so much of political life everywhere today.

The following has occurred to me as a tentative Code of Honour for the political field, just as there are similar Codes for every department of life. Doubtless it can be improved out of all resemblance to its present expression. But we need something, and we need Theosophists to give it voice at whatever cost.

A CODE OF HONOUR

Fight Chivalrously

First, I think, to realize that the cause of an opponent may be as dear and as true to him as ours must surely be to us. Hence, while we may conceive our duty to be to fight for our own cause as better for our country than other causes, we consistently respect our opponents for their honesty as we would be respected for ours. It is very easy to find fault, to believe in dishonouring rumour, to be assured that our opponents are animated by unworthy motives. While we are doing all this, our opponents are likely to be doing the same with regard to ourselves. Ordinarily, there is not so very much to choose between the various protagonists in a political field. Let us fight with chivalry, even though others may not so fight with us. It is a terrible blunder to imagine that if our opponents use base

metal for their weapons, therefore we must do the same.

Second, to realize that while we may feel certain that the truths we possess are the supreme truths, our opponents are no less certain with regard to their truths. So it comes to this, that while we must fight for our own certainties, there are other certainties elsewhere, and we must not irrevocably shut the door upon them. Every country needs the truths each of its political parties possesses, and let us beware of imagining for a single moment that we have a corner in truth. One of the differences between a statesman and the ordinary political demagogue lies in the fact that the former is broadminded and understanding, while the latter is narrow and destructively fanatical.

Friendship Fundamental

Third, therefore, to fight tooth and nail, yet always graciously, never allowing the eternal truth of truths to be flouted—that Friendship is the heart of life, of peace and of prosperity. We must ever be on the lookout to make gestures of friendship towards our opponents, meeting them socially and informally, causing them to feel that we appreciate and like them, and are happy to be with them, even though there is a field of Kurukshetra in the background. I never can understand the boycotting of an opponent, especially socially. It seems so childish, so unsoldierly, so unchivalrous. No doubt a boycott appeals to the masses. But we have to learn to educate and lead the masses, not to pander to them and animate their weaknesses.

Fourth, not only to be gracious in victory, without a trace of condescension or sense of superiority, but also to devise ways and means of utilizing that worth of the defeated which in fact is no less than the worth of the victor. In Life as Life really is there are no vanquished, only victors—even though one may appear as a triumphant St. George and another as a prostrate dragon.

Fifth, to abhor violence as the antithesis of freedom, peace and prosperity. To abhor violent speech, violent emotions, violent gestures. There is a world of difference between violence and strength.

How to Fight

Sixth, to realize to the full that wherever there is hatred, there freedom is being destroyed. There is no greater danger to any national life than the release of hatred in whatever form. There is never any justification for it. Real fighting consists in promoting a cause with dignified enthusiasm, with intense courage, but without a trace of illwill, resentment or violence.

Seventh, ever to remember that while in the present stage of the evolution of the world, government is by majorities and Governments do not represent the nation as a whole, the day must come when the ruling forces in a land will represent all the people. At present our democracy is fashioned so that it can represent only some of the people. Some day it will be so fashioned—and then it may not be the democracy as we know it—that it will represent all. And then there will cease to be this terribly

undignified and uncivilized cadging for votes, this reckless and criminal promising, and the silly assurances that capacity, patriotism and power to make the people happy and prosperous lie only with such and such a group of people.

* *

Pooling Our Differences

Save in the most exceptional cases, there is far less to choose between one set of political opinions and another than their respective protagonists would try to have us believe. Methinks they all do protest far too much. Some day, when we become wiser and more discontented with our existing crudities, we shall assemble the best and noblest in all divergencies of opinion, and these, by very reason of their true nobility, will well know how to pool their differences, however acute, for the greatest good of all. Thus, while the so-called winners may receive pre-eminence, there will be no lack of eminence for the so-called losers.

* *

Our Duty as Theosophists

Now I know I shall be told that these are counsels of perfection, that I am romancing about Utopias and El Dorados, and that there is nothing practical in all that I have written. I agree that there are often extenuating circumstances for the violation of the terms of the political Code of Honour as I have sketched it above. I agree that such extenuating circumstances

may often be found in despair, in a sense of utter helplessness, in the conviction that only some striking overt act, as in some form of boycott, can for the moment give adequate expression to a sense of injustice and wrong. I recognize to the full the force of the argument that the Code of Honour is all very well when the various contending parties are on terms of equality, can fight on equal terms; but that when they are not, when there is power on the one hand and impotence on the other, the Code seems hardly applicable.

Yet to me the fact remains that always the nobler the means the quicker the end, and that we must not ignore a Code simply because we do not see our way to observe it. I feel that a political Code of Honour—the above or some other—needs to be upheld, especially in these uncivilized days, and that Theosophists are among those whose duty it is to uphold it, at whatever risk of ridicule and abuse, at whatever risk of being contemptuously dismissed as idle dreamers and vague visionaries. By virtue of their constant reiteration of honour in politics, honour will someday permeate politics. We Theosophists do not expect our Romes to be built in a day. We are content to be bricklayers, leaving the consummation of the building to those architects who know the Great Plan. Where there is cacophony we strive to sound harmony, indifferent as to when, in God's good time, the cacophonies become resolved.

THE ASCENT OF MAN

By ANNIE BESANT

In the third lecture of this series (delivered in London and hitherto unpublished) Dr. Besant traces the development of self-consciousness in man from his sub-moral state, in which right and wrong have no meaning for him, up to the point where he realizes that he is living in a world of law, that law is an expression of the Divine Will, and that working with that Will brings pleasure and fulness of joy.¹

The Sub-Moral State

THOSE of you who have looked at the syllabus will see that the first words under the general heading "The Savage" are "The sub-moral state," not, I will ask you to notice "*unmoral*," not "*anti-moral*," but sub-moral, and I mean by that phrase to convey the idea that in the savage state the man is below the mental condition in which morality or immorality is possible. His conscience is not sufficiently developed to act in a way either moral or immoral. Yet all experiences are useful and instructive and are working for evolution, and therefore are for that man desirable and beneficial.

Now of course this way of looking at things is a little outside our ordinary habits of thought, and the fact that it is outside them is perhaps due to the extreme difficulty, if not impossibility, that we have in placing ourselves at the stage at

which no actions would be regarded as right or wrong, but where they would simply be done in answer to impulses that are accepted without question and without criticism. It is an exceedingly difficult thing for anyone higher on the ladder of evolution to identify himself in consciousness with those lower in the scale of life, with those in whom only the lower consciousness is lighted.

Glance for a moment at what travellers have told us of the Veddahs of Ceylon: they spend their lives in trees, swinging from branch to branch like monkeys; their arms are long because they carry the weight of the body from branch to branch. We find that they have nothing that can be called a language, that ideas are not conveyed by it, for the words do not represent images or thoughts of the mind. The only language that they employ is that of the emotions, sounds well nigh inarticulate, expressive of passions and of feelings, not of ideas. Cries that represent anger or fear, cries that show pleasure or pain, joy or

¹ The first lecture in the series, "Man as an Intelligent Entity" appeared in the February THEOSOPHIST; the second on "The Evolution of Form" in the March issue.

terror—of such sounds is made up all the language that they employ.

When from the language, typical as it is of the stage of development at which they stand, we pass to their actions, which are guided by what we must call their passions or their germinal thoughts, there also we see how little is found of anything that can be described as mentality. They live not merely from day to day but from hour to hour, unable to bridge across from one day to another, unable to carry over the experiences of today in order to forecast the morrow and make preparations for the morrow; they live more from hand to mouth than brutes.

Consciousness and Self-Consciousness

Looking then either at language or at conduct, we find ourselves in touch with a consciousness that we can scarcely recognize as human. Although I have considered for a moment these special tribes, I might use just the same language in describing some other remnants of the past that are to be found in ever decreasing numbers on our globe. These are savages to whom the word morality would be grotesquely inapplicable. They have no idea of right and wrong, but only of momentary desire and of will to gratify desire. They are scarcely human in their living, the mere germ of all we know as man is everything that we can discover. But, you say, they are at all events self-conscious. Conscious they are, but not self-conscious, and on these two words for a moment we dwell.

I mean by consciousness that simple response of the whole organism to some impulse or vibration

that strikes it from without, and which, sweeping through it, makes it vibrate as a whole rather than at a special point, recognizing that point as a fragment of itself. Consciousness means a power of reception and a certain power of reaction in which the organism is taking part as a whole.

When, however, we speak of self-consciousness, then there is introduced the awakening notion of the "I" that knows itself as different from all that surrounds it. When a vibration touches the body it is brought to a particular centre, instead of moving the whole of it, and there makes itself felt, and from that centre another vibration answers outwards; that centre which receives vibration and answers vibrations makes the difference between the general and the localized consciousness, which, when it is formed in the man, we call self-consciousness. As the self-consciousness arises we call it the "I", the "I" that knows itself and that learns to know what is other than itself.

That is the process to which the savage is being subjected in order that this "I" may arise, and it does not matter in the very least for the moment to get from that "I" any particular sort of response—the thing is to get a response at all. The centre is not yet formed, and before any question of morality or immorality can arise there must be the possibility of choice, and for this there must be a chooser, and the chooser must first be made. The materials are there that must be gathered to a centre in order that that chooser may exercise any power at all.

For this building all that is needed is vibration, the stronger the better, the more violent the more useful, the more potent the more serviceable, and no question arises of right and wrong, of good or bad, nay for the time not even of pleasure or of pain that must precede the knowledge of good and evil. At first not even knowledge of pleasure or pain is there, but only the answering of some vibration that comes from outside, that is causing no result save the beginning of organization; that is the earliest stage of the self—the mere waking up of what will hereafter be its powers, and this is very much assisted by that brooding divine life of which I have spoken, that I have described by a word familiar to every reader of Emerson, the word "Oversoul."

The Oversoul and the Soul

This germ, this life, this beginning of a man would scarcely be able to come through the early stages at all were it not for this enveloping Oversoul, the divine life that encircles it and that gives some of its own vibratory energy to the stirring up and the waking of the life within. That is what I spoke of as the nutrient, the mother-side of the divine life, for as a child within the womb is nourished by the life-streams of the mother, so is the germinal self within the Oversoul nourished by the life-streams of that divine immortal life.

Glancing thus at this germinal self, we find that coming into the vehicles of the body it has already a localized organism, that it has a brain and nervous system, that it

has there a vehicle, the most useful in the beginning, built as it were to separate off the vibrations that fall upon it and to send them in along different lines. The first separating touch of the impulse from outside is done by the already developed body. Then we find that the astral form also is partly but much less organized, and that there we have passions in full play, in full swing, most useful as instruments for the arousing of the self.

The Necessity for Experience

If we study our savage from outside now, as to his developing consciousness, we find ourselves struck by this in his bodily activities: he is only moved to activities by some strong impulse, a want that makes itself felt in his outer body, not in the Self, but in the outer vehicles of the Self. A want is felt—hunger; a great vibration comes inward of this hunger, and it stirs him to activity. Another great impulse, perhaps of thirst or of sex-desire comes to him, and these are the things that make him move, otherwise he will be asleep, quiescent, caring for nothing save the lazy enjoyment that may come from the warmth of the sun, from the play of nature on his body as a whole. He will not exert himself until there comes the rush of a want upon him and he answers to that as a slave to the whip of the overseer.

Not much of a consciousness there, only stirred by something touching from outside; for, remember, the objects are outside the man, part of the "Not-Self," although so closely connected with the Self. Long, long years, nay,

lives go by ere this consciousness reaches a stage wherein intelligence, stirred up by the repetition of wants and appetites and passions, begins to remember the past, and from that to forecast the future. And we come to a stage in savage evolution when we find that hunger has stirred him so often into activity that it has made itself to be remembered as an uncomfortable sensation to be avoided if possible.

The mind is beginning to move, the mind remembers past hungers, and begins to provide against the recurrence of that undesirable feeling in the future. And when the stage has been reached when response to the pains of hunger and the pleasure of satisfying that hunger awaken memory, he will then begin to try to provide for a future hunger, and the immediate feeling of hunger will stimulate him to make a store of food.

And then you come to certain experiences where from our standpoint morality comes in; but from his standpoint there is no thought of right or wrong, there is no thought of choosing anything save the choosing of a pleasure rather than a pain, the making provision for an agreeable sensation and the avoidance of one that is known to be disagreeable.

What Is Morality?

Before we analyse that stage, as we have to use the word "morality," let us see what we mean by it. Probably you may feel, some of you, a little surprised if I say bluntly that the basis of morality lies in the emotional nature. And at that statement you

may make a mental protest and say: "Surely morality belongs to the intellect; surely only as we develop the intelligence can we become really moral, surely only as we distinguish by thought between right and wrong can we speak of morality at all." That argument is quite right, but it is not carried sufficiently far in the analysis of morality. You are dealing with morality as it is, as you know it, and not with its basis, its beginning, that in yourself on which it builded.

Let us, then, for a moment see why I make this statement that morality has its basis not in the intellectual but in the emotional nature. Man finds himself side by side with man, first in the family, then in the tribe, later in the nation. He is what we call "social" in his nature, and the man and his wife and the children, the unity of the family, these are drawn together and held together by a feeling, a passion, in the early stage. The man is moved by passion to the woman and the tie of passion is the first. That throws the two together in a very definite relationship, and out of that grows up the family.

As that relationship is established between two beings, otherwise separate the one from the other, a relationship that is passional in its nature, the first germ of duty becomes possible. Duty cannot exist until a relationship is established between two separate beings and only then can duty be born. The man comes into a certain definite relationship towards the woman, and if he wants the relationship to continue, he must discharge to her

certain obligations. The woman is in relation to the man, and if that relationship is to continue she must discharge to him certain obligations. The child is born of the relation and makes another relation between itself and the parent, and out of that new relation certain obligations arise that must be discharged from the parent to the child, or the child will perish, and these obligations of the family in their lowest and most basic form are duty. If they are not discharged the relationship breaks up; if they are discharged the relationship continues and becomes more permanent, and only as they are discharged in the family is it possible for families to gather together into a tribe, and for new duties to arise that must be discharged by one to the other if the tribe as a tribe is to continue.

A Science of Morality

And so we find gradually, as we study this development based wholly on the emotional nature, on the needs of the man to satisfy the passional nature within him, first for the gratification of the passion to the woman, then for the gratification of other feelings of parentage, and then the gratification of other feelings, of exchange between one man and another, of services of all kinds that make life easier—we find here a complicated set of duties that one must discharge to the other, because of the emotional relationship that has been started between them, whether in the family or in the tribe.

When the man discharges his obligations we say he is showing

duty and virtue, and the virtuous man is the man who discharges the obligations, and the vicious man is he who disregards obligations, and we see that virtue and vice are simply permanent states of the emotions, which answer to certain relationships established on the basis of feeling between man and man, and that the whole of morality has for its foundation these obligations that only result from the drawing together of separate human beings into the unity of the family, the unity of the tribe, later the unity of the nation; that the virtues are those permanent characteristics which answer to the duty and discharge it, while vices are those permanent characteristics that reject the duty and refuse to discharge it.

So that in this analysis we have a definite intelligible view of duty, of virtue, of obligation, of right and wrong, and "morality" is the general word by which we include the whole of these into one totality of obligation. What the mind does is to study all these obligations, these relationships that have been manufactured out of the emotional nature, and working upon them, balancing them one against the other, showing which are fundamental and which are subsidiary, gradually to build up what we call a system of ethics, a science of morality. The science is builded by the mind, and that is where the protest, as it were, comes from as to the place of morality. But the fundamental morality is based on the emotional nature, which makes all these ties and obligations that the mind systematizes and understands.

The Dawning Sense of Choice

Now take that and go back to our point, the savage: he is not yet conscious of right and wrong, he is only busy at work with these passions of his, to find by their working the first elements of morality. We find in our study of him that he must commit what we call virtues or vices if he is ever to get any understanding at all. Let us take the obligation, of parent to child, and that of husband to wife, and see how they work.

There is one familiar case with regard to the first that I have often quoted from Mr. Charles Darwin, of the sexual relationship furthering the dawn of obligation: the man is in a relation to the woman that makes certain duties incumbent on him, and our savage does not yet recognize these duties. A violent uprising passion comes on the man—hunger, and there is not food. Conflict arises between the passion of hunger and the passion of sex, but the hunger is the dominating passion, the passion of the moment, that demands imperiously its satisfaction; then the savage, yielding to the dominant impulse, slays the woman to satisfy the hunger.

Do you suppose he is conscious of having done anything that is wrong? Not in the least. He has followed his impulses, he has gratified his passion; what is there of wrong? A hundred times he has been hungry, a hundred times he has satisfied his hunger; now the only way to satisfy it is to slay this thing which is nearest him. And it is not until the other passion asserts itself again and fails to be gratified that he will be at all conscious of a conflict within him, and

a sense of anger at the frustration of desire.

That man, of course, will die, and he will carry on his passions with him to the other side of death. Among the experiences that will have resulted from the killing of the woman will be a whole series of wants that that woman used to satisfy, much more than hunger. And when, out of his physical body he is thrown into a world where activity in the ordinary sense is impossible, the dawning Self will look over this past life and balance slightly and in a very elementary manner results against the actions that brought about those results.

In a very elementary way—in fact what I have described would probably happen for many and many a life before he would come to the conclusion that it is bad economy to kill a wife in order to satisfy hunger; and the man will bring that memory with him when he is born again, not as a distinct thought, but as a dawning tendency to fulfil the obligation to that woman more strongly than he felt it before, and to consider a duty to her more than he had considered it in earlier lives. A very dawning sense, but none the less a sense of choice.

Teachers and the Law

Only by the man going through that and learning by experience can he begin to awaken, or have awakened within him that memory which will enable him to balance and compare one thing with another, to choose between them and to follow a definite path. Only when he has gone on life after life, being brooded over in the state that

follows after death many and many a time, will there gradually be wakened up within the Self the choice of one line of action rather than another, choosing the course that leads to the greatest pleasure, rejecting the course that leads to the heavier pain. Pleasure and pain at this early stage are the first teachers of morality. That which is pleasurable comes to be desired, and that which is painful comes to be recognized as undesirable.

But you will say: "Is good and bad then experienced only as pleasure and pain?" No, but that is the root of the distinguishing between them, for this fundamental reason: that the right, which forwards evolution and therefore is in harmony with the divine will, is always the pleasurable—the in-harmonious is always the painful. And though what in passing we call pleasure and pain in the conflict

stage in which we are today may not always, at every moment of time, be identical with the right and the wrong, still, looking at it broadly, that which is right is that which makes for happiness, and that which is wrong is that which makes for misery. How else can it be in a world of law, in a world where the law is an expression of the Divine Will, of a perfect nature, supreme in unchangeable bliss, because it is perfect. How can harmony with that be aught but joy-giving, how can disharmony with that be aught but pain? So that truly, in the deepest of all senses, in that Presence and in accord with that Will is fulness of joy. Humanity has its goal in bliss and not in misery, and only the stages of the imperfect bring in the friction of disharmony which makes us sometimes need to do the painful in order to do the right.

*What is left for us, save, in growth
Of soul, to rise up, far past both,
From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity?*

ROBERT BROWNING

THE RELIGIOUS DANCE

A SURVEY OF THE ART OF SHRIMATI RUKMINI DEVI

Dr. Besant, as long ago as 1908, made the following prediction as to the new art movement in The Theosophical Society: "Not until the great spiritual impulse now sweeping over the earth, that we call the Divine Wisdom, Theosophy, gives birth to a new ideal and conception of beauty, will the Art of the future be seen among us, the expression of Beauty for our age."

A Cultural Renaissance

IN western lands it might be considered rather unusual to regard the dance as a medium for expressing and interpreting religious and spiritual truths and therefore as a method of individual and collective uplift. Yet in India for countless centuries the dance has had exactly this purpose and function, and it has been ineradicably identified with the deepest and most sacred sentiments in the minds of millions of the Hindu faith.

Indeed, most dance forms and movements have been handed down to the present time from generation to generation, with practically no change from those remote days; though it is true that the encroaching influence of western "civilization" has caused this mode of cultural education to become a waning power in the land.

It happens, however, that there is an increasing number of Indians who feel that the deeply beneficent influence of their sacred dances should be revived for the benefit of this and future generations.

Among them is Shrimati Rukmini Devi, a passionate lover of her Motherland, and a most earnest student and exponent of certain aspects of artistic culture.

Rukmini Devi has established an International Academy of the Arts at Adyar, Madras, and through this she has dedicated herself to the purpose of emphasizing, and gaining appreciative recognition for, the vital importance of a cultural revival side by side with all other aspects of the great renaissance into which the world is now entering.

She begins her work in India, for she feels that as India is the heart of the world, so is India's age-old culture the background of all world culture. Throwing herself ardently into a study and practice of the art of the classical dance, and obtaining the guidance of the most competent instructors, it was not long before Rukmini Devi's accomplishments gained fitting recognition, and only recently she was invited to give a recital in Madras, under the patronage of their Highnesses the Maharaja and the Maharani of

1937

THE RELIGIOUS DANCE

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Travancore, of that splendid Indian classic *Bharata Natya*.

Rukmini Devi's conception of her art and of the Indian dance-form is so unique that it may be of interest to quote at length the answers which she made to questions that were put to her in an interview just before she gave her recital, for not only are they informative but they give some intimation of the lines along which this talented young artist and cultured reformer will continue her brilliant work:

Cosmic Truths in Dance

QUESTION: *Will you please explain what is meant by the title "Bharata Natya"?*

ANSWER: Natya means Dance, and it is the dance of Bharata, a Sage or Rishi, who received this conception from Shiva Himself, who is one of the aspects of Deity. Everyone knows of the four Vedas, the holy books of Hinduism, but what is specially interesting to artists is that this dance is really another Veda expressed in terms of rhythm and music and movement—a detailed and comprehensive religious teaching given in answer to the prayers of the people for divine truth in dance-form. Here was something simple and beautiful, pleasing at once to the sight, to the hearing, to the emotion and to the mind. So this dance symbolizes great cosmic truths "stepped down" through an intricate physical technique that depicts the whole range of religious experience from the most simple to the most complex, and leads the beholder to spiritual illumination and exaltation.

We often hear Truth and can read it. In Bharata Natya we are able to see it—an anticipation of the visual education on which so much stress is now being laid.

Some people have been rather intrigued by the idea that a person like yourself, who is interested in such serious problems as that of education, for example, should also be so keenly interested in dancing and be willing to give to it the many days of arduous physical training which dancing requires.

Well, to me, the dance is quite as important an element in the education of the person who seeks the highest culture of himself as are the elements which are stressed in the ordinary curriculum of institutions of learning.

A Focus of Creative Forces

Granted that that is so for the artistically inclined, what is it that you consider is of value to the dancer herself when she gives a recital of such a classical dance as the Bharata Natya?

You have asked there a question that needs a rather long answer. To the dancer herself, the dance is not only a means of self-expression, of self-revelation, let us say, of certain potencies of rhythm and beauty and harmony of thought, feeling, and action within her; it is also her method of interpreting the meaning, the creative power and purpose hidden within the particular dance-form which she is embodying for the time being. For example, Bharata Natya has a whole world of meaning enmeshed in its history and traditions, in its various gestures and movements, in the method and tempo of its

beginning, its development, its conclusion. A profound student could understand it, a perfectly trained exponent of the classical art of our Indian dance could portray it beautifully, and yet there would still be something that every other dance-artist could add that might be entirely original to herself.

Exactly what do you mean by that?

I mean that the dance is an *individual* art, and therefore the exposition of any theme must needs vary according to the individual artist. For example, take the artist who is the perfect *physical* embodiment of grace, and vigour, and harmony. That is admirable indeed, and yet there is a quality in the dancer that should transcend the merely physical and still more the merely sensuous. There is an ethereal, let us call it a *spiritual* quality, towards which a dancer, especially an Indian dancer, can aspire. It is a quality which touches the very heart of creative forces.

Why do you say "especially an Indian dancer"?

Because Mother India represents and is a reservoir of spiritual force. One evidence of that is that she is generally conceded to be the Mother of many great religions, of great philosophies, of great arts, of great civilizations. That reservoir is still here, it is the Soul of India. It is what makes India belong to Eternity rather than to time alone. It is to that reservoir that an Indian dancer has access when her purpose is to make her dances spiritually meaningful.

Is that why you choose the ancient and classical dance?

Yes, because that represents an enduring form, an enduring truth. It represents an eternal reality. But it is also something forever new. It is eternally creative, it is fundamental. And therefore while it is ancient it is also modern, it is old and yet perpetually new. My ideal is to dance in such a way and in such a spirit that it is not "old-fashioned" in the sense of being outmoded, and yet not "new" in the sense that it is an ephemeral episode. It should be something that so stirs the depths of the onlooker's being as to reproduce in him something of the divine harmony towards which I am striving—it is very difficult, of course.

A High Note of Culture

In other words you are not dancing merely to entertain an audience?

That is it. I am trying to sound the high and ancient note of culture which may be expressed in dance, for it is one of the purest arts when the mind is pure. The art itself is never sensual when it is unsullied, and the interesting part of the Indian dance is that even when the artist herself is not consciously reaching towards the spiritual ideal, still the dance itself has a spiritual and eternal quality that refuses to be submerged even in an unworthy interpretation. There is something that survives and impresses the beholder as a lovely and beautiful ceremonial—just as in some religious performance there may be a degraded priest, and still the religious truth has the power of penetration and upliftment. But I fear I tire you with what may

seem abstractions far removed from the ordinary conception of dancing.

I admit some of these ideas are new to me, but let us turn to the question of your costume. Does that follow the ancient tradition?

That I don't know. The descriptions that we find of the old costumes are not complete enough for us to reproduce them faithfully, but I have tried to capture the ancient idea, and I think that my costume is older than any other I have seen. Yet I think it is new. Perhaps you think that is a feminine paradox! Again I explain that if I have managed to see the vision of the eternal beauty that is India, and if I have succeeded in translating it in terms of materials, and colour, and jewel, and form, and fold, and drapery, it should be as new as the latest fashion, and yet as enduring as the oldest. It should fulfil its purpose of harmonizing with the art and beauty and

creative rhythm which the dance seeks to express.

May I ask you to explain the relation of art to religion?

To me, religion is emotion, mind and body turned inwards to become one with the Divine; art is the Divine coming down and becoming one with the body, emotion, and mind. Religion is Divinity expressed inwardly; art is Divinity expressed outwardly. You cannot separate religion from art, and when one is creating a piece of art one should be inspired by the same lofty idealism as when one goes into a temple or church to worship. The artist worships in his own way through his art.

That is why art has always become hard or even evil when the inspiration has been lacking, and why it has been great when religious inspiration has been lofty.

H. H.

RECITAL BY SHRIMATI RUKMINI DEVI

(From the *Indian Express* (Madras), 23rd February 1937)

Shrimati Rukmini Arundale gave recitals of "Bharata Natya," the classical Indian dance, last evening at the Museum Theatre in the immediate presence of His Highness the Maharaja of Travancore and Her Highness the Maharanee Sethu Parvathi Bai. The recitals were witnessed by a large and distinguished gathering.

The ancient art in which are embedded the treasures of spirituality, it will be admitted on all hands, has now fallen on evil days. The three essential elements of Bharata Natya, namely, Bhava,

Raga and Thala (i.e. gesture, music and time), were clearly portrayed by Shrimati Rukmini, who kept the audience spell-bound for nearly two hours. The way in which she expressed the emotions of devotion and love was unique and successful. In this exposition she has surpassed the professional artists. While the latter, generally speaking, are mechanical in the exposition of the art, without realizing the true significance of various human emotions, Shrimati Rukmini has brought to bear upon the art her vast store of culture

and learning. She has dived deep into the intricate and subtle depths of human emotions. While strictly adhering to the orthodox style, she has enriched it by her creative talents and made it highly spiritual. The rhythmic cadence, the agility of movement, the charm of her gesture, and above all her fine melodious music, coupled with the

beauty of her person and rich costume, have made her the greatest exponent of the art and the best embodiment of the renaissance of art in South India at the present time. To her goes the credit of braving the conservatism of age and lifting the art to its pristine purity from the slough of degradation in which it had fallen.

The very essence of spirituality is Beauty. To realize only Beauty in our life, the Ideal Being in ourselves; to get rid of everything in us and around us that is not resplendent; such is the Yoga of Beauty, which contains all other Yogas. Beauty in thought, in sentiment, in action; Beauty, Splendour, Glory, of Life, Light, Love.

PAUL RICHARD

SYMBOLICAL DREAMS IN SHAKESPEARE

By L. W. ROGERS

Shakespeare is full of magic. Mr. Rogers has already shown us that the Poet was master equally of both realms, visible and invisible. In our last issue he talked of the Ghosts in Shakespeare as astral people acting as living people act. Here we find symbolical dreams true to occultism, and without the slightest possibility of the usual materialistic explanations.

SYMBOLICAL dreams precisely forecasting future events and instances of accurate premonitions are scattered through the Shakespeare dramas. In each particular case they are represented as being verified by what follows later on in the play. In *Julius Caesar* the occultism is by no means confined to the predictions of the soothsayer and to the appearance of the ghost of Caesar. Much space is given to the accurate symbolical dream of Calpurnia.

Calpurnia's Vision

The night preceding the assassination of Caesar was one of fearful storm in Rome. The second scene in the second act opens with thunder and lightning, and Calpurnia, referring to the account given by an early morning visitor, says:

There is one within,
Besides the things that we have heard
and seen,
Recounts most horrid sights seen by
the watch.

The noise of battle hurtled in the air,
Horses did neigh, and dying men did
groan,

And ghosts did shriek and squeal
about the streets.

A glimpse of what they had "heard and seen" we get from Caesar's soliloquy:

Nor heaven nor earth have been at
peace tonight;
Thrice hath Calpurnia in her sleep
cried out.
"Help, ho! They murder Caesar!"

Late that night the conspirators' plans had been perfected at the home of Brutus. It was known that Caesar would be at the Capitol that day, that they would present a petition which they knew he would reject, that rejection would be the signal to stab him. As the conspirators were about to depart from the house Cassius expressed a fear that Caesar might not go to the Capitol, saying:

For he is superstitious grown of late;

The unaccustom'd terror of this night,
And the persuasion of his augurers,
May hold him from the Capitol today.

So the wily Decius was sent ahead to Caesar's house to reconnoitre and, in case he found that Caesar had changed his plan to

go, to flatter him into a reconsideration; and Decius found that Caesar really had decided not to venture forth that day. Calpurnia had persuaded him to make that decision. To please her he had sent to the augurers for their opinion, and they had sent back the message not to "stir forth today." It was not that, however, that detained him; but when his wife knelt before him in supplication he gave the promise that he would remain at home. Then came Decius with the powerful weapon of flattery. Learning of the postponement he asks the reason and Caesar says:

Calpurnia here, my wife, stays me at home;
She dream'd tonight she saw my statua,
Which like a fountain with a hundred spouts,
Did run pure blood; and many lusty Romans
Came smiling, and did bathe their hands in it.
And these does she apply for warnings and portents,
And evils imminent; and on her knee
Hath begg'd that I will stay at home today.

Caesar Goes to His Death

Decius promptly makes a different interpretation of the dream and says it indicates that "from you great Rome shall suck reviving blood." He cleverly twists the words, "many lusty Romans came smiling," into an idea that touches Caesar's vanity. But his most telling point was that there was no sufficient excuse to make to the people for Caesar's failure to appear. He would be forced to say that the great Caesar was afraid of a woman's dream! That touched

Caesar in his weakest spot. "Give me my robe," he said, "for I will go." He did, and went to his death.

Arrived at the Capitol, the conspirators gathered about Caesar and made the requests which they knew he would not grant. At the prearranged signal several of them stabbed him. Then followed immediately the complete fulfilment of the symbolical dream of his wife. As Caesar fell dying, panic gripped the crowd. Cassius was apprehensive of "the people rushing on us." In the confusion following the assassination Brutus assumed command of the little group of conspirators. Something had to be done quickly to show the people a reason for the death of so great a personage. Brutus put a bold plan into immediate action and said to his companions:

Stoop, Romans, stoop,
And let us bathe our hands in Caesar's blood
Up to the elbows, and besmear our swords:
Then walk we forth, even to the market-place;
And waving our red weapons o'er our heads,
Let's all cry, "Peace, freedom and liberty!"

CASSIUS: Stoop, then, and wash.

Brutus led the bloody procession through the streets. The conspirators had taken no chance that Caesar's wounds might not be fatal. No wonder that his "three and thirty wounds" gave Calpurnia the impression, in the dream, of a statue changing to a fountain with a hundred spouts that "ran pure blood."

A most impressive characteristic of the occultism in the Shakespeare plays is its completeness. Calpurnia's dream fits neatly into the coming tragedy. The statue of Caesar with the many spouts that ran blood and the lusty Romans that bathed their hands in it smilingly—for they were pleased that he was dead—seem to meet all the requirements of the successful symbolical dream. But the case is not strong enough to satisfy the great dramatist. He adds the terrified cry of the sleeping wife, "Help, ho! They murder Caesar!" Adding also the previous warning of the soothsayer, who named the exact date of the tragedy, gives as complete a case of occultism as one could ask. Shakespeare not only makes the usual materialistic explanations, including coincidence, difficult; he makes them absolutely impossible.

Richard and the Princes

Another symbolical dream of no less tragic import, a dream that would have saved life had it been seriously considered, is put before us in *Richard III*. Richard, Duke of Gloucester, Shakespeare's supreme villain, was working his way to the throne over the foulest trail of slander, duplicity, treachery and murder known to human experience. Having murdered King Henry with his own hands, having successfully plotted the death of his own brother who loved and trusted him, he was now planning the death of the two little sons of his elder brother, for they were the last living people who stood between him and the goal of his ambition. He and the lesser villain, the Duke of

Buckingham, who at least had some slight hesitation about murders that Richard relished, were cautiously ascertaining the views of various influential Royalists in order to deal summarily with any who might stand in their way.

Together they consult Catesby, and Buckingham asks him:

Is it not an easy matter
To make William Lord Hastings of our mind,
For the instalment of this noble duke
In the seat royal of this famous isle.

Catesby replies that Hastings so loved the father of the little prince "that he will not be won to aught against him." Buckingham then asks how Lord Stanley will regard the matter, and Catesby says that Stanley will do whatever Hastings does. They send Catesby to visit Hastings and make sure of his views, and to pretend to fall in with whatever they really are and then report to them the result. When Catesby has left them Buckingham says to Richard: "Now, my lord, what shall we do if we perceive that Lord Hastings will not yield to our complots?" And Richard wastes no words in the crisp reply: "Chop off his head."

Stanley's Good Karma

At four o'clock the following morning a messenger knocks on Lord Hastings' door. He is from Lord Stanley and explains that the latter had a dream that he wishes to impart:

He dreamt the boar had razed off his helm.
Besides he says there are two councils held;
And that may be determined at the one

Which may make you and him to rue
at the other.
Therefore he sends to know your
lordship's pleasure,
If you will presently take horse with
him,
And with all speed post with him
towards the north,
To shun the danger that his soul
divines.

"The boar" was a favourite designation for Richard. When Stanley at a later time explained why he could not immediately act in support of Richmond, he asked Urswick to say for him: "That in the stay of this most bloody boar my son, George Stanley, is franked up in hold."

Hastings treats the dream lightly and tells the messenger to return to his master and "bid him not to fear the separated councils."

And for his dreams, I wonder he's so
fond
To trust the mockery of unquiet
slumbers.
To fly the boar before the boar pur-
sues,
Were to incense the boar to follow
us
And to make pursuit where he did
mean no chase.

Later in the day when Stanley calls on Hastings, the latter jests about the dream, and Stanley is talked out of the idea of acting upon it, although when it was fresh in his mind it was sufficiently impressive to lead him to send to Hastings at 4 a.m. a proposition to ride swiftly away from impending danger. But his mind still was not free from a sense of peril, and he says: "You may jest on, but by the holy rood I do not like these several councils."

They rode away to the Tower to attend the council that was to fix

the date of the coronation of the boy Prince. There, to the assembled company Gloucester said:

I pray you all, tell me what they deserve
That do conspire my death with devilish
plots
Of damned witchcraft, and that have
prevail'd
Upon my body with their hellish
charms?

HASTINGS: The tender love I bear your
Grace, my lord,
Makes me most forward in this princely
presence
To doom the offenders whosoe'er they
be:
I say, my lord, they have deserved
death.

GLOUCESTER: Then be your eyes the
witness of this ill—
Look how I am bewitch'd; behold mine
arm
Is, like a blasted sapling, withered up.
And this is Edward's wife, that mon-
strous witch,
Consorted with that harlot strumpet
Shore,
That by their witchcraft thus have
marked me.

HASTINGS: If they have done this deed,
my noble lord—

GLOUCESTER: If! thou protector of this
damned strumpet,
Talk'st thou to me of ifs? Thou art a
traitor:
Off with his head! now, by Saint Paul
I swear,
I will not dine until I see the same.
Lovel and Ratcliff, look that it be done.
The rest that love me, rise and follow
me.

Thus lightly was another obstacle removed. Stanley, of course, followed Gloucester from the room with the rest, and so escaped death by a very narrow margin. They were not yet quite sure about him. But he had his cue now, and proceeded so cautiously that he lived

to see Richard's death. He had dreamed that "the boar razed off his helm"¹ and that was exceedingly close to what happened to Hastings. The two councils were, of course, the one which consisted of Richard, Buckingham and Catesby, and the other that which ended with the beheading of Hastings. Of the two, Stanley's messenger had said:

¹ Now obsolete in that sense, the word "helm" was, in Shakespeare's time, a synonym for helmet.

And that may be determined at the
one
Which may make you and him to rue
at the other.

Had Hastings taken the dream of his friend seriously and accepted the invitation to "speed with him toward the north," a course which Stanley soon afterward did take, he would have escaped death, at least temporarily. Stanley missed death so narrowly the day Hastings was beheaded, that one is inclined to think that nothing but better karma saved him.

TRUTH AND ACCURACY

An eminent man of science (Mr. W. Crookes) once called my attention to the distinction necessary to be made between truth and accuracy. A person may be truthful, that is to say, may be filled with the desire both to receive truth and to teach it—but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately, and in detail, he will not be able to give a trustworthy, accurate, and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm he will be apt to proceed to generalizations which may be both false and dangerous."—From H. P. B.'s tiny note-book, *Mein Adjutant*.

THE OCCULTISM OF THE ATOM

By RAY F. GOUDEY

Mr. Goudey finds that science is definitely coming into line with the occult explanation of the atom given in "The Secret Doctrine" and in "Occult Chemistry." He takes us on a cosmic adventure into correspondences between the triple aspect of a Logos and that of an atom.

WHILE it is common to speak of Trinities in religions and philosophies it is somewhat out of the ordinary to refer to trinities in the atoms. One of the suggested objects of The Theosophical Society proclaimed by Madame Blavatsky, one of its co-founders, was to "encourage the comparative study of religion, philosophy, and science." This Theosophical method of approach, which in this instance seeks to find within the atoms trinities corresponding with those of religion and philosophy, opens up a new field of research which definitely harmonizes many current scientific findings with the earlier teachings of Theosophy.

In correlating the broad tenets of religion, philosophy, and science Theosophy postulates that all life sprang into existence when an unmanifested Divinity, previously existing as a Unity, became manifested as a Trinity which is still carrying on a triune functioning in creation. The first phase of this activity is said to be the involution of matter, or the preparation of the field for subsequent evolution. It is the principle so clearly enunciated by Herbert Spencer, that before evolution could take place the

matter of the universe had to be so recreated, conditioned, and endowed that evolution might proceed as intended by the Creator. Theosophists allude to this as the First Outpouring from the Third Aspect of the Trinity. It can also be identified as the cosmic ray phenomena of science. This activity is itself threefold in its expression and can be traced in religion, philosophy, and science.

The second creative division of the Divine Life is the Wisdom-Love aspect, referred to as the Second Outpouring. It deals with the involution of life in contradistinction to the earlier involution of matter. Its function is said to step down, limit, and condition life to the point where its freedom, subtleness, ever-changing activity, and eternal "liveness" can be actually linked to immobile, inert, and rigid matter, so that forms can be created to express this prepared and conditioned life through the mineral, vegetable and lower animal kingdoms. This second subdivision of Life also expresses itself as a trinity which can be found in religion, philosophy, and science.

The third creative division of the Divine Life is referred to as the

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individualization of man, which makes him a conscious being, as contrasted with the entities of the lower kingdoms which are unconscious. This stage is called the Third Outpouring, and it in turn has a trinity of its own common to religion, philosophy and science.

Briefly stated, the combined function of these three Outpourings permits force in matter to build suitable forms so that the involved Plan may cause latent Divine Life to flower through individuality into perfect expression.

The Trinities in Religion

To refresh our memories let us briefly review the Christian teachings and those of the Ancient Wisdom: The trinities in religion include; first, Father, Son, and Holy Ghost; second, the Historical Christ, the Mythical Christ, and the Mystical Christ; and third, spirit, soul, and body. The first Trinity is typified by the First Outpouring and is the starting point of solar activity. The Father represents the origin and end of all. He is omnipresent, omnipotent, and omniscient. The Son aspect is dual, being wisdom and love, "inherited from His Parents." The Holy Ghost is the creative intelligence of Divine Plan in the mind of the Creator.

The second set of trinities of the Second Outpouring include first the Historical Christ who, by blending the Mythical and Mystical Christs in mortal physical form, reached the summit of human perfection and is therefore entitled to the name "Saviour." The Mythical Christ, on the other hand, deals with both heaven and

earth, is dual in His aspects, and is the Christ whose mystery is celebrated at Christmas. He deals with the intermediate stages of human progression. The Mystical Christ is the symbolic godhead within man, is represented by the feminine Easter festival, dealing with the "egg side" of nature, and is closely linked to the higher states of human development. It is apparent that the Son aspect of the major Trinity is thus threefold in nature.

The classification of the Trinities of the Third Outpouring is best illustrated by the familiar Pauline division of man into spirit, soul, and body. The monad residing on high has its reflection in the ego, which in turn uses the body as its mask.

In these three sets of Trinities of religion it should be noted that the first aspects of each, namely, the Father, the Historical Christ, and the spirit of man are all masculine, expressing the Will aspect of the Divinity. They relate respectively to kosmic, solar, and human levels.

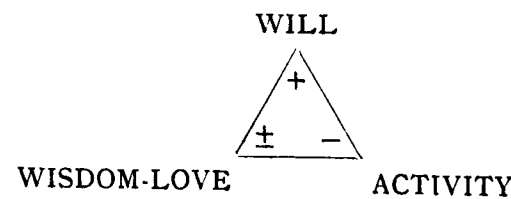
Similarly the second set of Trinities of the Three Outpourings, namely, the Son, the Mythical Christ, and the soul of man reflect the second aspect of the Solar Logos. Just as the Son is the offspring of the Father and the Holy Ghost, and the Mythical Christ is the liaison between the Historical and Mystical Christs, so does the soul stand between the body and the spirit. In each case these second aspects are dual, intermediary, and the seat of the protecting-nourishing of the life in its expression through forms.

The third aspects of these Trinities correspond with the third aspect of the Solar Logos and include the Holy Ghost, the Mystical Christ, and the body of man. These represent the material side of nature and of man. They also illustrate the female side of life. It is the combined function of

these sets of Trinities to enable life to grow into the fulness and glory of the Divinity which gave it birth.

A recapitulation of the Trinities in religions is given in the following tabulation, together with corresponding trinities in philosophy, Theosophy and the atoms.

TABULATION OF TRINITIES



	KOSMIC	SOLAR	MAN
RELIGION	Father ... Son ... Holy Ghost ...	Historical Christ ... Mythical Christ ... Mystical Christ ...	Spirit Soul Body
PHILOSOPHY	Positivism ... Dualism ... Negativism ...	Superconsciousness Consciousness ... Unconsciousness ...	Protoplasm Adaptation to environment Fitness of environment
THEOSOPHY	Will ... Wisdom-Love ... Activity ...	Kundalini ... Creative Power ... Prana ...	Monad Ego Physical Body
THE ATOMS	Proton ... Neutron ... Electron ...	Periodicity ... Internal Structure ... Valency ...	Permanent atoms Germ Cells Body Cells

Trinities in Philosophy

The trinities in philosophy parallel those of religion and also correspond with the three Outpourings. They include: first, positivism, duality, and negativism; second, superconsciousness, consciousness, and unconsciousness; and third,

protoplasm, adaptation to environment, and fitness of environment. All philosophies, so far as their fundamental tenets are concerned, may be classed as positive, dual, or negative, depending on whether they start with an absolute first masculine principle, or whether the

universe is the offspring of two polarized principles, or finally whether the universe started from the female or mother side of nature. The first set of trinities in philosophy is based on this logical division of philosophies.

The second main postulate of philosophies in general is that life evolves through forms which are vivified by this struggling life, and in which the forms themselves are changed, modified, and sacrificed, even to the point where some disappear or degenerate, so that the life using them may ever seek higher and higher levels as it evolves onward. In this great evolutionary progress life appears in three different conditions: The first and highest type of life is super-consciousness, typified by man made perfect, and exemplified by the Historical Christ. The second level of life is that of consciousness embraced in humankind—in itself a field of great possibilities in further research. The lowest stage of life is that of unconsciousness slumbering in the lower kingdoms of nature. These divisions of life give rise to the second set of trinities in philosophies.

The third set of trinities in philosophies deals with material life or the involution of both matter and life, so that evolution is possible. The highest organization of matter expressing unconscious life is protoplasm. This life-spark as yet has never been produced artificially by science. Yet protoplasm without a carefully prepared field could not express life. Protoplasm is the first aspect of this trinity in which adaptation to environment and fitness of environment com-

plete the trinity. Life is universally recognized as fitting into the grooves of nature, and both Darwin and Wallace postulated that all life is ever seeking to adapt itself to environment. In this manner life, always adapting itself to environment, can flow into new expressions and manifestations. The third factor is that the environment in the first place was made ideal and extremely fit for evolution to follow. Since life is adapting itself to all possible expressions, it is the environmental fitness which sets the scene from the material side, so that subsequent evolution will always take place in the direction of that intended by the Creator.

Effect of Environment

The importance of the fitness of environment is often overlooked. The four elements of fire, air, water, and earth have been endowed with exactly the right physical properties, which literally make life on earth possible. If the nicety of the relationship between these elements had been even slightly changed, or some of the properties of even one of them were less than the maximal value, life on earth would be absolutely impossible.

Take the case of water: there is no other liquid which has anywhere near the latent heat, specific heat, dielectric constant, or latent heat of evaporation possessed by water. If any other liquid were to be substituted for water it would only be a short time before all the oceans would freeze up solid, and the extremes of climate would be utterly unbearable. If water were to be substituted by ammonia, which is its next competitor, man

would be unable to digest food, keep his normal temperature within limits of existence, or eliminate waste products fast enough to prevent death.

The properties and functions of the other elements can be shown to be equally important: The element "earth" refers to carbon and its many derivatives on which the entire organic kingdom is erected. "Air" relates to oxygen so essential in respiration and without which life is impossible. "Fire" is based on hydrogen which is always present when new matter is created. Environment has been made remarkably fit and exhibits latent intelligence originating from the third aspect of the solar trinity.

In the three sets of trinities mentioned under the heading of philosophy it is noted that the first, second and third aspects of each correspond with themselves and also with those parallel Trinities given for religion. For instance, the positive universal aspect of nature, together with "superconsciousness" and "protoplasm," relates to the highest in the male or positive side of nature. The second aspects, namely, "duality," "consciousness," and "adaptation to environment" represent the relationship between life and form. The third aspect of "negativity," "unconsciousness," and "fitness of environment" deals with the material form and the mother or female side of nature.

Theosophical Trinities

The Theosophical trinities which correspond to those given above are: first, Will, Wisdom-Love, and Activity; second, kundalini, sex-

power, and prana; and third, the monad, ego, and physical body. In a sense the gradation is from the kosmic to the solar and finally to that of man. The significance of the first trinity is obvious. The set embracing kundalini, sex-power, and prana may appear somewhat odd, but it is full of meaning. Kundalini, when awakened by direct effort of superconsciousness is said to permit the monad to express himself physically as a perfect, harmonious and efficient being, but this awakening is dangerous except to the most enlightened and spiritual occultist. Sex-power when completely controlled and employed consciously as nature intended is a very important factor in the development and evolution of man. When its abuses are understood and avoided, the possibilities of future control and refinement are possible. Prana is that vital energy arising entirely outside of man and is absolutely essential to the vivifying of his bodies. Prana is absorbed, utilized and dissipated without any conscious effort on the part of man.

In considering the positive aspects, the masculine principle in man and nature is indicated. The negative side, on the other hand, does not imply "nothing." It is the female half of existence and just as important as the male side. While it is represented as the figure "0" it does not mean emptiness, but is the symbol of the fertile egg. The numeral "1" and the figure "0" when used in the sense just mentioned, give the perfect number "10," between which all numbers lie, and the offspring of "1" and "0" is the dual "2."

Thus the Will aspect of Divinity, kundalini, and the monad stand as the positive poles opposite the negative ones of Activity, prana, and the physical body. The offspring of the two are: the Wisdom-Love aspect of the Deity, sex-power, and the ego. Such is the basic and underlying principle involved in studying the *trinities of the atoms*.

Progress Made in Knowledge of the Atoms

Before naming the trinities in the atoms it is well to couple the recent advancements made by science with certain data obtained from occult sources. It was not so many years ago when science defined the atom as the smallest particle of physical matter, which could not be further subdivided. Seventy of such elements were known. Science knew at that time about the valency of elements, and of periodicity which produces the law and order among the atoms. Madame Blavatsky at that time bravely postulated that more than seventy elements existed, that each element could be broken down into component parts which she called corpuscles, and that by changing the number of corpuscles in different elements, when put into a "critical condition," transmutation into other elements was possible.

Theosophical knowledge forged ahead of scientific findings, when as early as 1895 Dr. Annie Besant and C. W. Leadbeater isolated the ultimate positive and negative physical atoms, and further produced diagrams showing their internal relationships, all of which has been published in *Occult Chemis-*

try. These authors found that the atomic weight of any element multiplied by eighteen equalled the number of ultimate physical atoms as determined by their investigations.

It was not until after the discovery of radium and radioactivity by Curie and Becquerel that the number of elements was increased to ninety-two, and serious attempts were made to break down the atom, as suggested by the protyle theory of Crookes. The irony in this connection is that science had actually broken down the atom long before the fact was realized.

Atoms were broken down when salts were dissolved in water to produce electrolytes. This simple step ionized the substances dissolved and permitted an electrical current to be carried. As early as 1891 it was found that all univalent substances when so ionized carried exactly the same charge. Ionization in this case was simply the breaking down of the atoms into electrons. The importance of these earlier findings was not realized until Rutherford and Thompson ionized non-conductive gases with X-rays, and found that all gases composed of univalent elements gave absolutely identical electrical charges, exactly equal in amount to the univalent elements in solution. In the case of the X-ray treatment it was clear that matter was put into a critical state, electrons were knocked out and new substances were formed.

As a result of Rutherford's and Thompson's work, over forty-eight elements have been transmuted into other elements. The new conception of the elements is well expressed

by F. W. Clark in Professional Paper 127, United States Geological Survey, when in so many words he stated that the elements were evolving from the simplest to the most complex, from the light to the heavy, from the most stable to the most unstable, and after this evolution reached its apex the elements then reversed their direction of change by breaking down into simpler elements.

The weighing of the atom, or more correctly the weighing of the electron in the atom, was accomplished by Dr. Robert Millikan of California. His scientific weighing device consisted of two chambers one over the other, but connected with a small peep-hole. Substances reduced to a rarefied gaseous form were placed in the upper compartment. The second compartment consisted of a space between two horizontal plates electrically charged, between which X-rays could be directed. A telescopic arrangement looking into the lower compartment was used for observation purposes. When the apparatus was "all set" an atom of a rarefied gas would finally drop through the peep-hole, become ionized immediately by the X-rays, and the expelled electron could be seen as a small glowing star. As it settled by gravity its fall could be checked by an electrical current. The amount of current necessary to float the electron equalled its weight.

It was found that two types of electrons existed, namely those which were negative and those which were positive. All carried the same charge, regardless of their origin, equivalent to five quad-

trillionths of a pound. ($E=4.77 \times 10^{-10}$ electrostatic units.) The positive electrons carried the same charge as the negative electrons, but their mass in all cases was 1845 times greater. The positive electrons were called protons.

The number of electrons in the various elements is directly proportional to their atomic weights. The elements are now arranged according to their number of contained electrons which are always whole numbers, instead of by their atomic weights which are always approximate values. Spectroscopic analysis of ionized gases by Moseley shows that the spectroscopic bands which had been previously unexplained by science were due to the number of contained electrons. The bands moved either to the right or left exactly in accordance with an increase or decrease of electrons. The number of electrons in an unknown element can now be determined when ionized from its spectroscopic analysis.

Science has definitely proved that the atoms of elements can be reduced to component parts. This reduction is not, however, to all the ultimate physical atoms in an element, for it has been observed by the author that the number of electrons reported by science must be multiplied by twelve to obtain the possible number of ultimate physical atoms reported by occult investigators. The inferences are that the process of ionization probably does not release all of the electrons, particularly those in fixed orbits, as compared with those in free orbits, and that some of the electrons may be bound up with neutrons which also exist.

Moseley's work was even more significant. He photographed the paths taken by expelled electrons and prepared diagrams showing the internal structure of the atoms. The remarkable coincidence is that his diagrams are practically identical with similar drawings given in *Occult Chemistry* so many years previously.

Another corroboration of occult investigations is the work of Bohr, who in his periodic table of the elements shows certain groups as undergoing what he terms "inner quantum orbital reconstruction." The same groups are found in *Occult Chemistry* as those lying in the interperiodic zone of zero valency.

Science definitely has confirmed the occult explanation of the atom. Science states that the atom is probably a bubble in which some outside force repelled a previously existing medium, and that inside this sphere the component parts of the atom revolve around certain of their other parts in a self-contained miniature solar system. How akin is this belief to that expressed by Madame Blavatsky when she stated that matter (atoms) was formed by Fohat digging holes in space, which itself was a left-over of previous manifestation!

But let us pause here in our consideration of this subject, and take up in a future article recent discoveries of a revolutionary nature.

The wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will—these are your qualifications. Will, Wisdom and Love are the three aspects of the Logos; and you, who wish to enrol yourselves to serve him, must show forth these aspects in the world.—"At the Feet of the Master."

WHAT IS THE PSYCHE ? A THEOSOPHIC VIEW

By HIRENDRA NATH DATTA

The learned Vice-President of The Theosophical Society propounds a deep and fundamental question, and leaves it unanswered. But what he tells us of our psychological make-up is enough to enable us to see where the psychoanalyst falls short, and where the arc-lamp of Theosophy ("or its ancient prototype the Vedanta") throws the light which leads to understanding of the Self, and to Yoga.

The Battleground of the Self

IF I should avert my gaze from outward things and look inward, then this introspection will enable me to discover with Goethe's Faust "that not one but two souls, alas! reside within my breast."

Two souls? Yes, without question! Who are they? Let Goethe answer:

One with tenacious organs, holds in love,
And clinging lust, the world in its embraces.
The other strongly sweeps (this dust above)
Into the high ancestral spaces.

We often speak of these two souls as the animal man and the Spiritual Man. They are the *bhut-atma* and the *jivatma* of the Vedanta, which in Theosophy we know as the lower self and the Higher Self—the Higher Self of spirituality as against the lower self of selfishness and sensuality—the latter being *kama-sanjukta* and the former *kama-vijukta*. So Goethe was right when he spoke of the terres-

trial self's "clinging lust" and characterized the celestial Self as "this dust above."

If then there are these two souls within us—the terrestrial soul and the Celestial Soul—conflict between the two is inevitable, and a little introspection shows us that our Psyche is a veritable battleground—the place where the spiritual and the terrestrial energies meet in conscious conflict." In fact, all the futility and suffering in human life is due to the latter usurping the guiding and directing power which rightfully belongs to the former.

In this conflict, whose cause shall we espouse—the cause of the *bhut-atma* or the *jivatma*? Shall we side with the brute or with the angel?

The Monad

If we would delve deeper, as we might, we should find that "within the deep recess of the Self of every man," resides a timeless, spaceless, changeless reality—"the supreme Soul of all men." This is our

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true soul, our metaphysical "I", our Divine Self—the *Bijnama dhatu* of the Buddha, which "persists in untarnished purity, through all the aberrations of human nature, eternal, blessed." (Deussen).

This is the Monad of Theosophical literature, the *Kutastha*,—the *Aksara* (immutable) *purusha* of the *Gita*, who is made in the image of God, a Divine fragment—*mamai-bansa*—a spark thrown out by the one life, spark of the Eternal flame to be itself fanned one day into the flame.

This fragment of the Divine Life is separated into an individual entity. But how? By the rarest film of matter which in Theosophy we speak of as the auric body—the same as the *Dahara Kosha* of the *Upanishads*, the "cave of the heart" of the mystic. Why is the Monad so incarnated? The value of this incarnation is to isolate the Monad and to screen it from its pristine cosmic surroundings and enable it to develop individuality, that out of the everywhere it may be located here.

To achieve this aim, this unit of consciousness (the Monad) sends down a ray which, appropriating the necessary material from the nirvanic and buddhic planes and the *arupa* level of the manasic plane, to serve as its vehicles for functioning on those planes, shines out as a central focus of consciousness surrounded by a resplendent aura, which in the technical phraseology of the Yoga is called the *karana sarira*, composed of the *vijnanamaya*, the *anandamaya*, and the *hiranmaya kosha*. This central focus of consciousness is the *jivatma*, the *augoeides* of the

Greeks, the "ego" of the Theosophist, consisting, to use Madame Blavatsky's favourite phrase, of *atma*, *buddhi*, and *manas*, the higher triad as she collectively called them.

This *jivatma* in its turn puts down a fragment of himself into incarnation in the lower planes, namely the rupa level of the mental plane and the astral plane and the physical plane, ensheathing itself in bodies of mental, emotional and physical matter—the *annamaya*, the *pranamaya* and the *monomaya kosha* of the Vedantist. This fragment of the Ego—really its reflection and therefore called *chidabhasa* in the Vedanta—is the personality of the Theosophist, our illusory, terrestrial self, our *bhutatma*, therefore, called *anatma* by the Buddha, his *bijnana skandha* as contradistinguished from the *bijnana dhatu*. It is really the "persona" or mask of the Ego, its outer mutable shell.

The whole process is summed up in an occult axiom, quoted by Madame Blavatsky: "The Unit becomes three and three generate four." The Unit is of course the Monad and the three are *atma*, *buddhi* and *manas*. This triad generates the quaternary, that is the lower *manas*, *kama*, *prana* and the physical body. In the return movement it is, as the axiom goes on to say, "for the latter (that is the quaternary) to rebecome the Three, and for the Divine Three to expand into the Absolute One."

The Vedanta Version

What then is the Psyche? Is it the personality? This mask of the inner man? This animal

Soul? This *Bhutatma*, this illusory pseudo-entity formed by the reflection of the Ego in the lower quaternary? Or is it the Ego, the *jivatma*, the celestial soul, the ray of the Monad manifesting itself in the higher triad—*atma-buddhi-manas*? Or is the Psyche the Monad itself, the transcendence, the divine fragment, who is ever in the bosom of his Father—a perfection that already is, and not a perfection that is yet to be? (Jinarajadasa). In one word, is the Psyche the corporeal soul of the materialist, the individual soul of the realist or the supreme soul of the idealist? I shall leave the question unanswered, having already said something regarding our psychological make-up.

For years past, we have been hearing a great deal of the subliminal consciousness, the larger self. As Prof. James puts it in his *Varieties of Religious Experiences*, pp. 233, 234: "Each of us is only a partial incarnation of a larger self; besides . . . the consciousness of the ordinary field (that is the brain consciousness) there is a consciousness existing beyond the field, that is extramarginally and outside of the primary consciousness . . . There are uprushes into the ordinary consciousness of energies originating in the subliminal parts of the mind." So Sir Oliver Lodge says: "We are each of us larger than we know," and much more to the same effect.

To any one versed in the Vedantic psychology with its five folds of consciousness, all this will have a familiar ring: *Eka eva sa Atma Jagrat, Swapna, Sushuptishu*. These realms of consciousness are

the Jagrat, the Swapna, the Sushupti, the Turiya and the Turiyatita or Nirvana. Jagrat (waking) is our sensory consciousness, when the Psyche functions in the physical plane. Swapna is sleep and dream activity, when the physical senses are in abeyance and the Psyche is for the time being functioning in the next higher, the astral plane. Sushupti (deep sleep) is the egoic consciousness, when the Psyche, rising higher (or shall we say going deeper), comes in contact with the manasic plane. It is the concreto-mental consciousness. Turiya is the intuition consciousness of the Yogi, when the Psyche, having discarded for the time his lower vehicles, functions (generally in trance) in his *Karma Sharira* and is free of the intuition world (*prajapatiloka*). And Nirvana is the super-trance consciousness of the Adept, when the Psyche ranges at will the atomic or nirvanic plane.

It should be noted that each of these five states of consciousness differs not merely in quantity but, what is more, in quality, in *kind*. Nonetheless these extensions and intensifications of consciousness are attainable by whoever is prepared to pay the price. After all, as has been pointed out, it is a question of focal knack. In the animal, the focus of consciousness is in the physical plane. In the savage, the normal focus of consciousness is in the emotional plane. As evolution proceeds, the central focus is raised plane by plane—so that in the civilized man the focus is mental rather than emotional, that is to say he has acquired egoic consciousness. As he rises higher, he

is able, when an Initiate, to focus his consciousness in the higher planes. When at last he becomes an Adept, his mastery in all planes is complete. *Tasya sarvesu lokesu kama charo bhalati*.

A Clue for the Psychoanalyst

All that the new psychology of the West has to tell us about the larger self, about the subliminal consciousness, etc., falls into line with this Vedantic Psychology, which can without any need of readjustment place the new material in appropriate shelves. But when the psychoanalyst professes in the plenitude of his wisdom, to tell us of our "*real* human nature with its dangerous subterranean elements and its darkness," which, he says, we try to veil from ourselves and which evolves spontaneously out of the unconscious (which is the psychoanalyst's name for the Psyche), and which contents the conscious cannot assimilate—we feel rather confused.

On the top of that, when Freud assures us that the Oedipus-complex is the fountain of almost all our activities, and that during the first three years or so of its life, the child is largely preoccupied with sex, and that every baby passes through an instinctual phase when it desires acutely, though unconsciously, to possess the parent of the opposite sex—we are really bemused. We do not deny that we have been taught much in recent years about the hitherto unsuspected elements of our Psyche, but, as Cary Baynes, himself a psychoanalyst, points out, the emphasis has all too often been on the static side alone. So that we

find ourselves possessed of little more than an inventory of contents.

In this state of affairs one is disposed to question the psychoanalyst whether, above and beyond his subliminal consciousness with its contents of abnormalities, there is not the supra-liminal consciousness with "its life-giving empyrean elements," which filter down into the conscious in the bodiless creations of the artist, the inspired strophes of the poet and the ecstatic visions of the mystic.

The psychoanalyst, though he talks his fill about personality, secondary personality, multiple personality, has very little of real value to say about the Psyche. He works rather at a disadvantage, lacking as he does any knowledge of the Vedantic Psychology I have been trying to expound. Then again, not having developed in himself the technique of Yoga, and being unable to make direct use of this higher organ of analysis—he is obliged to be content with surface observations of his libido—with psychiatry thrown in for a change.

Another serious handicap is his unfamiliarity with what we call in Theosophy the "permanent atoms"—"the *bhuta sukshma*" of the Vedanta—in which are accumulated impressions of physical, emotional and mental happenings of past lives—the *Samskaras* or vestiges which, on stimulation in the present life, often come to the surface and become conscious.

Moreover, the psychoanalyst has not even a nodding acquaintance with what in Theosophy is called the elemental essence, though Dr. Coué's method of mental healing ought to have put him on the track.

Coué demonstrated that by auto-suggestion one can touch the unconscious layers of the mind and thereby alter not only conscious actions but unconscious automatisms. Now in this method, to whom is the suggestion made, which works in many cases to bring about marvellous results?

The suggestion is made to the semi-intelligent elemental essence which, as the Physical elemental, the desire elemental and the mind-elemental, is the organizing factor of the physical, astral and mental bodies which together compose our personality. Mr. Jinarajadasa speaks of this elemental essence as working in these three vehicles as the body-consciousness. He writes: "This 'body-consciousness' of each vehicle is known as the 'mental elemental' of the mind body, the 'desire elemental' of the astral body, and 'the physical elemental' of the physical body." (*First Principles of Theosophy*).

The whole subject without the use of technical terms—physical elemental, etc.—is illuminatingly dealt with in *At the Feet of the Master* from which let me quote a few lines:

"Do not mistake your bodies for yourself—neither the physical body nor the astral, nor the mental. Each one of them will pretend to be the self, in order to gain what it wants. But you must know them all, and know yourself as their master."

The Arc-Lamp of Theosophy

It is quite clear that in this jungle of obscurity, with the libido, the subterranean, the unconscious, the subliminal, the physical elemental,

the desire elemental, the mind elemental and the permanent atoms jostling each other in wild confusion—if we are to blaze a trail for the Psyche, we must call to our aid the arc-lamp of Theosophy and the potent illumination of its ancient prototype—the Vedanta, with its threefold *atman*-doctrine, the *pratyagatma*, the *jivatma* and the *bhutatma*.

But is all this vain speculation, or has it any use for the modern man, who is nothing if not practical? Does it bear any healing in its wings as it soars upwards, any physic to minister to our minds diseased, so that having recovered poise we may be able to say with Timon:

My long sickness now begins to mend.

Let us see. So far as psycho-analysis is concerned, it is professedly therapeutic. As psychiatrist and psychotherapist, the psychoanalyst has his prescriptions ready at hand. He knows that our Psyche contains within itself a store of unexplored forces which, if rightly understood, would give us a new vision of ourselves and help safeguard the future for us. How is this safeguarding to be done? According to the psychoanalyst, by simply letting things happen in the Psyche, by a "wise passivity." To avoid any chance of misunderstanding, let me give the recipe in Dr. Jung's own words:

"The art of letting things happen, action in non-action, letting go of one-self became a key to me, with which I was able to open the door to the 'way.' The key is this. We must be able to let things happen in the Psyche . . . Consciousness

is forever interfering, helping, correcting and negating and never leaving the simple growth of the psychic process—in peace."

This is, we are told, all wrong: "Allow the psychic processes to go forward without interference—put aside the activity of the consciousness."

That is one method of suggested cure. But as usual, doctors differ and the rival method of "perfect balance"—between mind, consciousness, spirit at one pole, and body instincts, etc., at the other—is insisted on by Aldous Huxley in his *Point-Counterpoint*. "A man," says Huxley, "is a creature on a tight-rope, walking delicately equilibrated, with mind, consciousness and spirit at one end of his balancing-pole and body and instinct and all that is unconscious and earthly and mysterious at the other. Balanced—which is damnably difficult. And the only absolute he can ever really know is the absolute of perfect balance—the absolute-ness of perfect relativity."

The Theosophic Method

Now, if the deductions of psycho-analysis are not all moonshine, this balance is not merely "damnably difficult," but is, as we can well see, psychologically impossible. You can transcend, you can transmute, but you can never balance.

What is the Theosophic method? It starts with this, that nothing can be done unless the patient is willing to take himself definitely in hand, is willing in fact to alter the entire habit of his mind, his emotions and his body "from the ground up." This requires *Abhyasa* and *Vairagya*, so that the tensions of the

Psyche may be loosened. This demands the most thorough-going and wearisome preparation, consisting *inter alia* in the right payment of all debts to life. Hence the *Yamas* and *Niyamas* of the Yoga system.

Thus the control and domination of the desire-energies is the essence of Yoga and the whole reason for self-discipline. This is poles apart from Dr. Jung's "wise passivity." It involves long-drawn effort and sublimation of the desire-nature until it becomes passion-proof, until "the Ego is able to comprehend and control the personality," until desire is finished with, in a word until the higher is able to inhibit the lower.

Consummation in Yoga

This is quite another thing than repression, of which the psychoanalyst stands in pious horror. The Yogi knows that a repressed desire-nature is no acquisition and leads nowhere. So he prescribes sublimation, transmutation, and lays so much stress on *Dharana*, *Dhyana* and *Samadhi*, one-pointed concentration, unswerving meditation and illuminating contemplation. As a western writer who knows what he is talking about says: "You have to control and transmute every desire, every emotion, and to raise your desire nature to the buddhic plane, through the transmuting fire of selfless action—to raise the emotional to the spiritual by means of prayer and aspiration."

This is the real action-in-inaction spoken of in the *Gita*, when, having evolved the necessary knack of self-mastery, one has ability to

react always to things by reflexes only. Then he does not act on the impulsion of desire, but from deliberate self-will. He sows what he chooses and reaps accordingly, making of Karma a tool rather than a fetter, and is thus able to deal with events creatively.

As Dr. Jung says in one of his lucid moments: "What, on a lower level, had led to the wildest conflicts and to emotions full of panic—viewed from the higher level of the personality (Ego would be the better word) now seemed like a storm in the valley seen from a higher mountain-top." Thus, when one has been able to leave the valley, that is when he is able to raise the level of his consciousness to a higher plane, then instead of being in it, he is above it, having achieved a union of the opposites on a higher level of consciousness. This condition is well described in the hand-book of Chinese Yoga named *I'chin*: "Then, body and heart are completely controlled and one is quite free and at peace, letting go all entanglements, untroubled by the slightest excitement, with the Heavenly Heart exactly in the middle."

This is reunion with the laws of life represented in the Unconscious, hinted at by the new psychology,

when, in the words of the old *sankhyan* teachers, you are no longer an actor or enjoyer (*Karta* or *Bhokta*) but a spectator, being established in your true nature—*Prakshabat Abasthitah Swasthah*. Then the Conscious becomes finally detached from the Unconscious, and the *Jivatma*, having gotten rid of his entanglement with the *Bhutatma*, achieves union with the *Pratyagatma*.

So Madame Blavatsky taught: "Merge Personality in the Ego and the Ego in the Monad and thereby become One with the Universal All." In other words, the quaternary has to rebecome Three and the Divine Three to expand into the Absolute One. As we know, at the present stage of evolution, even in those who are supposed to be in its crest-wave, the personality and the Ego are inextricably mixed together. The next step will be achieved when the truly civilized becomes the Initiate. Who is the Initiate? He who has merged his personality in the Ego. The final step is for the Initiate to become the Adept, in whom both the Ego and the personality are united with the Monad. This is the end and aim of Yoga, which is that state of super-consciousness when the Psyche is re-established in his own true nature.

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.—H. P. BLAVATSKY.

DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE

BY JAMSHED NUSSERWANJI

Having reviewed (in our March issue) the social iniquities of the world, the colossal waste of life, the international unrest, Mr. Jamshed applies as the solvent of modern problems Dr. Besant's famous Invocation. If it were applied universally, he contends, it would eliminate the root evils of the body politic and bring about the reconstruction of the world. He continues to discourse on the protection of animals from the standpoint of the One Life:

INVOCATION

*O Hidden Life, vibrant in every atom,
O Hidden Light, shining in every creature,
O Hidden Love, embracing all in oneness,
May each, who feels himself as one with Thee,
Know he is therefore one with every other.*

THIS whole line of reasoning, which shows forth a rare union of wisdom and commonsense, has been admirably summed up by Annie Besant herself, in the following words: "Man must gradually learn to regard himself as the divinely appointed ruler of the animal world, using his great powers to raise and train his subjects, not to crush and terrify them. He must cease to look on them as existing only for his use and comfort, and regard them as his infant brethren in the divine family, knowing that he is the representative to them of the

Divine Being, to whom he must answer for the exercise of the kingship placed in his hands."

Opposed to Vivisection

Dr. Besant was strongly against any form of vivisection. Her words are clear. She spoke vehemently against (3) "introducing into the human body a filthy fluid, supposed to guard it against small-pox infection, but very often carrying with it germs of disease far more loathsome than the small-pox. . . . If you want to make the body healthy, you should follow the laws of health, cleanliness and purity, and show care in the ordinary matters of external decency and external life. You will oppose disease in that way far better than by poisoning the body. For by the beginning of this practice, by introducing one disease after another, as some doctors desire to do, you set up a new cycle of mischief, and simply substitute one form of mischief for another."

(4) "But suppose their arguments were true, suppose it were true that you and I, my brothers, could be saved from a disease that threatened the body by the torture of the brute, could be rescued from death by the agony of the lower animal, are you prepared to pay that price for a few years longer of the body? Are you prepared to trample on mercy in order that your physical life may be made a few weeks or months or years longer than otherwise it would be?"

Slaughter and Degradation

That is the final and unanswerable argument against vivisection. I would give one more quotation from Annie Besant to make us realize what she felt about the slaughter of animals. In 1913, speaking at Adyar, she expressed her true feelings:

(5) "Try to estimate, if you can, by imagination—if you have not been unfortunate enough to see it in reality—something of the passions and emotions which there are aroused, not for the moment in the man who is slaying—I will deal with him presently—but in the animals that are being slain! Notice the terror that strikes on them as they come within scent of the blood! See the misery, and the fright, and the horror with which they struggle to get away even from the turning down which they are being driven! Follow them, if you have the courage to do it, right into the slaughter-house, and see them as they are being slain, and then let your imagination go a step further, or, if you have the subtle power of sensing actual vibrations, look, and remember what

you see: images of terror, of fear, of horror, as the life is suddenly wrenched out of the body, and the animal soul with its terror, with its horror, goes out into the astral world to remain there for a considerable period before it breaks up and perishes. And remember that wherever this slaughtering of animals goes on you are there making a focus for all these passions of horror and of terror, and that those react on the material world, that those react on the minds of men, and that anyone who is sensitive, coming into the neighbourhood of such a place, sees and feels these terrible vibrations, suffers under them, and knows whence they are."

In the following sentence, Annie Besant gives a potent clue to her views that human nature has become brutal by animal slaughter:

(6) "Now, I venture to submit that if people want to eat meat, they should kill the animals for themselves, that they have no right to degrade other people by work of that sort. Nor should they say that if they did not do it, the slaughter would still go on. That is no sort of way of evading a moral responsibility. Every person who eats meat takes a share in that degradation of his fellowman; on him and on her personally lies the share, and personally lies the responsibility. And if this world be a world of law, if it be true that law obtains not only in the physical, but also in the mental and the moral and the spiritual world; then every person who has share in the crime has share also in the penalty that follows on the heel of the crime, and so in his own nature is brutalized by the brutality that

he makes necessary by his share in the results that come therefrom."

Crime and Punishment

In the mind of our Chief, one of the most important factors in the world's misery is our views of justice and punishment. To understand how wrong we are, there can be no better example than the results of such views as were carried out in actual practice after the great war of 1914-18. The Peace Treaty was intended to mete out well deserved punishment to the defeated nations. All thinkers now admit that the treaty was one of the greatest mistakes ever made by the victorious nations, and but for that treaty, intended to give justice to the victorious and punishment to the defeated, the world would have been free today from the danger of another war. It is hard to get away from certain fixed standards of justice and punishment because we are moving in vicious circles. Many a time we say: "Hatred ceaseth not by hatred but by love." But we do not believe that this truth, preached by all Masters of religion, is for the world of daily life; we regard it as meant only for those who are on the high ascendant arc of spirituality. We argue that if we do not punish and suppress wrongdoers by inflicting miseries on them, the world will be full of crimes. Our views about punishment, sentences, treatment in prisons, have been fixed through fear, for self-protection and desire for our comfort and safety. How shall we change these? And if we desire to change, what ought to be done?

There are many in positions in which they can enact laws, influence, speak, write, agitate and enforce through constant efforts the changing of gaol manuals and criminal codes into more humane documents. These codes, ideals of justice, methods of investigation, duties of police and law authorities, treatment of criminals both during days of punishment and thereafter, need thorough revision. Dark and solitary cells, hardest work, stripping and whipping, coarse unclean food, suppression for a number of years within four walls are our ideals of punishment.

In daily life abuses and all kinds of hard-heartedness are accepted as due justice and deserving punishment. In school life, scolding, caning, frightening, are regarded as a part of education. Each one of us can work to change these wrong ideas of justice and punishment.

Dr. Besant gave us her mind on the subject of crime and punishment in unmistakable terms, and she suggested methods of dealing with the criminal, both the congenital and the undeveloped ego. She calls it "The Root Treatment": "Bad houses, bad air, evil surroundings, acting on natures which inherit the results of similar conditions, in past generations, must generate and foster crime. The lower strata of society must be uplifted ere criminals will be less in number. Out of slums and back-courts and alleys, out of filth and over-crowding, out of misery which maddens and destitution which destroys, up into the sunshine and the pure air, into healthy homes and bright surroundings must come these weary victims of inhuman

conditions. Crime is the fungus, growing on ordure in the darkness; it will die when its foul bed is swept away, and when sunlight illumines the darkened depths."

This explains how great a responsibility is placed on the land-owners, builders, architects, and the municipal authorities for the development and layout of towns and villages. Let us understand that we have manufactured criminals in the past. They have unnecessarily suffered owing to our indifference towards our responsibilities, and the best use of our heritage would be now to do everything in our power to cease the manufacturing of criminals.

The Death Penalty

Dr. Besant's views on capital punishment are illuminating, and ought to induce us to fight against it with all our strength. She said in 1874 in the pamphlet on "The Ethics of Punishment": "So long as Society avenges itself on its worst foes by putting them to death, so long also will private malice avenge itself in the same way. Useless as a deterrent, and a failure in lessening crime, legal murder is also a gross offence against the sanctity of human life, whose sacredness modern civilization has done so much to promote."

Social Ideals

This brings us to the question of our treatment of the poor, the weak, the suffering, the humble. One of the worst teachings ever given to mankind is that of the survival of the fittest, and our ideals of the "fittest" are those who have means,

can bluff, can pose, can show art, science, literature or something to their credit or who can attain a high administrative position. The mental reservation in our minds even with the seemingly sympathetic view of life which we keep towards those who are known as servants, labourers, coolies, cobblers, sweepers, cannot but make us fail in our understanding of the One Life.

Education has created standards and grades between man and man which are totally in contradiction to the message of one hidden light shining in every creature. Our efforts, therefore must be directed towards the rectification of not only this mental reservation towards menial workers, but towards the education of every mother's child. When our hearts vibrate and throb with the idea of the One Life, when our minds radiate the One Light, we shall truly be embracing all with the One Love and realize that all grades, distinctions, differences of caste, creed or colour have been illusions.

Dr. Besant's whole life from her youth up to her death was a call to stand against all forms of exploitation. This was the ideal which Annie Besant set up for the socialist to follow: "Enough for each of work, of leisure, of joy; too little for none; such is the Social Ideal. Better to strive for it worthily and fail than to die without striving for it at all."

The word Socialism has been widely misunderstood. If Socialism could be understood as it is expressed in the life and teachings of Annie Besant, the world would soon be directed unto the right path. She has given clear instructions as to

the line of work that should be taken for the future of humanity.

As long ago as 1886 she said: "I am a Socialist because I am a believer in Evolution"; "I am a Socialist because of the failure of our present civilization"; "I am a Socialist because the poverty of the workers is, and must continue to be, an integral part of the present method of wealth production and wealth distribution." In the same lecture she continued: "The conflict between social and anti-social tendencies has existed as long as Society itself. It is the contest between the integrating and disintegrating forces, between the brute survival and the human evolution." And then she pointed out the radical cure. She said the existing evils "can be radically cured only in one way; it is by the substitution of co-operation for competition, of organization for anarchy in industry."

The measures advocated follow the customary lines of socialistic reform, that is, nationalization, more and better education, greater leisure and so on. Her views on socialism are clear, and let us not mince matters. What her Socialism means she states quite definitely: "No system save that of Socialism makes industry really free and the worker really independent, by substituting co-operation among workers for employed and employing classes; because of all this I am a Socialist. My Socialism is based on the recognition of economic facts, on the study of the results which flow inevitably from the present economic system. The pauper and the millionaire are alike its legitimate

children; the evil tree brings forth its evil fruits."

Sacrifice or Revolution?

But the method which she advocates is also worth noting for our direction. She calls it the self-sacrifice of those who have, and not the revolution and the uprising of those who have not: "Revolution can destroy; it cannot build. The ignorant can rise up; they cannot construct. Not by the starving and the miserable can a social order be established wherein all shall live in peace and happiness, wherein all shall share leisure and the beauty and grace of life. And if I would plead for that self-sacrifice today, it is because to me there are certain priceless things that exist in this nation that a revolution would destroy and bring to naught: the accumulated results and the habits of centuries, the dignity, the grace, the sense of beauty that make life human, and not a mere struggle between contendingsavages. Those things which now belong to a class, should be spread over the whole of the nation. Not to pull down those who are higher, but to lift up those who are lower, that should be our aim. It is so easy to destroy, so difficult to make again."

Or, as Annie Besant has stated in different terms elsewhere: "To deal with these economic questions we want the best brains and the best hearts, the widest knowledge and the deepest sympathy. Those, and those only, can solve the terrible economic problems of the time. You cannot solve them by any rough-and-ready means, nor by any quick and sudden means. You must solve them by wisdom

and by love, and by realizing the nation's interest is a common interest, not of class against class, *but of union of all for the common good of the community.*"

In order to understand Dr. Besant's message, we have to bring about such changes in our own life and to make such efforts to change society as were indicated in her public talks and writings.

Equality of the Sexes

One of the root causes of difficulty in the world is the artificial differences which we have created between man and woman. We may follow Dr. Besant in challenging man's attitude which regards woman as inferior, in favour of an ideal in which woman is co-worker, co-partner, co-soldier in every just cause. To us Indians her direction is very clear: "Of this we may be sure, that India's greatness will not return until Indian womanhood obtains a larger, freer, and a fuller life, for largely in the hands of Indian women must lie the redemption of India."

The Religious Element

Finally we touch the root of the problem, that of our religions. The greatest confusion has been created by the false idea of the independence of religions. We have divided religions into compartments, into creeds and sects. If we can only focus our consciousness on the Brotherhood of Teachers we shall immediately realize the Brotherhood of Religions. The glory of feeling one with the Creator by knowing that we are one with others can only be realized by the understanding of One Life, One Light and One Love.

This is the great and priceless heritage bequeathed to us by our Chief who said very clearly in her article on Theosophy in the *Encyclopedia of Religion and Ethics*—her words should be our prayer, our worship and our work every minute of our lives:

"The realization of the first truth, man's identity of nature with God, as a fact in consciousness, and the subsequent realization of the second, his identity of nature with all around him, by a blending of his self with their self, a conscious dwelling in their forms as his own—these sum up Theosophy in its fullest and deepest sense. The man who has thus reached self-realization in God and in all beings is a Theosophist; those who deliberately aim at such self-realization are also generally called Theosophists."

"The test to be applied to a religious doctrine which claims to be Theosophical is catholicity. *Semper, ubique, et ab omnibus*—such is the test. For all religions come from a single source, the Divine Wisdom, and have as founders divinely inspired men—men who have climbed up the ladder of evolution till they have reached perfection in humanity, and have entered on the super-human evolution. Such men we call 'Masters,' and we regard them as the guides and directors of the evolution of humanity; the similarities in doctrines and ethics, pointed out by comparative mythology and comparative religion, we regard as due to the fact that all the founders of religions are members of the one Lodge of Masters, possess the same knowledge,

and are guided by the same principles."

What shall we do to solve these problems. Who can guide and teach us? I have suggested that we should raise our eyes to the signpost placed prominently before our eyes by this great personage, Dr. Annie Besant. She has shown us the direct methods of construction without which the miseries of the world cannot end. In each of the divisions considered, there are a hundred ways of working and acting, for each one of us, individually, or through groups or associations.

Professor E. A. Wodehouse, once on the birthday of our Chief, wrote about this Great Soul.

Dream I, or do I see shown forth
in thee,

Within a single nature's mortal span,
Something of nature's own immensity?

And dost thou live the Symbol
of a Plan,

Which one day shall a whole
world's life set free

Within the being of Perfected
Man?

She lived the symbol of a Plan. She had the being of a perfected man. She who followed faithfully, loyally every minute of her life, her Master—it was given to her to bequeath to us this priceless legacy, and to show us how to set the whole world free from destruction, free from difficulties and bondage to self. May we be worthy of our heritage, and of her name and blessings. We have done with words: let us begin to act.

The time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry, so that the next generation may live in a purer atmosphere and develop nobler characters. The coming civilization, the civilization of the New Era, cannot be built up till the worst elements of the present are purged away from our midst.—ANNIE BESANT.

FORERUNNERS OF THE THEOSOPHICAL MOVEMENT

AROUND THE CRADLE OF WESTERN CIVILIZATION

By A. J. HAMERSTER

After drawing a parallel between the teaching methods of Socrates in Athens and C. W. Leadbeater at Adyar (see "A Modern Socrates" in our January and February issues), Mr. Hamerster traces not only the descent of the Theosophical Movement from the ancient schools of Athens and Alexandria, but also from the same period the descent of great sages who are today the protagonists of The Theosophical Society.

Past and Future

IF reincarnation is accepted as a fact, the query will naturally arise how far the foregoing parallel between the ancient sage and the modern Theosophist is due to direct descent in that sense, or to a more distant relationship. The following may supply the answer.

When, in the first instalment, I said that Socrates (†400 B.C.) stood at the cradle of western civilization, that time of infancy is to be understood in a very broad sense, as stretching over a millennium, roughly let us say from 500 B.C. to A.D. 500. Socrates, therefore, had his predecessors as well as his successors. Among the former Pythagoras (†502 B.C.), a full century earlier, stands out first and foremost. Of the latter Proclus (†A.D. 485), nine centuries later, is the last and greatest, guiding the transition of western civilization from its cradle to early youth.

Admittedly he is "the man whose influence overshadowed the whole mediaeval Christian church."¹

After another millennium, through what is called the Renaissance, Europe passed from childhood to young manhood. At the present moment, five hundred years later, we are nearing the close of our juvenile age, and may expect within a short time to enter into the beginnings of riper manhood under the guidance of the coming Messenger from the Great Brotherhood towards the close of this twentieth century.² And after another five hundred years, say somewhere about the year 2500 of our era, the first signs of slowly approaching old age, of the gradual decline of the early manly vigour, may show themselves to the closely observant eye, coinciding with the founding of that future

¹ The references are at the end of the article. The dagger (†) indicates date of death.

community on the border of the Pacific, described in *The Beginnings of the Sixth Root Race*.

I cannot, therefore, howl with those wolves in the wood who even now decry our western civilization as being in the midst of the process of decay that will lead to the total *Untergang des Abendlandes* (Spengler). I believe we are still on the upward arc, and even the downgoing curve for our Teutonic or fifth subrace of the Aryan Race may yet take fully as long as its first half, say till the fifth millennium of our era. By that time the next subrace—call it the "Pacific" after the ocean lying within the embrace of the two continents on which its "forerunners" even now "make their appearance," as H. P. Blavatsky tells us of America,³ and Annie Besant and C. W. Leadbeater tell us of both America and Australia—will have reached its manhood.

The Pythagorean-Platonic Movement

So far for the future. Now let us glance back at the past, at that first millennium of the infancy of the Teutonic subrace, when the highest achievements of the preceding fourth or Celtic subrace were being stored for its successor. The original Pythagorean movement, started in the fifth century before our era, was not carried on through the first millennium in an unbroken, evenly-flowing stream. It reached a very low ebb, if not a total standstill, after the time of Aristotle (†322 B.C.), the hot breath of whose purely intellectual philosophy seems for a time at least to have dried up the mystic and occult waters of the Pythagorean

inspiration. Plato (†347 B.C.) was the last great mystic philosopher who directly absorbed the Pythagorean tradition in his system, but when he died, the mystic voice, never very loud, was further silenced, not to be raised again, at least not audibly, till more than three centuries had passed.

It was the spiritual impulse set going by the great Inaugurator of the Christian movement, Jesus of Nazareth, and the divine power behind Him, that also called Greek spiritual philosophy to a new lease of life, to its last full flowering, to that magnificent Theosophical movement, the greatest of all, falling within our era.

The Neo-Pythagorean-Platonic Movement

The first to gather up again the threads of the Pythagorean-Platonic philosophies, after three centuries of silence, was Apollonius of Tyana (†A.D. 100), the reputed author of a lost *Life of Pythagoras*. After him we hear of Nicomachus of Gerasa, who has been credited with another non-extant *Life of Pythagoras*. The next great name is Ammonius Saccas (†243), the founder of the Alexandrian school, whom I suspect to have been in the direct line of spiritual descent from Nicomachus. He became the teacher of Plotinus (†269), who in his turn was the teacher of Porphyrius (†300), who again was the teacher of Iamblichus (†330). Other well known names from the Alexandrian school were the Emperor Julian (†363), dubbed by his Christian adversaries the Apostate, and Hypatia (†415), torn to pieces by Bishop Cyril's ferocious monks.

Iamblichus is the founder of the Syrian school, and the author of an extant *Life of Pythagoras*, for which Nicomachus' lost biography seems to have been the chief source.

Philostratus (†245), author of a *Life of Apollonius of Tyana*, was of the Athenian school, of which Proclus (†485) was the last and greatest light. With him the last red rays of the setting sun of occult wisdom, that had shone again in an unbroken glorious afternoon for nearly five centuries, were dissolved in the approaching mediæval gloom that settled over the western lands for many a century to come. Yet below the horizon of public thought, the never-dying torch of the Ancient Wisdom burned on in a still flame, now and then rekindled to a brighter glow by the "centennial attempts" of the Great Brotherhood "to open the eyes of the blind world,"⁴ of which the modern Theosophical movement is the youngest.

Ancient Actors in New Roles

For a Theosophist, therefore, it is extremely interesting to note how many of the personalities that played their parts in those two ancient, pre-Christian and post-Christian, movements—the latter of which H. P. Blavatsky describes as "the prototype proposed for The Theosophical Society"⁵—have returned under new names to revindicate the old wisdom in these later days. Probably there are even more than we know of. The following are only those of whom the connection with the ancient movements have been actually traced by Annie Besant and C. W. Leadbeater.

To begin with the pre-Christian movement, we find Pythagoras to be the Master Koot Hoomi, who together with the Master Morya founded the modern Theosophical "school" at Adyar. Of the direct pupils of Pythagoras history does not seem to have preserved the names. But clairvoyant research names Kleinias—now the Master Djwal Khul—a brother of the celebrated Simonides of Ceos (†468 B.C.)—now also known under another name—as his principal disciple, and founder of the school at Athens, shortly after the death of Pythagoras at Samos in 502 B.C. When Kleinias in his turn departed for the higher life, he was succeeded as head of the Athenian school by Kleomenes, the C. W. Leadbeater of two thousand years later. And when he too died in 454 B.C., his mantle fell on his son Philalethes—C. Jinarajadasa—just as it did in the case of another esoteric school in the present incarnation. From Philalethes the charge devolved on his brother Theodoros, also known under a new name in the twentieth century. Theodoros died in 423 B.C., when Plato was only a little boy of four, but both he and his father must have known Socrates in his best years. Finally I may add that our third President of The Theosophical Society at that ancient day was a second cousin of Kleomenes, and married the only daughter of Philalethes.

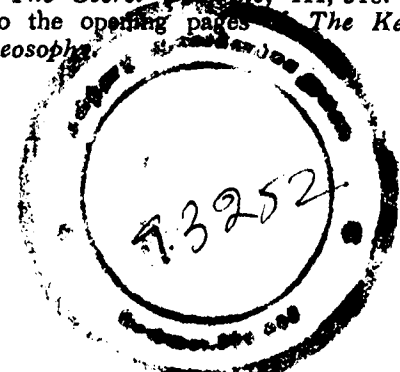
Of the revival of the Pythagorean-Platonic tradition in the beginning of our era more characters, reappearing in the modern Theosophical movement, were historically known actors in the earlier drama. Apollonius of Tyana is said

to have been a reincarnation, almost immediately, of the Master Jesus. Nicomachus and Proclus were previous incarnations of the Prince-Adept, Rákoczy, who among other things helped H. P. Blavatsky in the writing of *Isis Unveiled*, and taught Colonel Olcott some of the laws of occult dynamics. Iamblichus is the Master Hilarion who, through Mabel Collins, gave us *Light on the Path*, and *The Idyll of the White Lotus*, the story of one of his own former lives in Egypt. And last but not least, Hyatia has returned to us as Annie Besant, the second great President of The Theosophical Society.

Scenes shift, and dramas end; actors succeed each other ceaselessly; the one life only endures, from which all proceeds, to which all returns, which guided the past, guides the present, and will guide the future to a more glorious end than anything that has gone before.

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- ¹ *The Lives of Alcyone*, II, 705.
- ² *The Key to Theosophy*, last page.
- ³ *Five Messages from H.P.B. to the American Theosophists*, pp. 25, 29.
- ⁴ *The Mahatma Letters*, p. 362.
- ⁵ *The Secret Doctrine*, III, 310. See also the opening pages of *The Key to Theosophy*.



THE WORLD NEEDS YOUNG THEOSOPHISTS

"The Theosophical Society urgently needs alert, efficient Young Theosophists. Theosophy urgently needs Young Theosophists with vision and freedom from all conventional outlook. The world needs Young Theosophists no less urgently, to help it from darkness to Light. And this need is specially urgent in India where we are turning over a new page in this great country's history."

"I do hope that before I lay down my office in 1941 there may be in India alone 10,000 Young Theosophists. Four years of devoted work might well produce this great army of patriotic Indians."—THE PRESIDENT, in a message to a Madras Youth Lodge.

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A DEVI OF THE SOUTHERN SEAS

By GEOFFREY HODSON

Among the clairvoyant observations recorded by Mr. Geoffrey Hodson in a tour of Indonesia, not the least intriguing is the following investigation of a legend in which our author discovers a Princess of the Royal Family who, after discharging karmic debts to her people, is on the point of entering the Deva Kingdom.

AT Solo in Java the author was asked the following question by Javanese Young Theosophists:

History or Legend?

"It is said that there are two different Devis; first, Njai Loro Kidul, Devi of the Southern Seas, the most ancient, whose coming into existence took place together with all the other Devas and Devis; second, Kandjeng Njai Roro Kidul, a human being, daughter of one of the Kings of Padjadjaran, who entered the Deva evolution.

"Is this history or legend? Are they good or bad Devis? Several times in a year Njai Loro Kidul is said to visit the Sunan (Emperor). The journey is always accompanied by a great and strange noise and lampor (nature-spirits). Everyone is under great fear if this lampor makes its way to the mountains. Is this really true? Never have we heard about the returning of this train of visitors. Njai Loro Kidul always needs for the wedding feast of her only and beloved son a great many servants. These are asked from the Sunan, and if he fails to give his consent to it, an epidemic will take thousands of lives. It is

said that not only the victims' souls, but also their corpses, are taken to the kraton or palace of this Devi.

"Men who died, apparently, and came to life again tell the strangest stories about the surroundings and the tasks they were asked to do in the Devi's palace far away on the bottom of the South Sea.

"No wonder that the whole population of our beloved island lives under the spell of fear and superstition. Our aim is to help people to get rid of these monstrous beliefs, which check them in their evolution. Will you kindly investigate these stories."

An Ocean Ruler

An expedition was made to the southern shores of Java, in order to investigate this matter, with the result that no basis of fact was discovered for the belief in a Devi who demands human sacrifice or other offerings as the price of health and prosperity to the people.

In endeavouring to disentangle the story and observe such facts as may have given rise to it, four types of beings were discovered:

First, the great ruling Deva of this part of the Pacific Ocean with

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His numerous subordinates. He is a very lofty being, an *arupa* Deva totally unconcerned with human evolution, and an exalted member of the great Hierarchy of the Devas of water, in office as Regent of this part of the globe. He or His Devi may be the original Njai Loro Kidul.

Above Him is the great planetary Deva of water, subordinate in His turn to interplanetary and solar Gods. It appears unlikely that any ordinary Fourth Root-Race man would contact these great Beings.

Apart from His greatness and power, the Deva of this part of the Pacific Ocean is of special interest in that, unlike many others, His aura is almost ovoid in shape, not quite so because pointed above and below. Within this radiance, His golden-coloured form, some 60 feet tall, shines resplendent as the sun, surrounded by rays of blazing white light, some of which flash out beyond His aura for many miles.

Beyond the fine rays of brilliant white light which immediately surround and outline the centre form, is an area of rich purple shot through with white, beyond it dark green, shading through light green into yellow with a fine white emanation surrounding the whole auric field. These colours are in constant wave-like motion, the white being a trough, the purple a crest and so on, the whole distinctly suggestive of the life and movement of the sea. The aura over the head resembles a crown of living golden light, with nine points formed of upward-flashing rays.

At the lower mental level He appears like a crowned King of the

seas. His aura is more concrete here, and resembles somewhat the shape and flowing curves of a great shell; in His right hand He holds a staff of power. Whilst His consciousness is seated in the *arupa* planes, He appears to use this form as a relatively permanent body in the *rupa* worlds. In it He presents the majestic spectacle of a Deva Sea-King, riding in a great shell-like car, sometimes at sea-level breasting the waves, sometimes high in the air above His domain.

Innumerable lesser Devas, subordinate to and resembling Him, move constantly over the ocean, and it is possible that one or more of these, in Devi form, may have travelled inland to Solo and have been seen there, giving rise to the legend of Njai Loro Kidul.

Second, there is a thought-form readily assumed by the elemental essence of this region. This is the astral form of a Devi, resembling a tall slender Javanese Princess. She is curiously concrete, with dark skin and well-defined feminine form, surrounded by a yellow light. This being disappears after the thought is released from her, but seems to have definite, almost regular periods of emergence, possibly in response to ceremonial invocations.¹ She and all her attributes are the products of human thoughts and superstition.

A Princess Joins the Deva Kingdom

A third individual presented herself during the investigation. She is an exceedingly charming Princess (of the Solo Soesoehunan's² family), who is joining the Deva kingdom. She began this process long ago,

¹ The references are at the end of the article.

but found herself unable completely to leave the human kingdom on account of karmic debts, particularly with her family. She recently took incarnation in the family in order to pay these debts, and is now freer, but not entirely free.

She asks our help, partly in clearing her aura of the remaining material vibrating on human wavelengths, which appears as a darker area like a hem to an auric robe; partly also in changing the thought about her in the Soesoehunan's family, that they may cease from all grief for her and from clinging to her in thought.

It is interesting to observe that through the small area of matter in her aura vibrating on her old human chord, she is held in contact with humanity, particularly with her family and kraton.³

In addition to these possible sources of the prevalent belief, there exists in the depths of the ocean, near the shore of this part of Java, a black elemental, like a great jelly-fish with many tentacles. This is a relic of early Atlantean magic, and was probably created by blood-rites and fed

through long periods by their continuance.

These findings were offered by the writer to the Young Theosophists as possibly constituting some of the various threads of which the legend is woven.

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¹ Offerings of the flesh of many kinds of animals are made annually to Njai Loro Kidul at Solo.

² Sultan.

³ Subsequent inquiry revealed that one of the Princesses of this family died recently at the age of 21. Her illness was mysterious, no apparent reason for her death having been discovered; the idea at once arose that the Devi of the Southern Seas had taken her as a sacrifice to Her Kraton at the bottom of the Indian Ocean. A still later contact with her, by means of a photograph, confirmed the above observations. It appears probable that members of this Royal House reincarnate regularly in this line. In an earlier incarnation this Princess appears to have suffered deeply from an enforced marriage. This produced a revulsion against sex, as also against other customs of her house. The Deva kingdom, being sexless and in other ways attractive to her, offered her a way of escape, which she then chose. She committed suicide and has since been helped by the Deva of the Southern Seas, who has received her into His Kingdom.

Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.

ANNIE BESANT.

THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT¹

By JAMES H. COUSINS

Tracing the history of the new Theosophical Art Movement, Dr. Cousins points out that along with a Theosophically inspired art there must arise a Theosophically illuminated art criticism. He believes Theosophists will best understand and realize the new creative phase through a deeper living of the Theosophic life, and that their participation in the Great Work will find its focus in the International Academy of the Arts.

Creation and Criticism

IT is not necessary here, in a preliminary indication of some of the significances surrounding and involved in the emergence of art in the Theosophical Movement, to review the history of human thought on the nature of art and its function in life. Such theories of art as man has evolved in the past are not of crucial importance, though interesting and thought-provoking to study: they have not heretofore influenced art-creation to any great extent, partly because creation is no more dependent on criticism than the weather is dependent on the science of meteorology; and partly because art-criticism consists mainly of the intellectual speculations of individuals who had no full and absorbing direct knowledge of creative experience in the

arts. From the point of view of spectators they theorized on finished products of the creative process, and got no nearer the reality of the process than a student of biology would get to the parallel process and experience of motherhood by only studying a child.

To say this, however, is not to reject as valueless the reactions of the lay spectator to works of art: it is only to give them their real value—as reaction, not creation. Art in its completeness is a collaboration between artist and audience. But when, through circumstances outside the essentials of his art (the spur to notoriety or the stress of economic necessity, for instance) the artist is compelled, in the process of collaboration, to submit to the demands of the spectator, then the basic condition of cosmic or human art, creation from within, is superseded by mere production, in caricatures of art, for the satisfaction of external demands that are irrelevant to true art-creation. The need is for the

¹ A lecture delivered under the auspices of the International Academy of the Arts at Benares on December 31st 1936, Shrimati Rukmini Devi presiding. The first portion of the lecture was published in our March issue.

collaboration of the spectator of art with the artist-creator, even as the need in life is for the collaboration of the individual and the group with the creative life of the universe.

For the development of the art-criticism of the future, disciplined and intelligent capacity is needed in order to respond to the inner characteristics of a work of art, to catch its real purport, above all, to participate not only in the specific idea or feeling expressed in the work of art, but to touch the creative joy of the artist, the reflection in him of the cosmic *ananda* which the wise ones of old in India realized to be the first emanation of the universal life. This will, I believe, be the natural tendency of the new Theosophical influence in art, not through the promulgation of any specific Theosophical theory of art, but through the common sharing by artist and spectator of the deeper experience and purer illumination that come from the living of the Theosophical life.

Why Western Art Suffers

A necessary help towards a true collaboration between creator and spectator is the observation, by creative artists, of their own experience of the creative process, and the free expression of their reflection on such experience; for, as Kuo Jo-hsu, the Chinese painter of the twelfth century, truly said: "The secret of art lies in the artist himself." He is, by actual participation and essential identity of experience, in touch with the universal creative process, and has no need for the makeshift of argumentation or speculation. What

Browning put into the mouth of the musician may be claimed for all true creators in any of the arts:

The rest may reason and welcome:
'tis we musicians know.

An epitome of the creative confessions of the artists of Asia who have kept to the Asian tradition would, I am convinced, be of more value to the understanding of art than all the argumentation on the matter since Baumgarten, in the middle of the eighteenth century, under the term *aesthetic*, deflected the philosophy of art on to the left-hand path, by limiting the process of art to the imitation of nature, and by making the aim of beauty, as generated by the arts, the imparting of pleasure and the stimulating of desires. Western art is suffering today from the inevitable consequences of this inverted and perverted notion.

The artists of China and Japan lived close to the creative life of nature, and tried to relate their work to its movement rather than to its appearance. The first canon of classical Chinese art is "rhythmical vitality." In the long history of the arts of India personal confession of creative experience by the artists is rare, mainly because of their daily consecrated preoccupation with the expression of cosmic conceptions in which personal consciousness became a matter of no importance; conceptions such as Brahma, the creative originator in universal and individual life, and art; Vishnu, the conserving and defining source of form, through which life, and art, attain design, identity, and consistency; Shiva, the fluidic consciousness, in which

life and art preserve continuity and vitality.

In the ordinary literature of Occidental art, there is little expression of personal inner creative experience, though there is considerable reflection by artists on the phenomena of their art, and much material for consideration by the coming Theosophical art-criticism in the writings of, for example, Leonardo da Vinci, Wagner, Shelley and Edward Carpenter in the past; and of Pirandello, the Italian dramatist, and George Grey Barnard, the cosmic-minded and persecuted American sculptor, today.

Theosophical Art-Creation

The complete exposition of the reality of art-creation has probably only reached its true beginning in our time, when occult research and demonstration have disclosed forces and capacities and processes in nature and humanity formerly unknown, or, where known, concealed; when the new science of psychology has uncovered the hitherto hidden workings of the mind; and when occultism and psychology have been brought together by Theosophists like Dr. Annie Besant, Mr. C. Jinarajadasa and Professor J. E. Marcault, who will apply a fuller wisdom than that gained in the past to the development of the new Psychology of Creative Art.

Today, too, the direct expression of creative experience and reflection thereon has reached a stage of awareness of itself and its import not reached before. No book—certainly none in the English language—has uncovered with such frankness and fullness the open-

eyed experience of the creative powers working behind the art of the poet as *Song and Its Fountains*, by A.E. An epoch in the understanding of the occult aspect of music has been opened by the book, *Music Today*, by John Foulds, an eminent executant and composer, written under the guidance of Maud MacCarthy, once a world-famed violinist, and for many years now an expositor of the inner mystery of art-creation. The book by Cyril Scott, an English pianist and composer, *The Influence of Music on History and Morals*, indicates the power of music in the occult modification of human society. Claude Bragdon, the American architect, has Theosophically interpreted architecture and decoration. The Russian and Belgian painters, Nicholas de Roerich and Jean Delville, have published much personal disclosure of art-experience.

These revealers of the spiritual creative mystery of the arts have arisen within the life of The Theosophical Society, and have shared the Theosophical vision and impulse. And there must be others from whom the new need of personal testimony regarding the inner workings of their art will call forth a rich response.

But for bringing about the complete collaboration of the spectator of art with the artist, through which will come the liberation of art from inadequate notions as to its nature and purpose, and the restoration of art to its true work of relating human life to the cosmic life, the ultimate means is the bringing into existence of a race endowed with capacity

to respond to the real force and significance of works of art by being themselves participants in the creative process of art. This, obviously, can only be done when art-creation forms an integral daily part of the education of every individual: it also means a drastic revision of current ideas as to the nature, purpose, and method of education. The material for such a revision may be had in plenty from the writings of Theosophists who have worked for the Theosophical ideal in education during the past half century.

Educating the People

To those who respond with full realization to what has been said above, it will appear no exaggeration to say that there is no hope of any radical improvement in the present state of human affairs until an effective proportion of the people of the earth have become artistic, in the sense of expressing in their daily lives their personal rendering of the creative movement of life, in creative order, within a creative design, and singly and in groups have made themselves powers in the "art of life," in the recreation of human society on a basis of creative art and its qualities.

However the present lamentable condition of things the world over may be held to have been brought about (through economic necessity, national egotism, individual ambition, racial antipathy, or otherwise), it is ultimately due to the fact that the heritage of fear, greed, jealousy and sense-gratification, which man has brought with him from his animal stage of evolution (and in some senses made more animal

than the animals themselves), has not yet been brought under the control of his slowly emerging spiritual nature. Under the influence of that spiritual nature, man has made, through specially endowed members of the race, repeated attempts to touch the creative reality of his life through art. But his ascensive efforts have been periodically frustrated by the downward pull of forces generated by groups who, through the successful exercise of appeal to the lower nature of humanity, assisted by a social organization based on exploitation instead of Brotherhood, have debased the creative power and deflected the interest of humanity, and today have done so over an area and to a depth never before reached in human history. This descensive movement can only be checked and turned back by universalizing creative art in education, and, through education, in organized human life.

It is in this state of affairs, with its call to high adventure and spiritual heroism, when the arts and "civilization" have been degraded to a point of threatened collapse, that the Theosophical movement takes up the double work of unveiling the complete reality of creative art, and of adding to its own unique service to humanity and Those behind humanity the power of creative activity in which its other phases of occult demonstration, ethical application, and intellectual elucidation will find a more complete fulfilment than has heretofore been possible to them.

For creation is application on a higher level; not simply the ethical tidying-up of slatternly human

circumstance in accordance with some externally applied formula, but the bringing of the power of creation, under demonstrable laws of life, into the uncreative disorder of the individual and social incivility that is ironically called "civilization." Creation stands, indeed, to the other phases of the Theosophical movement as the fourth dimension stands to the other dimensions. Demonstration moves in *line* of happenings; application is made over a *surface*; elucidation looks down from a *height*; but creation interpenetrates length, breadth and height, holds them together in an identity, and charges them with the virility of a life beyond any or all of them.

The Vision of Unity

It is possible that considerations such as the foregoing may be regarded, by those to whom they are unfamiliar, as remote from the economical and international necessities of the present portentous crisis in human affairs, or may even be regarded as allurements away from what some may consider the urgent need of finding a way out of the conditions that appear to be developing towards a world-disaster. It may, however, be pointed out that, in a situation muddled and vitiated by the complexities inherent in all self-centred action, which is the only action that appears to be valid today, no one of the expedients now being put forward for dealing with this or that aspect of the situation can bring about any permanent betterment, since none of them, on a close scrutiny, is found to touch the fundamentals of free, creative, uni-

fied life through which the beneficent potentialities of human nature can be evoked.

The world is as it is because its leaders lack the Theosophical vision of the unity of life and the community of its forms, lack also the Theosophical knowledge of the present undeveloped possibilities of human capacity in realms incarnate and discarnate; and because the peoples of the world are denied a mode of life that would liberate their creative impulses into purifying and ennobling expression in the rhythmical order and within the significant design of art. No good Theosophist will decline to help in any work for the immediate betterment of human conditions; but I doubt if any thoughtful Theosophist is likely to expect a radical change in human relationships save on the basis of the recognition of the Brotherhood of Humanity and a reorganization of affairs in a manner consonant with the qualities and principles of art. Anything less fundamental can only be transient.

Tolstoy's Definition

Forty years ago, Tolstoy, approaching the problems of that time (in *What is Art?*), exclaimed: "The task of art is enormous." It is much more enormous today after a decline in the quality of life and art inherent in the circumstances which he contemplated. But his summary of the matter, in its essentials, is not affected by time, though his remedy, if it could have been applied, would have proved ineffective because of the limitations which his temperament and environment imposed upon it.

"Through the influence of real art," he said, "aided by science, guided by religion, that peaceful co-operation of man, which is now obtained by external means—by our law-courts, police, charitable institutions, factory inspection, and so forth—should be obtained by man's free and joyous activity. Art should cause violence to be set aside. And it is only art that can accomplish this."

Tolstoy's definition of "real art" was an art that communicated feeling; the religion which, according to him, was to guide art, was the simplest form of Christianity, the ideal of human brotherhood as preached by Jesus Christ.

But to restrict art to the communication of feeling (and the feeling regarded by Tolstoy as appropriate to good art was mainly a humanistic sentimentality) is to cut it off from vision and creative *ananda*; to rob a river of its full force by shifting its spring to a point too near its exit. To limit the guidance of art to the doctrine of a single religion, even to the Brotherhood of Humanity as a doctrine rather than as a realized law of life, is to isolate art, guided by Christianity as Tolstoy conceived it, from the arts inspired by other formulations of the religious instinct of humanity, from the exquisite art of Buddhist Japan, the luminous art of Taoist China, the interpretative art of Hindu India.

The Essential Service of Art

The coming Theosophical art-criticism, bettering Tolstoy's high claims for art, will, as Shelley did in *Prometheus Unbound*, declare the arts, irrespective of theological

distinctions, to be man's true means of fulfilling his real nature as creator, since they put him in contact with the creative life of the universe, and give him the constant opportunity to experience what the English poet laureate, John Masefield, in *Biography*, calls "those glittering moments" in which

all may be imagined from the flash,
The cloud-hid god-game through the
lightning gash,
Those hours of stricken sparks from
which men took
Light to send out to men in song and
book.

That, in the phrase of a creative artist who shares the Theosophical vision, is the essential service to which art is now called—the expression of the vision of the "cloud-hid god-game" of the cosmic life and its characteristics, and the translation of that vision into the "art of life." Such vision of reality through art cannot remain an isolated activity: it has in it the power not only to use the intellectual, emotional and material media of its expression, but to transform them into its own likeness—to vivify and exalt feeling and its expression in religion, illuminate thought and its expression in philosophy, purify the expanding sensory apparatus of the individual and its expression in science, and make human action a version of the divine activity.

The Work of the International Academy

To the Theosophist the call now comes to seek to understand the new creative phase of the Theosophical movement, and to participate in it according to individual

capacity. It will take a considerable time for the full significance and power of the new phase of the movement to be realized: but the wise do not wait on time; they forestall it by putting their temporal individual lives as far as possible, and at least in undefiled and earnest intention, in living union with the Eternal. Meanwhile there is the Great Work of so adjusting education and life that an ever-increasing number of individuals will have the opportunity, through participation in art-creation, of being able to testify, even in face of a derisive and sceptical world, that true beauty is itself truth, and that truth truly lived cannot help being truly beautiful and truly good. This I conceive to be the work of the International Academy of the Arts.

Fortunate indeed is the new phase of the Theosophical movement in having as its sponsors a human duality-in-unity, an Ardhanareswara, expressing a common but differentially co-operative re-

sponse to the "cloud-hid god-game"; on the one side, in the person of Dr. Arundale, expressing in his mantram, "There is a Plan," the intuition of design in the universe, which is the first essential of creative form; on the other side, in the person of Shrimati Rukmini, expressing the intuition of "rhythmical vitality," which is the first essential of creative life.

Particularly fortunate is the new movement of Theosophy in art and art in Theosophy in having as its demonstrator of the oldest of the arts—the spiritual interpretative dance—one who, by aspiration and discipline and freed intelligence, embodied as Rukmini Devi, has become a potent evoker in others of a response to the truth, the beauty and the joy of the Life Divine; one who, by traditional instinct and personal conviction, makes art and spiritual realization one, and in doing so, creates the ideal condition for a new renaissance of both.

*All science begins in wonder and ends in wonder, but
the first is the wonder of ignorance, the last that of
adoration.*—CAROLINE FOX.

LORD TENNYSON: THE SECRET CYCLES

By S. MEHDI IMAM

Tennyson depicts the Gods in Heaven—the Lords of Karma—as subject to the law of evolution, like everybody and everything else in the universe. Our commentator traces the cyclic and ascending process in Tennyson with poetical felicity. He concludes his monograph with a note on the poet's deep understanding of his own mystic states of consciousness.

Cyclic Evolution

THE fresh feature of Tennyson's poetry is the notion of the Secret Cycles. A cycle, as has been already explained, is a round or rhythm of the life-wave. It appears in Tennyson's earliest as well as latest volumes. "The Two Voices"—the debate of Faith and Unfaith—describes the cycles of creation and the evolution of man through the lower phases. Tennyson's intuitions in this matter are in harmony with Theosophical teaching. According to Theosophy, God or the Logos, from his archetypal plane the highest sphere, causes whirls or spirals of matter; and, from such substance, fine on the first plane and gross in the sixth, makes the grades of evolutionary matter for man and all the Monads. That is to say, with the first whirl or spin He fashions the first plane of subtlest matter. With the second spin, He makes the second plane of less subtle substance, and so downwards till He shapes the spiral of

the sixth plane, which is next above our physical atom and our physical plane. This view of Theosophy is in line with modern research. According to the quantum theory of matter, the world is made of whirls or waves of vibratory substance. The Voice of Faith in "the Two Voices" describes the above-mentioned cycles of the Logos:

I said, 'When first the world began,
Young Nature thro' five cycles ran,
And in the sixth she moulded man.

She gave him mind, the lordliest
Proportion, and, above the rest,
Dominion in the head and breast.

(*The Two Voices*, ll. 16-21).

The various cycles are the planes of matter; out of this dense material compound, Nature or the Logos moulds man with proportion of limb, dominion of head and heart. Compare this with the cyclic process of the Logos in Theosophy:

"Next, the Solar LOGOS acting in His Third Aspect swept these

bubbles into spiral formations (Fig. 66) with seven bubbles to each spiral, the bubbles being so held by His will; these are termed 'spirals of the first order.' These spirals of the first order He coiled into larger loops still, with seven spirals making one 'spiral of the second order'; spirals of the second order were similarly twisted and held as 'spirals of the third order'; and so on till there were created 'spirals of the sixth order.'

"Ten parallel strands composed of spirals of the sixth order were then twisted, as shown in Fig. 67, to make the physical atom, the fundamental unit of our physical matter."
—*First Principles of Theosophy*, by C. Jinarajadasa, pp. 133, 135.

Cycles in Nature

The same voice in the same poem shows all the life of the universe, including that of man, moving in cycles:

It may be that no life is found,
Which only to one engine bound
Falls off, but cycles always round.
As old mythologies relate,
Some draught of Lethe might await
The slipping thro' from state to state.
As here we find in trances, men
Forget the dream that happens then,
Until they fall in trance again.

(*The Two Voices*, ll. 346-54).

In *The Secret Doctrine* of the gifted seer Madame Blavatsky, we find occult explanations of these old mythologies, the legends of Adam and Eve. The memory of man in his "slipping thro' from state to state" is forgetful of its history, just as the mind is oblivious of what it experiences in a trance. Tennyson "shoots a random arrow"

—the conjecture of the intuition—that possibly man has passed through lower lives before his body and brain became as consolidate and compact as they are now:

Or if thro' lower lives I came—
Tho' all experience past became
Consolidate in mind and frame—

I might forget my weaker lot;
For is not our first year forgot?
The haunts of memory echo not.

And men, whose reason long was
blind,
From cells of madness unconfined,
Oft lose whole years of darker mind.

Much more, if first I floated free,
As naked essence, must I be
Incompetent of memory.

(*The Two Voices*, ll. 364-75).

The mystic gleams, the reminiscence of some life in some plane, some deed in some place, give hints of man's evolution:

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

Of something felt, like something
here;
Of something done, I know not where;
Such as no language may declare.

The still voice laugh'd. "I talk,"
said he,
"Not with thy dreams. Suffice it thee
Thy pain is a reality."

(*The Two Voices*, ll. 379-87).

In the poem "Love Thou Thy Land," Nature is shown through its strong agencies, the Spirits of the Universe, maturing the individual form:

For Nature also, cold and warm,
And moist and dry, devising long,
Thro' many agents making strong,
Matures the individual form.

Meet is it changes should control
Our being, lest we rust in ease,

We all are changed by still degrees,
All but the basis of the soul.

(*Love Thou Thy Land*, ll. 37-44).

The basis of the soul—the Monad, the eternal fragment of Divinity in the man—does not participate in the change. The cyclic progress is controlled by the superior Intelligences, by the "phantoms of other forms of rule":

A slow-developed strength awaits
Completion in a painful school;
Phantoms of other forms of rule,
New Majesties of mighty States—

The warders of the growing hour,
But vague in vapour, hard to mark;
And round them sea and air are dark
With great contrivances of Power.

Of many changes, aptly join'd,
Is bodied forth the second whole,
Regard gradation, lest the soul
Of Discord race the rising wind.

(*Love Thou Thy Land*, ll. 57-68).

The Hierarchical Order

The "warders" of the growing hour, the majesties of mighty States—what are these but the Planetary Intelligences! They are vague in vapour and difficult to discern. It is their contrivance of power—their Plan and arrangement—which body forth the second whole—that is the second stage of evolution.

In the "Lotus Eaters," the Lords of Karma wield the cyclic process from Heaven:

For they lie beside their nectar, and
the bolts are hurl'd
Far below them in the valleys, and
the clouds are lightly curl'd
Round their golden houses, girdled with
the gleaming world:
Where they smile in secret, looking
over wasted lands,
Blight and famine, plague and earth-
quake, roaring deeps and fiery sands,

Clanging fights, and flaming towns and
sinking ships, and praying hands.

(*The Lotus Eaters*, part VIII, ll. 12-19).

The superior planes of light where the Lords of Karma dwell are hid by the denseness of materiality—the clouds around their "golden houses." The gleaming world is the physical plane.

In the poem "Lucretius," the Lords of Karma themselves are subject to the cyclic law:

The Gods, who haunt
The lucid interspace of world and
world,
Where never creeps a cloud, or moves
a wind,
Nor ever falls the least white star of
snow,
Nor ever lowest roll of thunder moans,
Nor sound of human sorrow mounts
to mar
Their sacred everlasting calm! and
such,
Not all so fine, nor so divine a calm,
Not such, nor all unlike it, man may
gain
Letting his own life go. *The Gods,*
the Gods!
If all be atoms, how then should the
Gods
Being atomic not be dissoluble,
Not follow the great law?"

(*Lucretius*, ll. 105-7).

Great Nature herself is in dissolution; and here we see her at work, involving and evolving until she incarnates in man, and every living growth beneath and around him:

Let her, that is the womb and tomb
of all
Great Nature, take, and forcing far
apart
Those blind beginnings that have
made me man,
Dash them anew together at her will
Thro' all her cycles—into man once
more,
Or beast or bird or fish, or opulent
flowers:

(*Lucretius*, ll. 243-8).

At the end, all hopes and homes
and hearts—even the grave—pass
into the security of the invisible:

The very sides of the grave itself shall
pass,
Vanishing, atom and void, atom and
void,
Into the unseen for ever.

(*Lucretius*, ll. 256-8).

In "The Voice and the Peak," all creation, the valley, the Voice, the mountain height, are motioned through cyclic stages into the unseen:

Not raised for ever and ever,
But when their cycle is o'er,
The valley, the voice, the peak, the
star
Pass, and are found no more.

(*The Voice and the Peak*, stanza VII).

Reincarnation in "In Memoriam"

"In Memoriam," Tennyson's maturest and greatest work, has the same cyclic flow. The individual soul of man is formed in the "doubtful shore"—that is the psychic planes:

Yet turn thee to the doubtful shore,
Where thy first form was made a
man;
I loved thee, Spirit, and love, nor
can
The soul of Shakespeare love thee
more.

(*In Memoriam*, stanza LXI, ll. 91-2).

It gathers upon its birth in matter the sense of separate life:

The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that "this is I."
But as he grows he gathers much,
And learns the use of "I," and
"me,"
And finds "I am not what I see,
And other than the things I touch."

So rounds he to a separate mind
From whence clear memory may
begin,
As thro' the frame that binds him
in
His isolation grows defined.

(*In Memoriam*, stanza XLV, ll. 1-12).

The evolutionary process hurries on the soul from grade to grade of life:

Eternal process moving on,
From state to state the spirit walks;
And these are but the shatter'd
stalks,
Or ruin'd chrysalis of one."

(*In Memoriam*, stanza LXXXII, ll. 5-8).

Leaving its earthly experience, it does not merge into the Group-Soul. It never loses its identity. Its Eternal form divides it ever from the Universal Self. It is taken into the mansions of the general Soul; but its individuality is preserved:

That each, who seems a separate
whole,
Should move his rounds, and fusing
all
The skirts of self again, should fall
Remerging in the general Soul,

Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet:

(*In Memoriam*, stanza XLVII, ll. 1-8).

But at the last plane, the sharpest height, it is one with the Group-Soul as the drops of ocean are one with the ocean-life:

And we shall sit at endless feast,
Enjoying each the other's good:
What vaster dream can hit the mood
Of Love on earth? *He seeks at least,*
Upon the last and sharpest height,
Before the spirits fade away,

Some landing-place, to clasp and say,
"Farewell! We lose ourselves in light."

(In Memoriam, stanza XLVII, ll. 9-16).

Highest of the rupa levels is "some landing place," whence the souls of Tennyson and Hallam together say farewell to the life of forms and pass into the formless plane of the Spirit. Their spirit-forms fade: they lose themselves in the Light Eternal.

Arthur the Perfect Man

In the *Idylls of the King*, the legendary history of the Round Table, the soul of Arthur is in cyclic motion. He is symbolic of the human race. His birth is the climax of the Life-Wave cycling through nine evolutions. The ninth surge casts the child on the material plane:

And then the two
Dropt to the cove, and watch'd the
great sea fall,
Wave after wave, each mightier than
the last,
Till last, a ninth one, gathering half
the deep
And full of voices, slowly rose and
plunged
Roaring, and all the wave was in a
flame;
And down the wave and in the flame
was borne
A naked babe, and rode to Merlin's
feet,
Who stooped and caught the babe, and
cried "The King!"
(*The Coming of Arthur*, ll. 377-85).

Emblematic of the nine initiations of Arthur are the nine waves. According to Theosophy, a soul who has passed the nine initiations becomes the Lord of the World—that is the Intelligence which controls the destiny of our globe—or

holds some *ad eundum* office. Arthur is the type of the human race who has reached the ninth initiation and is a ruler of the Fate of our earth.¹ Full of mystic imagery is Tennyson's symbol of the "naked babe" in this passage, the material body of Arthur, lapped in the flames of Spirit, and cast up on the physical shore by the force of the Life-wave. The kingdom of matter which Arthur is to rule is built of vibrations—poetically spoken of as the rhythms of music:

And here is truth; but an it please
thee not,
Take thou the truth as thou hast told
it me,
For truly as thou sayest, a Fairy
King
And Fairy Queens have built the city,
son;
They came from out a sacred moun-
tain-cleft
Toward the sunrise, each with harp
in hand,
And built it to the music of the harps.
(*Gareth and Lynette*, ll. 257-63).

Rhythm of the Universe

Angelic Intelligences of the supreme plane are these builders, coming from the "mountain-cleft" towards the sunrise. They construct the physical world out of vibrating matter:

For an ye heard a music, like enow
They are building still, seeing the city
is built
To music, therefore never built at all,
And therefore built for ever."
(*Gareth and Lynette*, ll. 276-9).

It is to be noted that these lines are not merely poetic imagery. They are in exact accord with the view of physical science, with the

¹ See pp. 209-10, *First Principles of Theosophy*, by C. Jinarajadasa.

quantum theory of mechanics, which has proved upon attested facts that the physical world is made of vibrations of force. This musical character of the universe is also felt by the clairvoyant:

"And as rhythm in structure and movement means music, the universe makes music as it works at its tasks. The electrons make waves as they rush through the aether; but their notes are scarcely within the audibility of the average clairaudient ear. But the note which the Earth makes as it circles the Sun, pushing its way through the aether, and the harmonics of that note, can be heard. Each visible and invisible planet has its note, and the 'music of the spheres' is not a phantasy but a most sober verity."—(*First Principles of Theosophy*, p. 230.)

The Holy Grail

The most important story in the "Idylls of the King" is the incident of the Holy Grail. Sir Percival, Arthur's Knight of the purest heart, is representative of Arthur's pursuit for life's ultimate goal. The Holy Grail is the symbol of the seventh ray, the seventh angel and the seventh plane—that is the supreme spiritual sphere. The seventh ray fills the cell of the hermit with rose-red colour, the colour of love:

And then
Streamed thro' my cell a cold and
silver beam,
And down the long beam stole the
Holy Grail,
Rose-red with beatings in it, as if
alive,
Till all the white walls of my cell
were dyed
With rosy colours leaping on the wall;

And then the music faded, and the
Grail
Past, and the beam decay'd, and from
the walls
The rosy quiverings died into the
night.

(*The Holy Grail*, ll. 116-23).

The same light dazzles the halls of the Round Table:

And in the blast there smote along
the hall
A beam of light seven times more
clear than day:
And down the long beam stole the
Holy Grail
All over cover'd with a luminous
cloud.

(*Holy Grail*, ll. 187-90).

The beam is seven times rarer than our physical light. It descends as a ray of the subtlest essence from the highest plane. It disappears as quickly as it comes. Arthur's Knight pursues it from bridge to bridge, from plane to plane:

And Galahad fled along them bridge
by bridge,
And every bridge as quickly as he
crost
Sprang into fire and vanish'd.

(*The Holy Grail*, ll. 506-8).

The Home of the Gods

When veil after veil of matter has been withdrawn, the spires of the spiritual city are bared to him:

I saw the spiritual city and all her
spires
And gateways in a glory like one
pearl—
No larger, tho' the goal of all the
saints—
Strike from the sea; and from the
star there shot
A rose-red sparkle to the city, and
there
Dwelt, and I knew it was the Holy
Grail.

(*The Holy Grail*, ll. 528-33).

The seventh plane is seen as a blaze of intense light :

Then in my madness I essay'd the door ;
It gave ; and thro' a stormy glare, a heat
As from a seventimes-heated furnace,
I,
Blasted and burnt, and blinded as I was,
With such a fierceness that I swoon'd away—
O, yet methought I saw the Holy Grail.
All pall'd in crimson samite, and around
Great angels, awful shapes, and wings and eyes.

(*The Holy Grail*, ll. 843-9).

We are reminded by the "seventimes-heated furnace" of the seventh and final plane, of spiritual substance—Atma—seven times finer than physical substance. And around the throne of God are the shapes and wings and eyes of Spiritual Intelligences such as we find depicted in the Apocalypse. The last Idyll is the "Passing of Arthur" from the earthly shores. His words from the Barge are the last whispers of the cyclic law :

And slowly answer'd Arthur from the barge :
The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.

For so the whole round earth is every way
Bound by gold chains about the feet of God.
But now farewell. I am going a long way
With these thou seest—if indeed I go
(For all my mind is clouded with a doubt)
To the island-valley of Avilion ;

Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly.

(*The Passing of Arthur*, ll. 407-10, 422-9).

The Island Valley of Avilion is the home of the gods on the first plane above the physical—Summerland. And psychic helpers are there to meet him—the three Queens who are come to heal Arthur of his wound and to bear him away to the spiritual world. In short the "Idylls of the King" is the story of the human soul, reaching up to the ninth initiation; brought to birth upon the cyclic waves, searching for the seventh light of the seventh plane, and leaving at the last a shattered world of unachieved ideals.

Mystic States of Consciousness

The later poems of Tennyson strike a more personal note. The poet himself is moving upon the tide to a higher state. "The Ancient Sage" is a personal record of Tennyson's clairvoyant experience. In a trance he overpasses the illusory confines of the Self and sees, feels and knows the Nameless :

For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were Sun to spark.

(*The Ancient Sage*, ll. 229-38).

Of this waking trance, Tennyson wrote in his letter dated the 7th May 1874 as follows :

"A kind of waking trance (this for lack of a better name) I have frequently had. . . . This has often come to me through repeating my own name to myself silently, till all at once, out of the intensity of the consciousness of individuality, the individuality itself seemed to resolve and fade away into boundless being, and this not a confused state but the clearest of the clearest, the surest of the surest . . . the loss of personality (if so it were) seeming no extinction, but the only true life."—(*Mysticism Throughout the Ages*, p. 214).

In this superphysical state, the Nameless, as in Shelley, lurks in the Eternal Now :

But with the Nameless is nor Day nor Hour ;
Tho' we, thin minds, who creep from thought to thought,
Break into "Thens" and "Whens" the Eternal Now :
This double seeing of the single world.

(*The Ancient Sage*, ll. 103-6).

"Crowd Your Canvas"

In "The Ring" we see man through "aeonian evolution" rolling rhythmically, for ever and for ever, up the different grades of life, by the "Will of One who knows." This vision is disclosed by the direct voice of the dead breaking through the material veil :

The veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark,
No sudden heaven, nor sudden hell,
for man,
But thro' the Will of One who knows and rules—

And utter knowledge is but utter love—
Aeonian Evolution, swift or slow,
Thro' all the Spheres—an ever opening height,
And ever lessening earth.

(*The Ring*, ll. 26-34).

In "Merlin and the Gleam," Tennyson is launching his vessel out to sea,

Not of the sunlight,
Not of the moonlight,
Not of the starlight !
O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam.

(*Merlin and the Gleam*, stanza IX).

"God and the Universe" is Tennyson's own critical hour with his ominous interrogation :

Will my tiny spark of being wholly
vanish in your deeps and heights ?
Must my day be dark by reason, O ye
Heavens, of your boundless nights,
Rush of Suns, and roll of systems, and
your fiery clash of meteorites ?
Spirit, nearing yon dark portal at the
limit of thy human state,
Fear not thou the hidden purpose of
that Power which alone is great,
Nor the myriad world, His shadow,
nor the silent Opener of the Gate.

(*God and the Universe*, stanzas I and II).

"Crossing the Bar" is Tennyson's actual close. A rich sunset twilight growing into dark, quick farewell ; and the cyclic movement, with one soft slumbrous sweep, bears him to the Boundless whence he came. His Pilot, guiding his vessel invisibly here, is visible there. He sees Him "face to face."

THE EGO COMES OF AGE

THE END OF VICARIOUS SALVATION

By A. F. KNUDSEN

THE question really is: What brings us to our final perfection, help or self-help? What part does outside help play in the work of salvation? Where does religion stop and real yoga begin? There is no little confusion in the camps: some is due to the short-sightedness of science and some of it doubtless due to superficiality. As a field worker in his fortieth year as a member of The Theosophical Society, let me have space for a few remarks.

Let us first turn to evolution and the rate of progress of the mass of Monads allotted to this planetary chain for their education. These set the pace—so slow is it that few can fail in the seven Rounds. For them religion—help of every kind, stimulants, anything to arouse their possibility of cognition, of awareness. Even head-hunting may be condoned when an Ego has drifted in the Third Root Race for thirty-two thousand incarnations, and is still drifting. That is the problem of the Fourth Manu—Salaam, Deva-Guru! I have work in your vineyard.

Then there is the Fifth Root Race: India, Europe, etc. Now the Sixth Root Race is dawning, all in ordered sequence—for all these there is outside help.

Yoga is for those only who go beyond these, faster and faster.

One will finish an Aeon in a lifetime, yea! in a decade even will he do the work of a lifetime. In three score and ten, will, and will alone can lift him through the experiences of seven lives. If he *will*!

The turning point is right there where one quits drifting and begins to organize his will-power. One must have seen the Goal, one must have determined to reach it.

You Are the Path!

After this all outside help is useless. The faint truth even in vicarious atonement is useless. Environment ceases to be; past and present are one—"now" is the only time cognized. The Inner Life is being lived, so the outer ceases to be. No influence from without can help. All imposed plan, guidance, or restraint, is a detriment. On the path there is no companion. J. Krishnamurti said wisely (at Ojai): "Go on your own way and not on my way, but then on that way will you find me your companion." Being at the Goal, He will be there when you get there.

The essence of the search is that you discard every "thing"; everything that you have not originated; everything that you have not found, or made, or done, is not you, not of you, and so of no use to you.

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THE EGO COMES OF AGE

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It is your Being that you construct in and by yoga, and so it is your emanation only that contributes to your Being.

Read the books on Theosophy, "the Sermon on the Mount," read *At the Feet of the Master*, and St. Augustine's directions too, and read Pythagoras. But it is only the practice, the doing of these, that constitutes Yoga. Have you done it, and are you always doing it, and do you do nothing else? Those are the measures of your being a yogi. When you find yourselves spontaneously living the life, then only are you measurably or definitely on the path. Read Patanjali.

When you as a new-born babe drew your first breath, no one had told you to, nor shown you how. The effort to breathe was spontaneous, original. Untaught of father or mother you drew your first breath. So untaught, but experienced in wisdom, taught only by the God that you are, you go up the Way to the End.

Crutches

So long as you have book, or sacred fire; vow, or sacred shibboleth; so long as somebody else cleanses or purifies you, you are not really on the path. On the way to the path, yes, "probation," test, advice, from Those who know. Help, atonement, lustration "by bell, book and candle," guidance by hand or voice or book, are all helpful, yet *they show you that you are not yet on the real road to the Real*.

Do not plunge too soon into the unknown, but do not mislead your best efforts by thinking you have

the Real, while still in the realm of "unreality." Be the One without a second that you are as Monad. Alone—unique. The Ineffable—Inevitable. That is *You*.

The primordial fire of creation still burns in the inner recesses of your being. That fire is at work to bring the Kingdom of Heaven upon earth. To depict the Everywhere in the Here; to demonstrate the All in three-dimensional space and matter. Surely it is a great task, but take your time. Your job is not the whole, but just that part which is yourself. "The world problem is the individual problem." It is for each to make his part or particle of spirit perfect. It is the Way, the Truth, the Life—all three.

God-Power in Man

From most ancient times we have known this. Edward Carpenter, the seer, said it in "God is a Democracy." Shinto knows it as "the Way of the Gods." It is Creative Intelligence in man. It works by experimenting. This world's humanity "grows by trial and error." The Christ told men to be about their Father's business, for there are many brethren. Man, in bulk, as an aggregation, is the God-Power in the evolution of this planet for the rest of its life. In other words, Man is the effective "front" of creative thought in action. Man is the responsible agent who will perfect, self-consciously, the capacity of Man, such as is possible in this planet. Man will shape his own destiny, leaving his "mark" on the Solar System for all eternity. It is stupendous, but inevitable. Within the greater

inevitably each generation, in each nation, in each race does its part likewise.

If it is man who thus proposes, it is also man who disposes. The man whose mind is in tune with law will have the greatest effect. The nation which is basing its "policy" on the Inevitable will swing the Race and the Future Mankind to its way of acting, for its thought is therefore most creative, or contains the most *élan vital*, or creative fire.

All this is a constant mass or cumulative voting of every human being then in evidence, and concerned in the effort. This is the real basis of the power called public opinion; the integrated effect of all minds. Democracy is thus at work all the time, and any mere superficial intellectual effort at propaganda for any cause or theory is frustrated very soon by the moral power of the mass. For inevitably, each human mind does its *best*, and that best is always, in the last analysis, a conscientious effort to do the highest, the most lasting and the most all-inclusive, work for humanity. *Humanitarian—humane, inhuman—immoral*, are of these two categories; the one side reacting to the Inevitable; the other side opposing, through smallness and time-serving, cowardice and greed, the Plan for the Future.

Man can colour, modify, mould, vary or emphasize all the details of the Plan. Man cannot frustrate the fundamental object of the Plan. For instance, a Being may blow up a planet and make hundreds of useless asteroids. But the Laya-Centre is there and an-

other planet will form there again, absorb the asteroids, and be the schoolhouse for a future Humanity as inevitably as day follows night to us all, here and now.

But each of us is only responsible for his quota of the work. One cannot shirk this casting of his ballot. As he is, so will his planet be. Each makes, each instant of his activity, his influence on the speed, the quality and the value of his ultimate perfection, when this Humanity, this Planet, this Solar System is done. It then rolls up, like a scroll, and remains in the archives of Cosmic Memory.

The Hound of Heaven

Will every one of us be content with his efforts? How can he be! A Divine Discontent has hounded him life after life, even in the animal stage of consciousness, urging him to be better, to excel himself.

Watch and you find that urge in you! Yes, you, man of the street, woman of the street, you know you can do better. How often have I known it myself and how often has the broken man told it to me.

Beware how you contribute to breaking a human character, breaking its independence. Dependence, what a horrible state for a divine power to find itself in!

In democracy; freedom of body, of action, of choice, of mind, of emotion, of opinion, of leisure. In democracy alone on all planes, can we find the godlike race of humans of the future. How long will poverty enforced by greed continue to frustrate the Creative Will of our humanity? *Ex Oriente Lux*.

The Bible says: Ye are Gods. The sacred books of the East all

point the Way to Union (Yoga) with the Divine within. The Egyptians had it; the Toltecs had it. The Polynesians had their "Mysterious Fourth God" and the "Way to the Sun" (*Kanaka hele La*); Taoism truly indicates it. Shinto puts it in practice with very good results. Will Europe ever sell the Christ (within) for the thirty pieces of silver dross?

Let us follow up the modern search for the Way, the Truth and the Life of Man, in Theosophy and in Life. It is in a dozen "isms" of today. It is sold in many schools dealing with immortality. This serious literature of Theosophy is full of it; science too is close on the heels of the occult in her researches.

"See God in your fellow man," says C. Jinarajadasa, making in a very little book a very big hint full of wisdom. J. Krishnamurti gives the practice in *At the Feet of the Master*; in *Life in Freedom* he shows what the world looks like to one who has found the Source of his personal and Egoic existence. He, too, shows most clearly in the phrase "individual uniqueness" the inevitable responsibility of each for the Whole.

Futilities and Realities

In the realm of "Straight Theosophy" we find a number of books each with some hint, some method of approach to the Way.

Annie Besant wrote *The Ancient Wisdom* and dozens more. Charles W. Leadbeater is another great guide. Read his *Hidden Side of Things*, etc. Read *Light on the Path*, and see where it leaves you to go the Way alone.

With all these we have quite enough. We each emphasize what we know. Let no one feel that this short review has left him out. It would take a volume to cover the ground, ramifying as it does into pseudo-occultism, into monasticism, into all the veiled hints in every religion, and every sect. Indicated as it is in every ritual, Masonic and religious, from the highest circles of intelligence to the lowest fetish of the bushman, the wonder is that so few know of it.

All the "Gifts of the Spirit" come to Him who overcometh. It does no harm to take the puny, cowardly, incompetent failures into your spiritual and mental arms and console them, refresh them, rest them and silence their "yammerings" with the fairy tales and fictions that every religion has. Even Buddhism has its weaklings who make no moral effort, but merely cry, "Buddha, Buddha," incessantly; "Nam-Buddha," calling on the Lord for help and protection. Futility is its essence—imaginary cure for imaginary ills. But man is so futile. A man has four billions of dollars—food for a million years; the squirrel has a store of food for one winter. Who is the wiser of the two? But there is no reason for great religions with great scriptures hiding from men's minds the great Truth, the uplifting fact, that the *ultimate goal of man is his reuniting with his God-head*, and in so doing bringing Heaven to earth; alive in flesh and blood and simultaneously alive in spirit and in truth—that is God's Plan; that is Straight Theosophy.

THE ART OF DYING

By ORLINE BARTLETT MOORE

When we are masters of the art of living, which is the greatest of all the arts, then we are also masters of death, and birth and death are viewed as but "portals on the continuous road of change."

ONE of the great missions of The Theosophical Society to the world is to offer information about Death to a humanity which has regarded death not only as a great mystery but also as a great enemy. It should be understood that this information is offered in the form of books, pamphlets and articles by people who have, in one way or another, had personal experience with the Great Reaper over and beyond the ordinary experience of the so-called "man in the street." The experience of these writers with death is varied as their temperaments are varied, and as their perceptions and understanding are varied, but the essence of the information is the same. The essential, central point is that the death of the body does not end individual consciousness.

The Process of Dying

If we consider this central idea, the continuity of the individual after the death of the body, we find that many things are implied by it. New hopes, new aspirations, new plans arise in the heart. There is the hope of reunion with those we have loved who have gone before us. There is concern for the

state of those loved ones after death. There are thoughts of our own post-mortem condition. Often the agonized effort of grief-stricken people may take the form of attempts to communicate with their dead through mediums, here and now.

Information on all these aspects of the question of death may be had in the libraries of The Theosophical Society. Fascinating information it is; in many cases, comforting information. But always it is information about phenomena, about the mechanistic working of the process of dying focussed at that particular point which is a major transition: the death of the physical body. We have built the habit of regarding death as focussed at that point, as a single event which rounds out and closes human lives. By so doing we have limited our understanding as we limit our perspective. For death is not only a major event, marking the transition of the soul from its house of flesh, but a principle in Nature which is operative at all times everywhere in the universe. If we regard it as such, and understand even a little of its inscrutable purpose, we shall glimpse behind its mask into a Great Discovery.

Said Paul, the Initiate: "I protest by your rejoicing, which I have in Christ Jesus, our Lord, *I die daily.*" If we regard a universal principle in nature—and death is such a principle—then we should be able to see it function here and now, at any moment, for it will be everywhere and at all times operative. We deal in small ways, every day of our lives, with the principle of death and think little about it. In our gardens we plant seeds, only that they may die in the ground as the life-force sacrifices the seed-form to the plant which arises out of the seed. In turn, with the seasons, the plants die and are reborn the following spring in new garments. The housewife cleans house and brings death to much that is useless, clogging, dirty.

Death Incessant

Within ourselves, too, we see the turn of the calendar. Ideas of youth and adolescence give way to the concepts of maturity; the emotions of youth burn out, become embers and finally the ashes of old age. Life is, physically, emotionally and mentally, a continual change, a process of adjustment and discarding. Within the body itself, the cells are being built, repaired, cast aside to die. Accidents and wounds reproduce rapidly the process which is taking place slowly and rhythmically within the normal cells all the time. It is said that within the span of seven years every cell in the human body has been renewed, so that, in the literal sense of the word, we have a new body every seven years. Of course, we do not get all the millions of cells new at the same time; the

process is gradual, and actually there is no single point where we can say the body is *all* new. And yet, in another equally literal sense, we can say at any given moment that our bodies are *in part* new.

There are two sides to this question, two aspects to our view. One is that we are continuously dying. There is never a moment when we are not dying. On the other hand, we are continuously being born; there is not a moment in time when renewing life is not going on within us. We must realize that life is not a static thing which we can arrest and fix and hold, just so. Life is continual movement; and death is only an aspect of life.

Death is Change

It is well to understand that we are not using the word "life" in this instance as the opposite pole to death. Life is an all-inclusive word, a synonym in one sense for God, or Reality, or Truth. We use it in that sense. The opposite pole, the true opposite pole of death is Birth. A beginning and an ending. A light and a darkness. Both exist within life. We have too long used the word "life" as the opposite of "death" because we thought in our short-sightedness that death was, indeed, an end and life a beginning, whereas death is only change, and so also is birth change. Since both are life, then life, too, is change.

Now, change is only another word for intense, dynamic motion. There are only three kinds of motion. There is the type of motion that moves through space directly, forward or backward: positive, driving motion. There

is the motion that describes circles in space, rotary motion. There is the motion within the body itself, vibratory motion. So we see birth pushing *forward*, motion *toward*; death retreating, motion *from*, these two representing the opposite poles of translatory motion. But this motion from place to place, represented by birth and death, takes place within a circular rhythm, recurring spirally in repeated ascents. The expression of this is through reincarnation, whether that appears in the recurring seasons with the repeated rising of the sap, the repeated germination of seeds, the repeated day and night of the daily sunrise and sunset, or in the successive personal lives of the reincarnating human unit. The motion of the all-inclusive Life itself is vibratory, containing, synthesizing, repeating within itself, in essence, both the translatory motion and the rotary motion.

If we identify our point of view with the translatory motion, which is what most people do, we see birth on the one hand offering promise, and death on the other hand taking it away. We see youth in its glory and old age in its tragedy. In other words, we narrow our perspective to the advance which is birth and the retreat which is death, and we cannot see around the corner nor behind the veil. If we identify our point of view with the rotary motion, the cycles and circles described by the process of reincarnation, which most Theosophists and students of occultism do, we have simply transferred our limitation to a somewhat larger perspective, but we still cannot

see around the corner nor behind the veil.

Suppose, for example, that you know for yourself, out of your own experience, that the death of the physical body does not end individual consciousness. Suppose you know much of the detail of life beyond the grave. Suppose you have the ability to remember your past lives, so that to you reincarnation is a fact in nature, and out of your own consciousness you can see that this spiral of lives continuously repeats itself. Of what value is all that knowledge to you? Temporary comfort, if you do not think too far ahead or remember too far behind. But even within those widened horizons, there comes a time when you part from your beloved, each to take another body, wherein you may or may not meet each other, depending on whether the lessons you are to learn throw your paths together.

The Vision of Hope

"But," you may say, "ultimately there is hope. In the end we shall know." Do you not see that wherever you tie to a hope, wherever you mark attainment for the future, you are fixing an ideal, setting a static condition, trying to hold the inevitable change still at a single point? Experience, after all, is a continuous repetition in ever-widening scale, of the futile effort of ephemeral personalities to hold and keep unchanged conditions which to them are dear. We do not see that even our desires and aspirations and longings—they too, change. That which we pant for frantically today may tomorrow have ceased to move us. For herein

is a greater mystery even than death: *we, too, change*.

Never for two successive moments are we the same, nor can our desires and thoughts remain the same. Like the ever-renewed physical body are our thoughts and feelings, constantly being modified by impacts of experience from without and by our reactions to those impacts from within. The changes come about so gradually that, like the physical cells in our bodies, we cannot find a single point where we can note a sudden change, but over a period of time long enough to show contrasts, we can perceive. We are not today the same personality we were twenty years ago. It is obvious enough that the octogenarian differs from the babe not only in his bodily structure but in his feelings and thoughts. It is not so obvious that the infant of two is different from the child of four.

Would we, then, take away the comfort of a fixed hope? There is something greater than hope and something greater than comfort. But to find that something, we must first realize, with Paul, the Initiate, that *we die daily*. Death is not a single, isolated event, but a process in nature, and just as death is the Destroyer, so also is he the Clearer-of-the-Way. For worn-out cells, exhausted bodies, burned-out emotions, and crystallized thoughts bar the way to progress. They are the great gaolers, and only by their death can we be free to go on to cleaner, finer bodies, greater emotions and more understanding thoughts. The destruction of that which is worn out, decayed and fulfilled as to func-

tion, is necessary to growth, and death as a principle in nature is essential and beneficent as well as inevitable.

The Art of Happiness

How, then, is dying an art? May we call a natural process, an inevitable process, an art? Art has its roots in mankind; it is the use and production by the artist of certain beauty and truth. Death as a principle in nature is scientific; it is the basis of natural law underlying man's art in dying. All arts have a scientific aspect. The painter is dependent upon the laws of chemistry in the very pigments on his brush; the sculptor is dependent upon the principles of volume and mass; the musician upon the science of acoustics. Science, dealing with the facts of nature, is present in any art, and the facts of birth and death are the scientific basis of living. But the attitude of him who lives and experiences is the root of the Art of Living, and equally of the Art of Dying, for living and dying are one, being but the outward and inward-movement of a process which is, in itself, a unity.

Were we masters of the art of dying, we also should be masters of the art, of living, and being masters of those, we should be masters of their equilibration which is the art of happiness. An art is expression involving principles of beauty and of truth; living may also be an expression of beauty and of truth, and thus an art. And because it includes all the other arts, the Art of Living is the greatest to which all the others lead and for which they exist.

Understanding Life

In another sense, art is an interpretation of life ; but to interpret life greatly, we must have great understanding. In every act, in every way, each creature in the universe interprets life, consciously or unconsciously. But to be an artist, and to make of life an art, one must act, feel and think *consciously*. In a true sense, birth interprets life ; but equally so does death. We are swung precariously, for the most part, between these two, dumb with our own confusion because we have not, as true artists, established the relation of parts to the whole. We are not yet truly *conscious*.

If we continue to focus ourselves in the parts ; that is, if we regard the coming and the going as beginning and end, or even as mile-posts in a greater cycle of beginning and end, then we shall continue to be torn by the partings and heartaches of the great law, which is Change. But if we identify ourselves with change itself ; if we realize that *we, too, in essence are change* ; if we *go with* the stream of dynamic life as it flows in and out, out and in, then shall we become neither translatory motion, nor rotating motion, but vibratory motion partaking of both the other motions, understanding

both, fearing neither, eternally adapting in a joyous creative expression, which is the hallmark of the true artist. We shall, then, be truly conscious.

Understanding lies in a point of equilibrium in all things. The man who is swung to any extreme has the biased point of view of his predicament ; but he who, having tasted all extremes, finds temperance and poise, can know the essence of life. So with birth and death. He who identifies himself with birth and the youth of the world, regards old age and death with horror and dread. He who has lived embittered and disillusioned, who has fought and become weary, so that living has lost its savour and he longs for oblivion and would embrace death, regards birth and youth as delusions and ironies. But the man who welcomes each in its time, knowing that birth and death are but portals on the continuous road of change, understanding that whatever comes to us is attuned to our consciousness at the time it comes and therefore is most truly our own, throws himself into the stream of life and *goes with it*. He sees but one Reality in ever-changing aspect, and interprets that Reality in his own life as a master artist interprets truth on his canvas.

Theosophy is the science of triumph, and therefore the precious heritage and power of all that lives.—G.S.A.

JESUS CHRIST'S WORK FOR A CHANGE OF HEART

BY M. S. RAMASWAMI AIYAR

"While in the flesh He laboured for that change of heart, and for that labour Europe crucified him." Our author concludes his narrative in support of his contention that Jesus, in organizing the Kingdom of God in Palestine, set up a temporal kingdom which conflicted with the Roman administration and precipitated his death. (See February and March issues).

Jesus is Arrested

AT the time of the Feast an insurrection appears to have occurred at Jerusalem headed by one "Jesus Barabbas."¹³⁵ Two others, named Dysmas (known as Demas also) and Gestas in the Apocryphal books,¹³⁶ appear to have had a hand in it. The first was highly connected, for Matthew (xxvii, 16) calls him a "notable prisoner." The other two were apparently leaders of the Zealotic party who helped Jesus Barabbas in the insurrection,¹³⁷ otherwise the authorities would not have taken action against them and crucified them along with Jesus. The Romans designated Zealots as robbers and thieves.¹³⁸

The authorities determined therefore to arrest Jesus without further delay. The word "band" occurring in John xviii, 3 and 12 is a translation of *speira*, which is the Greek for Latin *cohors* (cohort). A Roman cohort consisted of six

centuries,¹³⁹ each century of soldiers headed by a centurion. "Chiliarch" was a military officer of high rank.¹⁴⁰ The chiliarch with his 600 soldiers, helped by Jewish police and guided by Judas Iscariot, under cover of darkness (John xviii, 3, 12) proceeded to the garden near the brook of Cedron, where Jesus was staying for the night, arrested him and led him bound first before Annas, the ex-High Priest, and father-in-law of Caiaphas, the then High Priest. Annas, in view of the forthcoming inquiry, tried by maltreatment of Jesus (through the Jewish police) to ferret out of him information regarding his associates. But Jesus was not the man to be entrapped. So he was forwarded to Caiaphas, the High Priest.¹⁴¹ In the night the Sanhedrim was assembled, as the members were apparently kept ready at the building awaiting the arrival of arrested Jesus,¹⁴² and the High Priest as its head held a preliminary legal inquiry.¹⁴³ This inquiry appears to have been finished by about 4 a.m.¹⁴⁴

¹³⁵ The references are at the end of the article.

Early in the morning Jesus was produced before the Roman Governor at the Praetorium (translated as Hall of Judgment in John XVIII, 28) to take his trial. Through his "Ecclesia" Jesus had organized the people from Galilee unto Jerusalem to usher in the Kingdom of God.¹⁴⁵ Not only did Jesus associate with publicans and take them as his followers,¹⁴⁶ but also in reply to the spies' question he advocated payment of tribute to God as their King, when Caesar was their Emperor; and Jesus not only mounted an animal that was symbolic of royalty and made a triumphant entry into Jerusalem, but he also admitted before the High Priest at his preliminary inquiry that he was the Son of God.¹⁴⁷ The High Priest, as the Governor's administrative assistant for Judea, indicted Jesus (as Luke XXIII, 2 says) for perverting the nation, forbidding to give tribute to Caesar and calling himself a King.

Herod and Pilate

It will be remembered (according to the Coptic fragments) that Pilate wounded the pride of Herod Antipas by agreeing to Jesus' nomination to the vacant Judean throne. The time had come to Pilate to make amends to Herod, no doubt for reasons of imperial policy. So at the beginning of the trial, when Pilate heard that Jesus belonged to Herod's jurisdiction, he remitted him for trial to Herod, who was staying for the Feast at Jerusalem.¹⁴⁸ Herod could not suppress his disgust at the very idea of Jesus' name being associated with kingship. Opportunity had come to him for publicly showing

that disgust. The lesser cannot comprehend the greater. When Jesus was produced before him, Herod clothed him in gorgeous robes, mocked at him, and returned Pilate's compliments by sending him back to Pilate for trial.¹⁴⁹ Consequent on Pilate's diplomatic and graceful action on this occasion, Herod and Pilate became friends once again.¹⁵⁰

Pilate's Jurisdiction

At the trial before the Roman Governor (in addition to the public proceedings) Pilate had a private or unofficial conversation with Jesus.¹⁵¹ Matthew, Mark and Luke report the proceedings of the public trial, and John reports the unofficial conversation. At the public trial Pilate asked Jesus whether he claimed to be the King of the Jews. In the shortest answer ever made before a court of law, Jesus admitted his leadership of the Jews.¹⁵² In the unofficial conversation he told Pilate: "My kingdom is not of this world." The word "of" in this statement is a translation of the Greek *ek*, which really means "from." The Authorized Version therefore is not strictly correct in its rendering of the statement.

What Jesus meant was that he derived his authority from God,¹⁵³ and not from an earthly power like Rome, for his words and acts. He therefore would not recognize the authority of a Roman court like Pilate's to try him. Hence he said: "My kingdom is not *from* this world." That was why Jesus, after affirming his kingship, would take no further part in the proceedings of the public trial, in spite of Pilate's threat.¹⁵⁴ Jesus' words and acts

in the eye of the Roman were an offence against Caesar. The Cross was the punishment for such an offence.

Jesus Is Convicted

It was the custom in those days for the Governor to release a prisoner whom the people wanted at the time of the great Feast of the Passover in honour of it.¹⁵⁵ We have said before that an insurrection took place during the Feast at Jerusalem, and that Jesus Barabbas, along with two others, was concerned in it. While the charge against Jesus Christ was simple sedition (Luke XXIII, 2), that against Jesus Barabbas was a very serious one—sedition, murder and insurrection (*vide* Mark xv, 7; Luke XXIII, 19; John XVII, 40). According to Matt. XXVII, 20 and Mark xv, 11, the Chief Priests urged the people (set up by them) to cry to Pilate to show the customary clemency to Barabbas, release him and crucify Jesus Christ. Matt. XXVIII, 16 avers that Jesus Barabbas was a "notable prisoner." Now this prisoner as a notable man must, like Judas Iscariot, have been connected in some way with some of the influential members of the Sanhedrim, the arch-enemy of Jesus Christ, and must have had an accommodating conscience also, like Judas Iscariot's. Praying to the Governor to release a man in honour of the Feast might have been the custom, but calling on him to crucify another man at the same time was something strange and unheard of.

The High Priest could not have utilized the Roman cohort for effecting the arrest of Jesus with-

out the sanction of Pilate, since as a Governor of equestrian rank¹⁵⁶ he was the head of the Roman army in Palestine. Pilate therefore must have been kept informed of the daily happenings at Jerusalem during the Feast by the High Priest (as the Governor's assistant). Since the Chief Priests urged the people to cry to Pilate for the release of Jesus Barabbas and the crucifixion of Jesus Christ, unless with the knowledge and connivance of Pilate they had set up Jesus Barabbas as an agent provocateur (taking advantage of the similarity of the names to engineer the insurrection and promising him to get him released through the customary clemency) to mislead the people to join the insurrection with a view to easily effecting the arrest of Jesus Christ in the ensuing confusion, a very high and responsible officer like Pilate, noted for his ferocity, would not (while convicting Jesus Christ on a charge of a simple offence) have released Jesus Barabbas, who was concerned in a very serious offence against Caesar. In any case, releasing Jesus Barabbas, Pilate convicted Jesus Christ. Thereafter according to Matt. XXVII, 26; Mark xv, 15 and John XIX, 1 (as J. Warschauer remarks in his *Historical Life of Jesus Christ*, p. 329) Pilate himself scourged Jesus.

The Scourging

The scourging whip of those times had bone pieces or leaden weights attached to the ends of the thongs, and inflicted serious wounds from which blood gushed out. We now understand why Matt. XXVII, 24 says that Pilate then washed his hands. Ferocious

man as he was, he must have said with grim humour that he washed his hands of his sins, when he washed them with water to remove the blood-stains. Jesus was then handed over to the Roman cohort for their play. The rough soldiers crowned him with a crown of thorns and brutally beat and bullied him—a great soul who would not strike another even with a flower. John XIX, 1-5, read together with Matt. XXVII, 27, makes it clear that the soldiers bullied Jesus in the very presence of the Governor at the Praetorium. Seeing that the contest was between Jesus and Rome, that Pilate with his own hands scourged Jesus, that the soldiers bullied him in the Governor's own presence, any one who carefully and critically reads those portions of the Gospels narrating his trial should realize that the anti-Jewish feelings of the early centuries of the Christian era¹⁵⁷ were responsible for the introduction of those passages in the Gospels, which represent ferocious Pilate in a favourable light with reference to his treatment of Jesus. The soldiers then took Jesus to the place of crucifixion.¹⁵⁸

A Military Trial

The Palace of Herod the Great was Pilate's place of residence when he was at Jerusalem. Now the Greek term *Praetorium*, where Jesus was produced before Pilate for trial, is a military word meaning a General's tent.¹⁵⁹ Jesus' arrest by a chiliarch with 600 soldiers; the Sanhedrim holding the preliminary inquiry in the night itself, after the arrest; the holding of the trial in the Praetorium by the Roman Gov-

ernor, and that too on the holiest of holidays¹⁶⁰; the examination of Jesus in the Praetorium with the accusers outside it; Pilate's flitting to and fro between the accusers and the accused for purposes of inquiry; the open maltreatment of Jesus by the police and the military in the very presence of the highest native and Roman officers¹⁶¹ both before and after the trial, and the lightning speed with which the preliminary inquiry, the trial and the crucifixion were carried out—all these things reveal that Jesus was tried and convicted not under the ordinary but under military law. Military law must have been proclaimed at Jerusalem to prevent disturbances at the Feast, or consequent on the insurrection (referred to before), and Pilate's place of halt (Herod the Great's palace) converted into a Praetorium for the purposes of the trial.

The Crucifixion

No holier man lived than Jesus, and in glory or sorrow he was the idol of the people. So thousands gathered to see Jesus pass, and thousands followed him to Golgotha, the place of execution.¹⁶² It was the custom in those iron days for the victim to bear the Cross to the place of crucifixion. From the time of his arrest in the night, Jesus had no rest whatever: in addition he was maltreated and scourged. Nevertheless he carried his Cross without a moan from his lips. The spirit was willing but the flesh was weak. Jesus, unable to bear the load of the Cross (according to tradition), fainted on the way. Hence the soldiers impressed one Simon of Cyrene who was passing that way to carry

the Cross behind Jesus.¹⁶³ No heart could be hard, no eye could be dry then. Among the crowd that followed Jesus were a great number of women. Tradition avers again that a pious woman of Jerusalem, Veronica by name, offered Jesus her napkin to enable him to wipe the agony from his brow. Accepting the kind offer and using the napkin, Jesus returned it to her.¹⁶⁴

Now violence works in a vicious circle, for violence begets violence. In spite of his labours for a change of heart, the violence of the Zealots and the reprisals of the Romans seemed to have no end, and Jesus foresaw through it the early fall of Jerusalem.¹⁶⁵ It was probably the kind act of Veronica that drew Jesus' attention to the women that followed him. Seeing them weeping, said he: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For behold, the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree (i.e. a non-violent man like myself), what shall be done in the dry (i.e. like your inflammable children)?" ¹⁶⁶

Divine Serenity of Jesus

At Golgotha Jesus was crucified on the Cross with Dysmas and Gestas on either side.¹⁶⁷ It was the Roman custom to signify on the Cross the indictment for which a man was crucified. And Jesus' Cross bore the inscription: "This is Jesus, the King of the Jews."¹⁶⁸

The Roman officers and the chief members of the Sanhedrim were present near the Cross. The multitudes that daily loved to see and hear him stood far away witnessing the horrible tragedy. Jesus bore the pain and indignity of the Cross with divine serenity. For in this sinful stony-hearted world the saintliest of kings could but sit upon a throne in the form of a Cross wearing a crown of thorns for the sake of suffering humanity. Jesus had come out, laboured and mounted the Cross to change the hearts of his fellow-men. His serene dignity changed the hearts of two more—Dysmas, his fellow sufferer, and a Roman military officer, the centurion on duty at the spot. While the suffering Dysmas and the centurion of the crucifying race expressed their deepest admiration of Jesus,¹⁶⁹ some members of the Sanhedrim and men set up by them—people of Jesus' own race—mocked at him.¹⁷⁰ Base ingratitude, sharper than a serpent's tooth, could go no further. As Jesus knew that members of the ruling race were called by the people "benefactors" ¹⁷¹ for any acts they might do, he must have realized that ingratitude to their own countrymen was a malady of dependent peoples brought on by the very dependence. Jesus had taught people to love their enemies. Putting into practice on this occasion his own precepts regardless of the torture of the Cross, Jesus uttered one of those memorable statements which the world will never allow to be lost: "Father forgive them, for they know not what they do," ¹⁷²

Such was the end of the greatest divine personality of antiquity.

Even in the common man there are moments when the soul loses its fear. Nicodemus and Joseph of Arimathea, members of the Sanhedrim, who were secret followers of Jesus, coming out openly now requested Pilate to hand them over Jesus' body and they gave it an honourable burial.¹⁷³ Nicodemus, one of the three richest men of Jerusalem at the time, became a pauper, and his daughters had to beg for their food: western scholars hold the opinion that this must have been due to his open advocacy of Jesus.¹⁷⁴ Tradition has it that Joseph of Arimathea was put on a boat and set adrift on the Mediterranean,¹⁷⁵ no doubt for the same reason.

Law Crucifies Love

In the unofficial conversation that Jesus had with Pilate at the trial, Jesus claimed to have come into this world to teach it by his suffering how right might find its appropriate might, and how the politics of the time might be brought into accord with the politics of eternity.¹⁷⁶ But it was not to be. For law is oftentimes a shield to tyranny. And while Jesus stood for Love, Rome stood for law, and Law crucified Love. Truly spoke the Roman, though jeeringly, when he characterized Jesus in the inscription on the Cross as King. King, Jesus was, not merely of the Jews, as the Roman wrote, but Holy King as well of the world. And so the Cross, the instrument of his torture—the torturing instrument from which he prayed God to forgive his enemies—has since then become his holy Throne and Temple for people's worship.

Jesus was not a political agitator of the common worldly type, because his politics were based upon religion and morality; He was one of those rare souls that God sends occasionally into this world to bring it nearer Heaven, not through fear but through a change of men's hearts. While in the flesh he laboured for that change of heart, and for that labour Europe crucified him. To expiate her crime she became Christian subsequently and has been Christian for nearly 2000 years. That has been her boast, and her missionaries wander to the ends of the earth to vaunt that boast in the face of the heathen. But have they really understood their own Bible? Do they know what their Master laboured for and why he suffered death? Is it possible for that immortal hero, who preached the Fatherhood of God and Brotherhood of Man; who in his unequalled humility looked upon himself as "meek and lowly in heart"¹⁷⁷; who in his fervent zeal for the All-loving God would not permit others even to call him good, for God alone, he said, was good,¹⁷⁸—was it possible for such a man to have been crucified by the Jews for blasphemy against God, as Christian missionaries believe, however much later anti-Jewish feeling might have been responsible for the prevalence of such a notion by shifting the blame for his crucifixion from Roman on to Jewish shoulders? No, Jesus shed his blood for a noble and holy cause. If these Christian missionaries only knew that he laboured to purify the political life of the world through a change of Rome's heart, and that it was Rome with an unchanged and stony heart

that made him sit up on the throne of the Cross, and that it was her soldiers that made him wear a crown of thorns for that attempted purification, would they not, without lingering in heathen countries, at once retrace their footsteps to their homelands to try to change the heart of their own Christian kith and kin and prevent the bomb and the poison gas from becoming the common cult which they are in Christian lands today? That is the tragedy.

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Crickmer, *Greek Testament Englished*, p. 195 ff. ¹⁴¹ John XVIII, 13, 19-24. ¹⁴² Matt. XXVI, 57; Mark XIV, 53. ¹⁴³ Luke XXII, 66-71. ¹⁴⁴ Dummelow, *One Volume Bible Commentary*, p. 713. ¹⁴⁵ Luke XXIII, 5. ¹⁴⁶ Matt. X, 3, XI, 19; Mark II, 15; Luke V, 29, XV, 1, XIX, 2-10. ¹⁴⁷ Luke XXII, 70. ¹⁴⁸ Luke XXIII, 7. ¹⁴⁹ Luke XXIII, 11. ¹⁵⁰ Luke XXIII, 12. ¹⁵¹ Dummelow, *One Volume Bible Commentary*, pp. 716, 805; Abingdon, *Bible Commentary*, p. 1088. ¹⁵² Luke XXIII, 3; Dummelow, *One Volume Bible Commentary*, p. 716. ¹⁵³ John XII, 49-50. ¹⁵⁴ Matt. XXVII, 11-4; Mark XV, 3-5; John XIX, 10. ¹⁵⁵ Matt. XXVII, 15. ¹⁵⁶ L. A. Muirhead, *Times of Christ*, p. 42. ¹⁵⁷ J. Warschauer, *Historical Life of Christ*, p. 328. ¹⁵⁸ Matt. XXVII, 27-31. ¹⁵⁹ L. A. Muirhead, *Times of Christ*, p. 43. ¹⁶⁰ John XVIII, 28. ¹⁶¹ Matt. XXVI, 67, XXVII, 27-30. ¹⁶² Luke XXIII, 27. ¹⁶³ Mark XV, 21. ¹⁶⁴ Dummelow, *One Volume Bible Commentary*, p. 717. ¹⁶⁵ Matt. XXIV, 2. ¹⁶⁶ Luke XXIII, 28-31. ¹⁶⁷ Luke XXIII, 33. ¹⁶⁸ Luke XXIII, 38. ¹⁶⁹ Luke XXIII, 39-43, 47. ¹⁷⁰ Luke XXIII, 35. ¹⁷¹ Luke XXII, 25. ¹⁷² Luke XXIII, 34. ¹⁷³ John XIX, 38-42. ¹⁷⁴ Barnes, *People's Bible Encyclopaedia*, Art. Nicodemus. ¹⁷⁵ Walter C. Mellor, *Old Times*, p. 177 ff (Glastonbury Tradition). ¹⁷⁶ John XVIII, 36-7. ¹⁷⁷ Matt. XI, 29. ¹⁷⁸ Matt. XIX, 17.

Where I pass, all my children know me.

O voices breaking out over the earth, O singing, singing, singing!

Hark! my children sing—all day and night they are singing!

Blessed art thou, whosoever thou art, from whose eyes the veil is lifted to see Me.

EDWARD CARPENTER

A MAJESTIC CONCEPTION

By H. S. OLCOTT

(President-Founder)

BRIEFLY, it may be said that Theosophy is a philosophical concept, which has for its cornerstone the theory of evolution and which excludes the ideas of miracles, supernaturalism, an extra-cosmic Deity and the possibility of injustice and favouritism. It is Darwin's and Spencer's evolution carried out to its ultimate expression, teaching that the law of progressive development acts on both sides of nature—the visible and the unmanifested—in that it works in the realm of spiritual existence as it does in that of physical existence. It may safely be called the most daring and comprehensive generalization that the mind of man has ever engendered.

The God of Theosophy is a principle great enough to contain all the million universes that we can picture to ourselves; not a mere humanized giant figure in space, animated by human passions and swayed by human emotions. No attempt whatever is made to personify this principle.

Theosophy teaches the existence of the law of ethical causation, a law which provides for the reward of every good deed, word and thought, and the punishment of every evil one, leaving nothing to chance, to favouritism or to miracle.

There is no such thing as fatalism in Theosophy: man controls his own destiny. Theosophy is no transcendental fad, but the quintessence of common sense, and of scientific probability. This philosophy shows us man as a god, and not as a worm, affording us the most majestic idea of human perfectibility that could be imagined.¹

A Common Platform

Until our modern professors can show me a philosophy that is unassailable; a science that is self-demonstrative, that is, axiomatic; a psychology that takes in all psychic phenomena; a new religion that is all truth and without a flaw, I shall proclaim that which I know to be the fact, namely that the Rishis knew the secrets of Nature and of Man, that there is but one common platform of all religions, and that upon it ever stood and now stand, in fraternal concord and amity, the hierophants and esoteric initiates of the world's great faiths. That platform is THEOSOPHY.²

Universal Brotherhood

Unless the whole world is ready to accept one infallible chief, and

¹ The references are at the end of the article.

blindly adopt one creed as the wisest, the only rule must ever be to tolerate in our fellow-men that infirmity of judgment to which we are ourselves liable always, and from which we are never wholly free. And that is the declared policy and platform of The Theosophical Society. . . . It is the broad platform of mutual tolerance and universal brotherhood.

Spiritual Ideals

This movement has an independent vitality which will carry it along the ages. . . . We are weaving rapidly a girdle of golden ties round the world, uniting the hearts of well-meaning and broad-minded people into a feeling of brotherhood. These holy influences are spreading out from this movement, and we do not arrogate to ourselves the least originality or the least credit for this; we are simply a knot of humble workers who are transmitting to the present and future ages the wisdom of the wiser people, the sages who came before us, and who left as a bequest to posterity the result of their researches into the laws of Nature. We are determined to go on, and to deserve at any rate the respect and confidence of the world. We have no selfish object in view, we receive no worldly benefit personally out of the movement. We cheerfully give our time and such education as we may have to the work of enlarging the boundaries of knowledge, in trying

to help cultivate and promote the spiritual ideals of the world.³

The Power Behind the Society

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society will not pass unnoticed. This much is certain. The present small number of its members is not to be considered at all in judging of its probable career. It is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age. What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, newborn organization, there gathers a MIGHTY POWER that nothing can withstand—the Power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail.⁴

REFERENCES

¹ THE THEOSOPHIST, October 1901.

² A Lecture delivered in Madras, 1882.

³ Address to the first European Convention, 1891.

⁴ Inaugural Address, 17 November 1875.

THE GUARDIANS OF THE PLAN

UNLESS man be a spiritual Being, unless he have within himself the possibility of spiritual unfoldment, unless there be some evidence available that men have become perfect, that it is not only a dream of the future, but a reality which the race has already realized, unless it be true that for you and for me there are open the same mighty possibilities that have been proved possible in the past by those who have achieved, the hopes of men rest on no foundation, the longings of men after perfection have in them no certainty of realization, humanity remains but the thing of a day, instead of being heir to a boundless immortality.

We have watched human evolution and seen man developing self-consciousness by a series of life-periods, each life-period linked to all the life-periods behind it, reaping their result, and to all life-periods before it, sowing their harvest, by a law that cannot be broken; each life-period adding to his experience, lifting him higher in purity, devotion, intellect and power of usefulness till he stands where They stand who are now the Teachers of the race. From other worlds, from earlier humanities They came to help our globe, and They have afforded this help, reinforced by the flower of our humanity from earliest times until today.¹

It is through these "Sons of God" that infant Humanity learn-

ed its first notions of all the arts and sciences, as well as of spiritual knowledge; "and it is They who laid the first foundation-stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars."²

What, then, is the Teacher? He is the man who has become perfect, He is the man who has reached union with the Divine, He is the man who by slow degrees has developed the possibilities of the spiritual nature, and stands triumphant where we are struggling today.

These great Beings rain down streams of spiritual and intellectual help for men. Their forces ray out in all directions, and the greatest souls catch their helpful influence. A discovery flashes into the mind of a scientist, a new melody entrances the ear of a musician, the answer to a long studied question illumines the intellect of a philosopher. Yet men think that they are left uncared for.¹

The Masters, then, having passed through all the stages of mineral, vegetable, animal, and human consciousness, have now reached the stage of Divine consciousness—the next step awaiting mankind. With Their disciples They form a great Brotherhood for the helping of humanity.

We call Them Masters because They are our teachers; and because from Them we have derived all the Theosophical truths, however

¹ The references are at the end of the article.

inadequately some of us may have expressed, and others understood them. They are men of great learning and still greater holiness, not ascetics in the ordinary sense, though They certainly remain apart from the turmoil and strife of the world. The powers which They exercise are simply the development of potencies lying latent in every man and woman, the existence of which even official science begins to recognize,² for the Teacher is the realization of the promise in the disciple, the realization of the ideal that we adore. And so to some of us these Divine Teachers, whom we know to live, are a daily inspiration. We can only come in contact with Them as we strive to purify ourselves. We can only learn more as we practise what already They have taught.

The Masters ever watch the race and mark any who, by the practice of virtue, by unselfish labour for human good, by intellectual effort turned to the service of men, by sincere devotion, piety, and purity, draw ahead of the mass of their fellows, and bring them to the gateway of the Probationary Path.¹

The whole object of the existence of the Brotherhood is to promote the work of evolution, and the Master knows that when the pupil is ready for the stupendous honour of being received as a member of it, he will be of very much more use in the world than before. Therefore it is His wish to raise His pupil to that level as soon as possible.

In the course of progress, every man will some day reach full consciousness on the Divine Plane, so that having in himself the power

of the highest, he shall yet be able to comprehend and function on the lowest, and help where help is needed. That omnipotence and omnipresence surely await every one of us, and though this lower life may not be worth living for anything that we may gain from it for ourselves, yet it is magnificently worth enduring as a necessary stage for the true life that lies before us. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him."

Far above us is all the splendour of these great heights, but it is worth our while to lift our thought towards them and try to realize them a little. They show the goal before every one of us, and the clearer our sight of it the swifter and steadier will be our progress towards it, though we may not all hope to fulfil the ancient ideal, and fly as an arrow to the mark.³ But the Path exists by which from an ideal it may become a living reality, turning from a hope into a living Teacher, and from a lofty ideal for aspiration into the Friend and the Master to whom you may give your life.¹

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- ¹ Annie Besant.
- ² H. P. Blavatsky.
- ³ C. W. Leadbeater.

BOOKS TO READ

- The Ancient Wisdom*, Annie Besant.
- First Principles of Theosophy*, C. Jinajadasa.
- The Inner Government of the World*, Annie Besant.
- London Lectures on Theosophy*, Annie Besant.

“ FAITHFUL UNTO DEATH ” :

THE PASSING OF MR. B. RANGA REDDY

ON February 23rd Mr. B. Ranga Reddy, one of our most valued workers at Headquarters, passed over in his 84th year at Nellore, his birthplace, a hundred miles north of Madras. He was a striking example of steadfast devotion to any work he undertook.

For over fifty years he supported the Nellore Lodge, which he joined when Colonel Olcott and Madame Blavatsky visited Nellore in 1882, and the Sanskrit College, which was founded in that year at the suggestion of H.P.B. The School was started with about a dozen students and a teacher. Today it is a residential College with twelve teachers and over a hundred students, of whom forty are free boarders. The College has its own buildings, worth Rs. 20,000, which were opened by Dr. Besant in 1922. Of the forty-two members of the public who took up the work in 1882, Mr. Ranga Reddy was the only survivor. During recent years he spent most of his time helping the College. Backwards and forwards he went between Adyar and Nellore, doing the work of the Founders and showing that he acted not only to the letter of their behest, but even more, in the spirit of their lives; for H.P.B. and the Colonel had as their motto “ Faithful unto death.” Mr. Ranga Reddy won the right to share this motto

by reason of his own steadfastness and loyalty.

Born at Nellore in 1854, he matriculated there, entered Government service, and retired after thirty-one years’ service from a post in the Collector’s Office in 1907. Then, at Dr. Besant’s invitation, he came to Adyar and worked in various offices, bestowing his wealth as well as his ability on The Society. Towards the purchase of Blavatsky Gardens he contributed a sum of Rs. 4,000; the Bhojanasala was raised entirely by his generosity, and he was entrusted with the construction of all the buildings in Rajapuram, the New Quadrangle, the Parsi Quarters, the Gujarati Quarters, Shanti Kunj, the Zoroastrian Shrine, portion of Headquarters, and several other buildings. Of recent years he rendered useful service as Consulting Architect.

His life was well spent, the Theosophical portion of it a continuous and splendid act of homage to our Founders. Dr. Besant, a few years ago commenting on his unabated vigour and his continuous goings to and from between Adyar and Nellore, remarked: “ May his fine example inspire us all to realize that there is no greater tribute to a teacher than unswerving allegiance to the spirit of his teaching.”

J. L. D.

A THEOSOPHICAL FORUM

THE KARMA OF SUICIDE

QUESTION 48: *What is the karma of suicide?*

ANSWER: Occult teachers have given out little information on the karmic results of any particular action such as suicide, probably because owing to the great variety of possible motives, each case must be investigated separately. Compare the motives of the following: a man who gives his life for another, Socrates, a Japanese general who commits hara-kiri after defeat because it is the custom, a suicidal maniac, someone attempting (mistakenly) to avoid the consequences of his misdeeds.

The most important point is whether the motive was selfish or unselfish. Cases of the latter sort should not perhaps be considered suicides at all.

Suicide through selfish motives stands in the way of the real man within, the Monad working through its aspect the ego, because it is the Monad’s will, and not any external compulsion, that causes the man to incarnate. Such an act obviously delays that person’s evolution, since part of the karma that would have been discharged in that life and some of the lessons that might have been learned have to be postponed to a later occasion. This is not the case where the life has been given unselfishly, love and sacrifice being the greatest qualities of all.

Of those who commit suicide in middle or early life to avoid the

consequence of evil deeds, the kâmic nature is often very strong, and until the kâmic cycle is exhausted the victim may be earth-bound and suffer intensely through the torment of desires he cannot satisfy. In extreme cases the victim goes over and over again in imagination all the circumstances leading up to his act. These are to him perfectly real, as he is shelled in by the powerful forms created by his despair and by the hatred of his victims. In a sense he is repeatedly committing suicide, and for a time does not realize clearly that he is dead.

In one particular case a suicide began to haunt a friend of his every night and tried to make him also commit suicide. He felt alone and thought that his friend’s suicide would give him companionship. The friend was naturally very much disturbed, especially as he was agnostic as to survival after death. He adopted the plan of keeping a light on all night and reading a book until he fell asleep exhausted. His health soon began to suffer and he discussed his predicament openly with a number of friends. In this way it came to the ears of a Theosophist. The Theosophist arranged for a Requiem Eucharist to be said for the dead man and that night, when going to sleep, fixed in his mind the intention of visiting the suicide on the astral plane to see what could be done for him. The hauntings ceased forthwith, but the friend still remained

agnostic and began to ascribe his experience to imagination. That for him was probably the safest view to take, as it would leave him less susceptible to influences on the other side.—T.R.C.

THE LINK WITH THE MASTER

QUESTION 49: *It is said that each one has a Master who has watched over him for many lives. What is the link that binds us to our Master? What is its "scientific," occult explanation?*

ANSWER: The subject is complex, as there are many kinds of links. In many cases the Master who has watched over us for many lives will be the Chohan of our Ray. As an Ego begins to awaken to its divine possibilities, it is naturally drawn to the Chohan of its Ray, since He is the apotheosis and the archetype of what the Ego shall some day be. The link has been made at the beginning of manifestation in one sense, since all the entities on the same Ray are linked together. They have come forth into time and space through one of the Planetary Logoi and indeed are expressions of that Logos. The Chohan consciously uses His links with the members of His Ray as channels of His life. His life is the specialized life of the Planetary Logos plus the Chohan's own unique contribution, won through aeons of evolution, and is exactly adapted to the needs of all the beings on that Ray. He is able to be present simultaneously to millions of Egos in their causal bodies. To understand this fully one would require nirvanic consciousness. The principle is simple to grasp, since

this power is the natural expression of the Unity of Life, which the Master has realized to the full. (What is difficult to understand is not the Unity of Life but separateness). The link is fundamentally made with the Ego and perhaps also with the Monad. When discipleship is reached it is also made with the personality.

Sometimes a karmic link is made with a Master. It may have been formed in the past through unselfish affection or devotion before the Master became an Adept, just as we now form links with our friends. The link may conceivably ripen into the relation of Master and disciple even if there is a difference of Ray. This may explain why some occultists change their Ray.—G.N.D.

HOW THE EGO WORKS

QUESTION 50: *Does the Ego in its different incarnations work on different Rays through its personalities—or is the Ray of the personality always the same?*

ANSWER: *The Secret Doctrine*, I, 626 (3rd edition) says: "The Star under which a human Entity is born, says the Occult Teaching, will remain for ever its Star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the personality (transitory habitat of the Spiritual Ego), the former with the Individuality (Spiritual Ego). The Angel of that Star, or the Dhyâni-Buddha connected with it, will be either the guiding, or simply the presiding Angel, so to say, in every new

rebirth of the Monad, which is *part of his own essence*, though the vehicle, man, may remain for ever ignorant of this fact. It is only at the last and supreme Initiation, when placed face to face with the bright 'Image' that the Adept learns to recognize it."

So the Parent-Star—one of the Seven—determines the Ray of the Monad and of the Spiritual Ego, its emanation. However, although *one* Ray is thus *fundamental* in us, we have to develop along the six other Rays as well, and this is done through the many personalities, whose Rays vary from incarnation to incarnation. This means that *one* of the seven principles is for ever dominant in us, and will become more and more refined and perfect as we evolve. However, all our seven principles must be developed in the course of our many incarnations in personalities.—M.M.S.

BUDDHIC CONSCIOUSNESS

QUESTION 51: *According to C. W. Leadbeater there is a certain duality or separateness in the buddhic plane. ("Talks on the Path of Occultism," p. 403.) Are we to understand, therefore, that the unfolding of buddhic consciousness is possible for the followers of the left-hand path?*

ANSWER: There is, I think, a "yes" and a "no" to this curious question. Inasmuch as a "follower of the left-hand path" is of the human kingdom he has the ability in greater or lesser measure to use the higher mind to focus the buddhic light. But if the higher

mind is weaker than the lower, that is to say, of it is dominated by the lower self, by the personality, then the light may be trapped, as the pure fire of the sun has been (benevolently) trapped in coal, and express itself in the strengthening of the astral desire nature. Hence, notwithstanding its dominating unity, a certain duality in this sense must be admitted.—E.L.G.

PLANETARY SPIRITS

QUESTION 52: *The Earth is said to be one of the seven sacred planets. Does this mean that its Planetary Spirit is one of the great ray heads? What is the exact relationship of the Planetary Spirit, the Lord of the World, and the Deva or Spirit of the Earth as a globe? Are the first two of these beings identical?*

ANSWER: In *The Secret Doctrine*, page 584, Vol. II, Planetary Spirits are described as Incorporeal Intelligences and as Creative Powers—that is, Creators of material worlds of form. In Vol. I, page 153, we read: "The Planetary Spirits are the informing spirits of the Stars in general and of the Planets especially," and: "The Planetary Spirits rule the destinies of men, for all are born under one or other of their constellations." And on page 152: "There are three chief groups of Planetary Spirits, each group being subdivided into seven sub-groups."

We may reasonably infer that the seven sub-groups are concerned with the seven principles of man on the form side, each to each. Thus the Planetary Spirit of the earth may be described as the

responsible form-builder of our planet with many Orders of Rupa-Devas, of many ranks, as His craftsmen. No information is given, so far as I know, concerning His relation to a specific Ray, though doubtless there is some relation. The Lord of the World is the

Head of the Inner Government of the World and of the life manifesting in form. By "the Spirit of the Earth as a globe" the Elemental of the Earth is meant, that is the sum of the 1st, 2nd and 3rd Elemental Kingdoms functioning as one consciousness.—E.L.G.

BOOK LORE

H. P. BLAVATSKY MAKES HER DEBUT

ISIS UNVEILED, by H. P. Blavatsky. Edited by A. Trevor Barker, 1936. Facsimile of 1877, the first edition. Rider & Co., London. Price 12/6.

A book sent forth by its author with the daring hail on the shield of the Roman gladiator to Caesar: *Moriturus te salutat!* Helena Petrovna Blavatsky was sending out into a materialism-ridden world a book designed by the great Adepts, on whose teachings it was based, to lift the Veil of Isis that a ray of spiritual light might shine forth. *Isis* was written at a time when both science and religion took the attitude that "what we of the moment do not know is not knowledge." This book questioned the evidences of the genuineness of materialistic religion; it put the pretensions of materialistic science "in the same bundle for infallibility." On the other hand, it affirmed that out of the East came the Light and that from the esoteric structure underlying the religions and philosophies of the past could be found Truth; that the Oriental philosophy taught that Man-Spirit proves God-spirit as one drop of water proves the source from which it must have come; that in this man-spirit can be found all the potentialities of God-Spirit, even that of the Creative Will.

The book fully justified the prophetic fears of the author. It created a storm of denunciation which made it a phenomenal best-seller. Though it was written for members of The Theosophical Society only, the first edition was sold out in ten days after it was put on the stands in September, 1877. Seven months after, the author complained that she could not get a copy to give a friend because the *third* edition was exhausted.

Written by a Russian gentlewoman who before 1874 had never penned one word of English, it has yet been pronounced by philologists as an example of classic English as pure in structure as that of Ben Jonson. Though H. P. Blavatsky had but few books for reference, the scope of quotation in *Isis* would suggest that she had access to great libraries. To understand these seeming discrepancies, one needs to refer to *Old Diary Leaves, 1st Series* (H. S. Olcott) for explanation of the miraculous method of its production.

We confess that for ourselves there is an affectionate attachment to the two-volume edition, because it was in this form that H. P. Blavatsky originally published it. Yet in these modern days there are certain advantages in compression into one volume, and in publishing *Isis* in one volume, with an enlarged index, Rider's have done a distinct service to Occultism.—A.H.P.

A DOOR OF INITIATION

THE FLAMING DOOR, by Eleanor C. Merry. Rider & Co., London, 1936. Price 12/6.

The Mysteries of Britain according to the old Druidic and Celtic traditions of Initiation are dealt with in this book called *The Flaming Door*. The writer says that these traditions and Mysteries are not singled out "because they are British," but because "every nation has its Soul, and every nation can find it, if it will, and the Soul of every people—whose lineaments may be found, not in the mythical Gods themselves, but in what they represent—is destined each to find its altar, side by side with the altars of its brother Souls, in the Temple of the Grail—which is the World."

The author, through much research and the gift of intuition, has penetrated to a fine rendering—probably a true one—of the mystery cults of the British. She strikes a shrewd blow at the common notion that because the early British used skins for clothing, just as people in all cold countries still do, they were therefore uncouth savages. If they had really been so, then there would have been little purpose in cherishing in their midst and keeping open for them the "Flaming Door" of Initiation. They were educated and led by the gifted and spiritual Druids, whose cults were the direct heritage of those of the Divine Kings of Atlantis, whence they came to take refuge from the impending Deluge. The Druids were responsible for the maintenance of civilization, of law and order to a high degree, in the midst of which they moved with great dignity and

purity as priests and hierophants of the Mysteries of the Sun. Atlantis, home of these Mysteries, lingered long in their memories as the Blessed Isles, the Hy Brasil, long sought even by the later Christian monks, till the search was forbidden by Papal edicts, and the mouths of the Initiates were closed. The spiritual impulse of these old Mysteries, hidden but not destroyed, affected early Christianity and blossomed anew in the Irish Saints, some of whom wandered over Europe and meeting with Johannine Gnostic Christianity, "gave rise in the fourteenth century to the foundation of the secret school of Christian Rosenkreutz, the Brotherhood of the Rosy Cross, also called John Christians."

There is much more of interest in this book. The author has a way of interpreting history in the light of the mystery or occult traditions which will be found intriguing and unusual.—J.R.

THE THEOSOPHICAL WORLD

The April *Theosophical World* is a very interesting budget of articles and news items, including the following: Suggestions concerning the Work, by the President; Questions and Answers, by Dr. Besant; Pioneering Reminiscences, by G. Subbiah Chettiar; The Divinity of Art—An Appreciation of Rukmini Devi, by Mrs. Hotchener; Sparks from the President's Fire, by Herbert Radcliffe; the following paragraphs in "Anear and Afar": Leaves from the Gardens of Adyar, Far Eastern Alchemy, Thought-Forms from Headquarters; and a Travel Log, with news of members.

The art of any country is the exponent of its social and political virtues.—RUSKIN.

WHO'S WHO IN THIS ISSUE

OLCOTT, COL. H. S.: President-Founder of The Theosophical Society. Held important posts under United States Government. World renowned for revival of Oriental religions. Author of *Old Diary Leaves*, first authentic history of The Society.

BESANT, DR. ANNIE: For over a quarter of a century President of The Theosophical Society and editor of this journal. World statesman, empire builder, and one of the world's finest orators.

DATTA, HIRENDRANATH: Vice-President of The Theosophical Society, has been a member of the General Council since 1909. Is interested in Shantineketan, (Tagore's Academy), the new Bengal School of Arts and the Bengal Academy of Literature. Has published a number of Theosophical books and articles in Bengali.

MOORE, ORLINE BARTLETT: American Theosophist, artist and musician, close-

ly associated with young people's movements.

GOUDEY, RAY F.: President of Southern California Federation, T.S. Technical engineer in municipal service of Los Angeles.

ROGERS, L. W.: Former President of the American National Society, and author of books on occultism and Theosophy.

KNUDSEN, A. F.: International lecturer, has made five world tours and worked in twenty-two National Societies. Is now Presidential Agent for East Asia, with headquarters at Shanghai. Inherited second-sight from Scotch and Norwegian parents and came to Adyar in 1897 to study states of consciousness.

For Dr. James H. Cousins, Mr. S. Mehdi Imam, Mr. Geoffrey Hodson, Mr. Jamshed Nusserwanji, Mr. M. S. Ramaswami Aiyar, Mr. A. J. Hamerster, see former issues.

FORTHCOMING FEATURES IN THE THEOSOPHIST

THEOSOPHY AND SCIENCE. R. G. Pizzighelli.

A SYNTHESIS OF THEOSOPHICAL LAWS. Gaston Polak.

BUDDHIST LOGIC. Gregor MacGregor.

MASONS OF MODERN INDIA: ANNIE BESANT. James H. Cousins.

THE ASCENT OF MAN: THE STAGE OF COMBAT AND STRUGGLE. Annie Besant.

ROBERT BROWNING: THE MONAD IN EVOLUTION. S. Mehdi Imam.

H. P. BLAVATSKY SAID. . . . Kate Smith (London).

THE KINGDOM OF GOD. Charlotte E. Woods.

OUTSTANDING ARTICLES IN RECENT ISSUES

FEBRUARY

A MODERN SOCRATES. A. J. Hamerster.

THE INDEPENDENCE OF THE THEOSOPHICAL SOCIETY. George S. Arundale.

SHAKESPEARE AND THEOSOPHY. L. W. Rogers.

THE ASCENT OF MAN: I. MAN AS AN INTELLIGENT ENTITY. Annie Besant.

BEAUTY AS LAW. Catherine Gardner Mayes.

A SIMPLE APPROACH TO THE SECRET DOCTRINE. Josephine Ransom.

MARCH

DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE. Jamshed Nusserwanji.

THE ART OF LIVING ETERNALLY. Shri mati Rukmini Devi.

LORD TENNYSON: THE SECRET CYCLES. S. Mehdi Imam.

THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT. James H. Cousins.

THE ASCENT OF MAN: II. THE EVOLUTION OF FORM. Annie Besant.

OCCULT EXPERIENCES IN JAVA. Geoffrey Hodson.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization, formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth, who endeavour to promote Brotherhood and strive to serve humanity. Its three declared Objects are:

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

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill, whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold

that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

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