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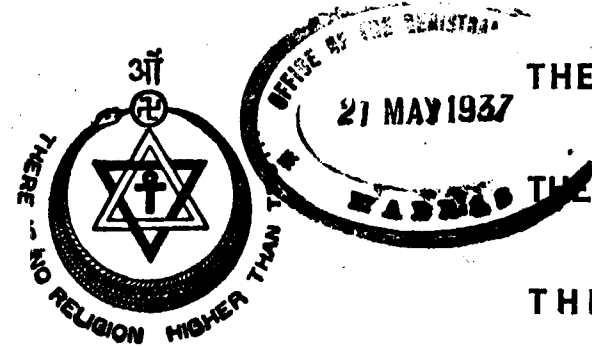
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

June 1937

Vol. LVIII, No. 4



THE COMING CONVENTION
THE EDITOR

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THE CAMPAIGN FOR UNDERSTANDING
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A Magnificent Vista

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These three things, the World Religion, or Fellowship of Faiths; the World University, or an education that shall make boys and girls citizens of the world and not only of their own country, and so put an end to war; the Revival of the Mysteries, which made the worlds on the other side of death as familiar as this world is becoming through the work of the explorers;

These, I think, are the three great practical measures to which The Society will devote itself largely during the next half-century, not stopping the continual spreading of the basic teachings, but embodying them definitely in institutions open to all the nationalities and exhibiting a magnificent vista before us where men of every race shall greet each other as brothers; where national antipathies will have ceased to exist; where the barriers of nationality will have fallen away, and internationality will have taken its place; where the worlds on the other side of death will be as familiar and as real to us as the world on this side.

By the end of the century those three objects should be gained, and then The Theosophical Society will have justified the fact of its century's work.

Annie Besant

VOL. LVIII

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

Editor: GEORGE S. ARUNDALE

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

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

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

THE GREAT SILENCE of ADYAR

Let us serve Adyar and ourselves with great silences as much as with vigorous activity on the outermost planes. Let there be much silence among us, between us and in us. Silence is as the lightning. Action is but the thunder. In the Silence God willed. The clash and turmoil of life are but the shadowing forth of the Will mightily conceived in the Silence of His remembrance. Let us constantly enter into the Universal Silence, wherein is no speech, wherein is no action, wherein is no feeling, wherein is no thought, wherein is no unity, wherein is a losing, a merging, of the illusory in the Real, wherein is a blending of the part with the Whole, wherein as it were we realize ourselves, call the future into the Now, know ourselves as God and enter somewhat into His Peace and Power. Let us seek such Silences and cause them to guide our thoughts, our feelings, our speech, our action. Let us be known for Silence more than for noise. So shall the Great Silence of Adyar still the warring world into peace and happiness.

GEORGE S. ARUNDALE



ON THE WATCH-TOWER

By THE EDITOR

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

The Coming Convention

I WANT to make this ensuing International Convention of The Theosophical Society, to be held at Adyar in December next, the beginning of a new Theosophical era. I feel strongly that presence at such a Convention as I want this 1937 gathering to be, will vitally help each member who attends it to enter very much more fully into an understanding of Theosophy, of its application to the world and its needs, and into those privileges of membership of The Society which are by no means always esteemed at their unique and precious value.

The very living at Adyar—temporary though it be—will potently aid to these ends, for Adyar is a

sacred place, full of that power and peace which are so vital to the leading of a truly Theosophic life. And there are at Adyar associations and links with the great Elder Brethren and Their appointed messengers to the outer world which ever work wonderful magic upon all who reside within its precincts. Theosophy is alive at Adyar, independently of those who happen to be living here, and those who come to Adyar in a receptive spirit will themselves gain new and sparkling life.

Then there will be present at the Convention some of our members whose dedicated Theosophic lives have brought immense benefit to their surroundings. There will be at such a Convention the living

presence and example of great Theosophists.

Further, there will be an international exchange of views of priceless value to those participating in it. A League of Nations will be at work at Adyar, far stronger and more purposeful than its counterpart in the outer world.

Pilgrimage to Adyar

But above all there will be both the blessing of our Masters upon such a gathering, and, I think, an opportunity to translate such blessing into the foundations of that new Theosophical era to which I look forward most confidently. Your President already feels full of fire and expectation. Already he feels its stirrings in his heart, as do others also, he is sure, and he believes that at this coming Convention these will mature into splendid action. Those whose good karma will have allowed them to make the pilgrimage to this holy place will return home immeasurably fortified, gladdened and inspired. Thus will the whole world be helped to peace and happiness.

As a result of this Convention there should everywhere be manifest a substantial increase of interest in Theosophy, and of membership of The Theosophical Society, because of increasing recognition of the fact that while on the one hand the science of Theosophy gives a vision of the solution of the world's problems clearer and more practical than any other philosophy of life, on the other hand members of The Theosophical Society are everywhere citizens more alert than most of their fellows for the wellbeing of

those around them—human and subhuman.

To achieve this does not depend so much upon the lead given either by the President of The Society or by any of his colleagues. It would be a positive confession of weakness and incapacity for any member or group of members to insist that before useful work can be done a lead must be given by one or another of the authorities of The Society. Its achievement mainly depends upon the extent to which our members are Theosophy-conscious and The-Theosophical-Society-conscious, are deeply aware of the immensely practical utility of Theosophy and membership of The Society both in helping people to lead worthwhile lives, and in contributing individually and collectively towards a solution of the world's problems and thus to the establishment of peace and happiness.

Each member should be a live wire in those worlds to which he has access—in the intuitional and idealistic world, in the aspirational and emotional world, in the world of the mind, in the world of speech and action. He should be scintillatingly alive somewhere, for it is he, and he alone, who can know best the problems that are round about him, and therefore can know best the way out from them, with the unerring aid of the Light of Theosophy and of the strength of his membership of The Society.

I am eager that this ensuing International Convention shall directly and inspiringly stir members throughout the world to an increasing realization of their opportunities and therefore duties in these dark and dangerous days.

And I therefore suggested in the May THEOSOPHIST ways and means whereby this objective may be promoted. If there be better ways, I shall be thankful to know them and to put them into operation.

Come to Convention

The International Convention will begin on December 25th at Adyar, and will continue formally until and including December 28th or possibly the 29th, though there will be much activity on many of the succeeding days.

I should like to see many members from Sections throughout the world taking part in proceedings which will be dedicated to the renewal of our Theosophic life. The world needs us. Every country needs us. Every faith needs us. Every individual needs us.

We must be equal to these needs, giving as freely and as richly as we have received.

I expect that the Art side will receive special attention during this Convention, for I hope Shrimati Rukmini Devi will give us an evening of Hindu Classical Dancing, that the Adyar Players will present an Indian play, and that other beautiful entertainments will be forthcoming.

May I ask every member to help this ensuing International Convention with his understanding of the work Theosophy has to do in his area, with his strengthening thoughts, and with his wise views as to the work which lies before The Theosophical Society in the immediate future and with the effective presentation of Theosophy in this changed world of ours?

This is Bulletin No. 1 of the 1937 International Convention, Adyar. There will be more to follow. May I ask wide publicity in the National Journals and throughout the Sections for each Bulletin as it appears?

The Campaign for Understanding Opens

The plan of the Campaign for Understanding is now complete and will soon be in the hands of our forty-four national officials in all parts of the world.

There are ten stages in the Campaign, each consisting of a leaflet with the following titles and key-notes:

1. PLAN OF THE CAMPAIGN

Our Campaign for Understanding brings to its fulfilment the powerful aid of the strength of Friendship, the splendour of Freedom, and the science of noble living—Theosophy.

2. TOWARDS A GOLDEN AGE

Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours.

3. THE LAWS OF UNDERSTANDING

The first Law of Understanding is that in general the same hopes, sorrows, joys, troubles, fears, encompass us all. The same Destiny beckons us. The same Love enfolds us. The same Justice educates us.

4. UNDERSTANDING—THE HEALER

When we misunderstand ourselves, then come the dangers of disease and destitution and loneliness, with all the bitterness and rebellious sense of futility which follow in the wake of these.

5. UNDERSTANDING—THE LIGHT-BRINGER

He who would have understanding must seek where others do not seek,

or perchance disdain to seek. He must find where others have failed to find. He must explore where others have explored in vain.

6. UNDERSTANDING ONESELF

We understand what splendid powers we have, what fine opportunities are ours, what glorious certainties impel us irresistibly forward—through deaths, through darkness, through defeats, through dumb despair.

7. UNDERSTANDING—THE BRIDGE BETWEEN RACES, NATIONS, FAITHS

Each race, nation, faith, is but an individual writ large, intensified a millionfold and more. Each is a note in a simultaneous sounding of notes—sometimes discordant, but ever moving towards concord.

8. UNDERSTANDING—THE CONQUEROR OF UNHAPPINESS

There is nothing more beautiful or more true than to have the power to make ourselves one with another—one with his limitations, with his weaknesses, with his fears, with his anxieties, with his foolishnesses, even with his defeats.

9. UNDERSTANDING AS BALANCE

Understanding is balance. Misunderstanding is lack of balance. And the lack of balance so noticeable everywhere soon develops into physical, emotional or mental excess.

10. CREATIVE UNDERSTANDING

Understanding must not be merely sympathetic and appreciative. It must also be creative. It must help actively to contribute towards the solution of Life's problems and the clarification of Life's Purpose.

Working the Campaign

The Campaign for Understanding is a natural sequence of the two Campaigns which preceded it—"Straight Theosophy" and "There is a Plan."

Its objective is to stimulate in those interested a keener and more

universal understanding of their own, and so to aid in the solving of individual and world problems to which Understanding is the key.

As before, and in order to obtain the widest circulation, our Publicity Department at Adyar will charge only the cost of printing and packing. The price per 50 will be Re. 1, postfree.

In addition to the separate pamphlets there has been prepared a little booklet which combines all the pamphlets into one. This is principally for the convenience of officials, lecturers, and leaders of study classes, who may perhaps wish to familiarize themselves with the whole scheme in order to develop it more thoroughly in public work. Its title will be, "The Campaign for Understanding." Price, As. 3, postfree. In lots of 10, Re.1-6, postfree in India; elsewhere, Re.1-8, postfree.

The leaflets will not be published either in *THE THEOSOPHIST* or in *The Theosophical World*, since the Publicity Department feels that this might interfere with their sale as leaflets and their wide distribution among the members and general public for whom they are primarily intended.

I urgently ask the officials of our National Societies and members everywhere to give to this campaign for Understanding the same splendid co-operation which they gave to its predecessors.

The Campaign for Understanding is intended to carry still further that interest in Theosophical teachings which the earlier Campaigns awakened and stimulated, and I am hoping that it may to some extent at least reflect that glorious

light which on the inner planes our Elder Brethren are constantly pouring out for the illumination of a darkened world.

Committees for Understanding

In connection with the Campaign for Understanding, it would be most useful if there could be formed within every Section a Council or a Committee for Understanding, to promote Understanding between differences both within the nation and between the nation and other nations. Such Council or Committee should be composed of members of The Theosophical Society, with the possible addition of active sympathizers, and should consist of persons holding very divergent political and other views, so that the Understanding may be comprehensive and not submissive, subservient, to some particular political, religious, economic, or other outlook.

An English Section Committee for Understanding might do most valuable Theosophical work in the name of our First Object, both for England, for England's relations with Wales, Scotland and Ireland, and for England's relations with other countries, seeking the Greatest Common Measure of Understanding everywhere. Similarly, a French Section Committee, a Dutch, a German, an Italian, an Indian, a Burmese, an Australian Section Committee—indeed a Section Committee for every Section to promote Understanding irrespective of the distinctions as set forth in our First Object, and irrespective of all differences of opinion in any field of human activity. Such a Committee

would be in no sense whatever propagandist of any particular scheme of life. It would stress the good everywhere, draw attention to it everywhere, cause the good everywhere—and good is everywhere—to be respected and eagerly taken into consideration.

I fear there is little hope for the establishment of such Committees in Spain, Italy or Germany, needed though these are in all three. But I cannot conceive of a Section which would not be benefited by the establishment of such a Committee, benefited in the fine Theosophical propaganda such a Committee would indirectly promote.

I should like to see established, in connection with our European Federation of Theosophical Societies in Europe, an International Committee for Understanding, to which national Committees might be affiliated. And at European Federation gatherings a most valuable session might take place under the auspices of such an International Committee. Similarly, at every national Convention a morning or an afternoon, or even a whole day, might profitably be devoted to a public meeting, under the auspices of the local Committee, to consider the obstacles in the way of Understanding, national and international, and to point to the Way Out.

Care must, however, be taken lest some fanatical enthusiast ruin the meeting partly by insisting that his way out is the only way out, and partly by insisting that his understanding is the only true Understanding. True Understanding is impersonal, and does not depend upon the exploitation of

some particular nostrum. Those are devoid of Understanding who seek to impose their own panaceas upon others, who do not understand that Understanding must in large measure consist in making bridges between differences, and not in sending forth one difference to conquer another.

* *

The Indian Situation

As there was every reason to expect, the Indian National Congress Party secured an overwhelming triumph at the elections to the various Indian legislatures. And now we shall see if the Party is able to grasp the great opportunity of giving to India for the first time a truly National Government and to show that the new Constitution is in fact unworkable, assuming, of course, that it is. But it must be confessed that among those defeated have been one or two Indians of very outstanding merit, even though opposed to the Congress platform, and had I been the head of the Congress Party I should have called on one or two of my own supporters to resign their seats so that the deliberations in the various Parliaments might be more fruitful of statesmanlike results. But it is the defect of this party system that merit counts for little. I should hesitate to stand against an individual whom I knew to be a real force for good in the counsels of the nation, however much his policy and mine might be diametrically opposed.

Personally, I deeply regret that the Congress should not have taken the straightforward course from the very beginning, either of having

nothing whatever to do with the Constitution, and therefore of abstaining from utilizing any part of the Constitution procedure, as they have utilized a part by fighting the elections, or by fighting the elections, winning them, and then forming Governments with the effect either of making the Constitution conform to their will, or of showing the absolute futility of the Constitution for the accomplishment of any truly national work. The Congress should have formed Governments everywhere, as was really their mandate from the electors, and not sprung the quite unnecessarily vexatious surprise of demanding assurances from the Governors that they will not intervene in any constitutional activities which the national Governments may undertake, assurances which one can understand the Governors hesitated to give. Valuable time has been wasted, and the Congress policy looks weak when it might at the very outset have shown itself to be triumphant.

* *

Our Neutrality

A curious question was sent up during the course of the recent International Convention at Benares. We were asked why, among the various countries' flags which have been sent to us as presents from the Sections, we do not substitute for the official Indian Flag what has come to be known as the Congress Flag—a flag adopted by an Indian political party, called the Indian National Congress, as the real flag of India.

Were we to do so we should be immediately plunging the whole of

our Society throughout the world into local Indian politics, and might well become the centre of a most unpleasant controversy. For while the Indian National Congress is probably the strongest political party in India, there are also other parties, which might in their turn invent and demand our usage of other flags. For example, there is a very strong Mohammedan party outside the Congress, which, for aught I know, may not at all accept the Indian National Congress Flag. Of course, we should immediately come into conflict with the Government of India and all the local Governments. In a word, The Theosophical Society would be allying itself to a political party, and I cannot conceive of any more insane policy, however much we might even go so far as to admit, which of course we cannot, that the Indian National Congress represents the Indian Nation as a whole.

The Theosophical Society, as a great international organization, cannot under any circumstances enter into the local politics of any individual country. As an international body it must function in every country under the auspices and protection of the Government as by law established in that country. It is therefore bound to regard the official flag of the country as the country's national flag, even though it may so happen that a substantial proportion of the citizens of the country may not recognize the flag. It is of the utmost importance to realize that The Theosophical Society in each country, in its various Sections, is in duty bound to respect the prevailing Government

and its laws, though of course individual members are free to do whatever they may consider right in the interests of good citizenship.

It should also be clearly remembered that The Theosophical Society exists and is able to do its work in every Section by the grace of the Government of the country, and the least each Section can do as an official body is to pay due respect to the Government which accords the facilities the Section enjoys. As we have seen in Russia and in Germany, the Government as by law established can at any moment kill a Section, and I feel bound to say that were a Government to find a Section of our Society taking active part in internal politics and possibly opposing the Government itself, it would hardly be a blameworthy proceeding if it removed the Section out of existence.

* *

A Code of Citizenship

A member of our Headquarters staff who desires to be anonymous sends me a tentative political Code for himself as an individual, differing, of course, from the idea of that general Code of Honour which I endeavoured to formulate in our April issue. I print it here as I think it is of general interest.

1. I am an evolving unit in an evolving political State.

Hence I will seek to understand the methods and the purpose of its growth, and to ally myself with every factor and every person that will, to the best of my understanding, expedite that growth to a quicker and a nobler consummation.

2. The modern State is an increasingly complex organism, intimately touching the lives of its component citizens in every conceivable department—among others, the social services, the professions, the arts, religions, health, education, transport, food, property, and business.

Hence I will seek to understand the principles on which its laws and regulations are based, will endeavour to co-operate fully with all such laws and regulations as I believe wise and proper, and as to those of which I cannot approve, I will use peaceful and constitutional methods for their modification or repeal.

3. The modern State requires a staff of vision, intelligence, character, and ability to co-operate with others: men and women with a new conception of public service.

Hence if I feel my bent to lie largely in that direction I will plan to fit myself to become one of the staff, not with the thought of private gain, but with the thought of expert and selfless public service. But if my bent be otherwise, I will nevertheless exercise my duty as a citizen by supporting such candidates for public office as best approximate the ideals that are dear to me.

4. The modern State falls lamentably short of the ideal of Brotherhood, so far as its service to the poor and the otherwise depressed classes is concerned.

Hence I shall support every reasonable measure and every person working for the amelioration

of the sufferings of the less fortunate classes.

5. The modern State may be a separate unit politically, but it is generally admitted that all such units are dependent upon all other States for their ultimate social and economic peace and progress.

Hence I shall work for a new alignment of national and international interests, based on the conception of a Brotherhood of Nations and of Men, for the removal of misery and poverty everywhere, and for the inception of policies which shall bring to all men the blessings of adequate food, housing and health, of suitable cultural development, and of permanent peace and understanding.

I believe in
Freedom which is ordered,
Equality which is just,
Brotherhood which is universal.

What do our readers think of this? What changes would they make in it? What terms would they suggest for a Code of Honour in other fields—in the professions, the arts, the sciences, in industry, in international relations, in ethics, in the social services?

We believe that the teachings of Theosophy, when accurately precipitated into the language of action, will indicate the lines along which men of purpose and altruism will labour in the immediate future to assist in ushering in the New Day which the Inner Government envisions for the world.

Perhaps some of our readers have had glimpses of it?

THE ASCENT OF MAN

IV. THE COMBATANT STAGE¹

By ANNIE BESANT

Dr. Besant, in the fourth lecture of this series (delivered in London and hitherto unpublished), deals with the individual emerging from the savage state and facing a world of struggle and combat. He has ascended from the non-moral into the moral state, and his soul-growth, slow at first, but gradually accelerating, leads him eventually into the path on which he may become a world helper.

The Moral State

WE have reached the stage in the ascent of man of which I have spoken as that of the Combatant. The sub-title is "The Moral State," as distinguished from that non-moral state with which we dealt in an earlier lecture. So long as man is savage, so long as he does not distinguish between right and wrong, so long as he is simply engaged in the gathering of experience, and in drawing conclusions from that experience of a very elementary character, he cannot be said to have any morality at all. He is just taking things as they come, and learning from all that comes. But having gained a certain basis of knowledge, he is able to utilise what he has gained for a little quicker evolution, and the pressure upon him of the external law now helps him forward

a little, in improving his qualities, in drawing out his capacities. When this stage has been reached, he is on the threshold of the combat. For that which makes the combat within the man is the meeting of two opposing forces, and these opposing forces can be said, very roughly for the moment, to be the pressure of the allurements of external objects awakening in him DESIRE, and drawing him into an attempt to possess the desirable object, and then within himself a certain inner protest against the gratification of that desire, a protest wholly unknown to the savage, with whom the gratification of desire was neither preceded by doubt, nor followed by remorse. The growing soul has now, in the course of its evolution, come to certain definite conclusions, however elementary, as to what tends to happiness and to misery. In coming back to another incarnation on earth, the soul, forming to itself a new mind (although not a new inspirer and ruler of the

¹ The earlier lectures in the series appeared thus: "Man as an Intelligent Entity," THE THEOSOPHIST for February; "The Evolution of Form," March; "The Stage of the Savage," April.

mind), works into the very fabric of that mind these definite conclusions at which it has arrived.

These registered conclusions do not carry with them the memory of the events out of which they were drawn. The soul does not remember a hundred or two hundred experiences of choice between two different lines of conduct, it is not burdened with this detailed memory of its past, but it has the essence of the past, as it were, at its hand, in these registered conclusions. So that we find such a soul born with certain moral preconceptions, a certain ready-made mental and moral apparatus prepared to react upon the world around it, ready to receive impressions, and to choose between one class of actions and another.

Racial Heredity

It is these preliminary experiences brought into the world again in the form of innate ideas, or, as I have called them, registered conclusions, which lie at the root of the combat in which the soul soon finds itself involved. In order to meet a difficulty that may arise in some minds as to the way in which a child answers to education, and the way in which qualities wake up under the touch of the instructor, let me remind you of one pregnant fact regarding evolution which is as true as regards mental and moral capacity touching the soul, as it is true touching the physical body. Science will tell you that the body of the child in the course of its building, passes through marked stages of evolution, which connect it with the lower animal kingdoms; that it shows distinct stages of

growth, marking out, the evolutionist will tell you, the stages through which forms have gone in the past; and thus the human body passes rapidly in the course of a few months through the stages that in the evolution of form have taken thousands and thousands of centuries to pass through. That swift repetition by nature of past experience is found in all evolution. And this is no less true as regards consciousness. If you watch the developing consciousness of a young child, you will find that it passes very very rapidly through the stages of the evolution of consciousness which in the life of the race take thousands of centuries.

Let us now, taking up this fact that children are born with certain preconceived ideas, certain mental and moral qualities, see how that brings about what I have called "the struggle of the selves against the Self."

Physical Insurrection

What are these selves that struggle against the Self? They are those instruments of the man, each one of which has been developed by evolution, and has served him for a long, long period in the evolution of consciousness. The physical body with all its past heredity, the heredity of the family into which he has come, seeking a physical vehicle suitable to the powers he is to evolve in the present life. That body of his will be the first of the selves that will set itself against the Self, the man who is evolving. The inherited tricks of the body, its tendencies, its habits, impressed upon it by the physical heredity of the past, all these things will come

and set themselves either against or on the side of the evolving self. Habits and customs are imprinted in the very substance of the body; and you must remember that these habits, these tendencies imprinted on the body itself answer to the tendencies in the soul, but belong to its past rather than to its present.

That is the important thing to get clearly hold of in order that you may understand the nature of the struggle. Your body that you are using now does not represent the real *you*, it represents what you were during a portion of your past, and if you want to bring that out very strongly, contrast your aspirations and your achievements, place side by side your longings and your actions. Thus you will understand how much your body is limiting what you are at the present time. It is continually frustrating you, continually limiting you, continually disappointing you, with the bitter sense of an instrument that does not answer to the demands that you make upon it. Its very inertia, its lack of energy, its longing for physical ease, all these things somewhat hamper the upreaching aspirations and longings of the Self, and, inasmuch as for many ages of the past the body had its own way, inasmuch as the Self was a helpless germ of a creature, unable to control its instruments at all, that instrument that so long has had its own way does not understand the curb that is placed upon it in one direction, and the spur that pierces it in the other, so that it frets against the curb and plunges against the spur, and thus makes combat between the actor and the willer,

between the action and the aspiration.

Controlling the Bodies

Therefore the man learns that if he would progress he has got to master this body, that this past which hampers him must be made to yield to the will of the ego that is fixed on higher things. And as he studies he learns that the very automatic action which causes combat, when he begins to deal with it, may be turned to his service, if he sternly train it to be obedient to his will.

But far more difficult to deal with than the mere physical body is that which we call the astral body, or emotional and passionate nature of man. Remember how all through the stage of his savagery this nature was running riot uncontrolled; remember that it was necessary for it to plunge into all experiences in order that it might learn to distinguish between the good and the evil, in order that it might know the right from the wrong; and then think what it means when the soul, returning with its registered conclusions as to action, sets up within itself a moral standard, and demands that the lower nature shall accommodate itself to that standard, and shall follow the injunctions that are laid upon it by the gradually evolving soul.

Growth of the Soul

This growth of the soul by combat is the stage in which most of us find ourselves now. Only as we fight can we grow strong; only as we struggle can we gain the experience that we need, and even if the

soul, overborne by temptation, finds itself at last unable to resist, then the very failure is the promise of the victory of tomorrow and the strength that has come out of the struggle and the fight will stand it in good stead in days to come.

How to Conquer

For the great truth now meets us: that strength is only evolved by struggle against opposition. I am putting it in an abstract form, but in the concrete form you know it well enough. How would the athlete ever be developed, save that the muscles of the physical body are set to the overcoming of opposition? The athlete does with ease what you and I could not accomplish with utmost struggle, but that ease is the ease of strength made perfect by combat. That law of the physical plane is true of every other plane in nature—only by exercise does increased life flow in, only by struggle is the easy mastery of strength made possible.

When you see someone who is utterly master of any instrument on the physical plane, when you see the fingers of the perfect artist sweep with brush in hand across the canvas, and draw lines of perfect beauty and exquisite harmonious grace, when you see the chisel of the sculptor, with unerring stroke, cut out from the block of marble the statue that lies enclosed within it; when you watch the perfect musician, without an effort, with most delicate ease, bring out note after note of linked harmony from the instrument which is so obedient to the touch—what has gone before that mastery, that per-

fect control? Long months and years of practice of the body. How many weary exercises have gone to gain the flexibility of the fingers that gives the perfect touch? How much of weary effort to the sweep of the master's arm across the canvas? How much of practice to the unerring touch of the chisel that brings out the perfect statue from the block? We see the strength of the achievement, and we know it has been made by the patience of the struggle, of the long-drawn-out combats passed through.

And when the human soul is evolving and the Perfect Man is in the making—master sculptor, master painter, master musician—he whose hands make the harmony of the spheres, whose colours are the colours of heaven, and whose strokes are the pulses of the infinite powers of the universe, shall that soul evolve its strength without the stages of combat through which all strength is developed, and shall we regret the struggles that have made it strong, and the anguish of the fight through which it has passed in order to gain the perfect mastery that it will hold through the infinite ages of the future? The conquest of the Self over the selves can only be gained thus by struggle and by combat.

Gods in the Making

It is, further, necessary that this growing soul should hold what it grasps—not only grasp but hold. We must hold our objects of desire long in order that we may gain from them everything that they have to teach us. If we were nothing more than mere mechanism, hewn out by the will of

God, then this stage of holding would be unnecessary for us to pass through, but we are not in the future to be mere machines, we are gods in the making, and it matters much more that we shall learn to choose aright than that we shall be dominated and forced to choose along a particular line. We have to develop that imperial will of Deity which always chooses the best and the highest, and we can only develop that by having long experience of the objects that we grasp and by finding out to the uttermost the results that flow from the grasping. That is why the Wise One, looking at evolution, is not eager to force a soul too swiftly or to coerce it into choice in one line or the other. For the wise teacher knows that lessons must be fully learned until an object is no longer desired, the holding of which would ultimately lead to pain. In the stage of struggle where we hold ourselves back from that which we long for because we know it to be wrong, that is not the ideal, that is only a passing stage. The stage we are to reach is where there is no desire for that which would hold us backward, and to get rid of desire is a far subtler thing than merely getting rid of the grasping at the objects of desire.

It is this in which we are engaged when, having passed through this conflict of the selves against the Self and appreciated the use of the combat, we come to that stage when the intelligence, looking at all these conditions, deliberately puts on its own curb, uses its own spur, and forces the lower self into obedience to its own will. The man has grown to the point when,

looking at the objects of desire around him, he says: "To yield to you now means for me retardation; to conquer the desire for you in myself means a more rapid evolution. However my longing may consume me I am strong enough to say: 'I will not' in the very face of the temptation."

Life in the World

And the man deliberately adopts that plan. He deliberately refuses and rejects that which would minister to passing pleasure, to passing delight, and of set will, as intelligence grows, he takes this position and he says: "I will not buy a future misery at the cost of a present gratification."

The result is that slowly and gradually the object that attracts him loses its power of attraction; the constant denial and refusal to yield eradicates the very longing to possess. This is the stage when the soul asserts its mastery, and then progress begins to be much more rapid than in the terrible struggles and failures of the past. For slowly and subtly the objects of desire lose their attractive power. There is no change in the object. No, the change is in the instrument that the man is using, that he has moulded to the higher life, and that is losing the taste for the object; he no longer desires it. So that as desire is gradually eliminated, the man can live in the midst of the objects, and yet feel no desire to possess them; he has conquered the desire and it no longer can mar the certainty of the strength that he has gained.

That shows us the use of living in the world. At one stage of a

man's growth it is often useful for him to run away from the world. The stage that carries the man into seclusion, into the refuge of the monastery or the convent—the same impulse that takes the Indian into the cave or the jungle, that drove many a combatant into the desire to live the life of the hermit and the ascetic, that is not the ideal human state. The highest life of all is that life which we can live in the world indifferent to every lower desire, that which has not only attained the power of self-control but eradicated the very desire to possess; that true ascetic who is not an ascetic of the outward life, but of the inner soul, who has renounced, no longer desiring, and who lives serene amidst the combats of the world.

Transmutation

That self-assertion of the individual, unlovely as it often is, is a most useful stage of progress. The man asserts himself against his fellows, claims for himself and desires to possess. Looking at him you say, he is selfish, he is grasping, he has a low ideal. Judge not too hastily your brother man, nor condemn ignorantly a necessary stage of progress in the human soul. That man is developing by his struggle a strength that will stand him in good stead in the years to come. Let me take one thing that the man develops now: longing for wealth, the desire, the determination to possess it; and, looking for one moment at a man of the world, a man who is struggling to be rich at all hazards, see what the man is really developing. If you trace out his life quietly and

steadily, you will see that he is fixing his thoughts on one object. He desires wealth, and he has put that object very clearly and very definitely before him. Every object in life is subordinated to that one overmastering determination. The whole life is made symmetrical by this one thing that he is aiming at; he overcomes all the laziness of the body; he will spend his nights perhaps in travelling from one town to another, struggling to get rich; and his body becomes a more obedient slave, which never dares to set itself against the iron will of the man who uses it as an instrument to carry out his will. Then he becomes more self-controlled in his desire to become rich. He chooses his friends with one object; he picks out man after man, just as each man can serve him; all his emotional and passional nature is dominated, and he restrains it on every side where it does not serve the one purpose of his life.

What a horrible character, you say, how selfish, how brutal in many of its aspects. That is so, but do you see what that man is evolving in this particular experience that the soul is going through? He is learning concentration of mind, strength of will, learning to dominate body and passions and thoughts, turning them all towards the one object to which his whole life is bent, and all that you have to do to turn that man into a hero and a saint, is to change the object of his desire, and then all those powers that have been evolved for the lower object, all the concentration of mind, the mastery over the lower nature, and the turning of everything to a single end which

not one in millions is able to do, will be fired with a noble ideal, instead of the gold that bewitched him, and the apparatus is ready to hand for the grandest achievements for humanity.

Quickened Evolution

If you would study the world in this way, you would lose much of the pain you suffer, you would see the guiding hand of Deity in many a difficult stage of evolution, and you would realize the calmness and the strength with which the Wise Ones look on the evolving world, knowing in their wisdom that though you can develop strength amid very unlovely concomitants, yet the strength remains while the unlovely concomitants disappear, and that the power which is able to pursue an object may be turned to the noblest purposes of evolution. That is the great lesson that comes out of our study of combat as it affects the individual.

True it is, most true, that this is not the end; true it is, most true, that this is not the ideal, but it is a necessary stage through which to pass, and in knowing its necessity and understanding its value we lose all the bitterness with which otherwise we are apt to look on life. For, after all, you do not think it a sad or a wrongful thing if a boy in a school is learning one lesson to-day, and another lesson to-morrow. You would not put on the young mind a hundred different subjects, every one of which must be mastered within a day of school life; and why do you put on the young

soul a hundred divine perfections, every one of which it must master within the brief day that comes between the cradle and the grave? Oh, learn something of the infinite patience of Deity Himself, learn something of that patience that shows out in Nature, that works a millenium to evolve a type, and uses endless forms for the evolution of a power. Understand that great mystery of Nature, that never loses one power that is obtained. Then understand that your soul is growing into the Master Builder, which it can only become by passing through every stage of the building; be wise enough to recognize your goal, be wise enough also to recognize the means; and then, instead of being carried on in the great current of Nature, and taking endless ages to accomplish the evolution to perfection, you shall become a co-worker with God, building yourself along lines on which He is building, evolving every power with wide-eyed wisdom that works to the foreseen end and is patient in the working; and thus knowing and doing, your evolution shall be quickened, you shall come out of the mass of the people whom we need to help, and rise to the ranks of the helpers who aid humanity in its growth; out of the combat the Christ shall evolve, out of the struggle the victor shall appear, Michael the Archangel goes through the battle struggling with the dragon, but at the ending he is seen as the Archangel triumphant, and this is the destiny of the soul.

SONG OF THE DRUID

*A spark from the great Sun Divine
With His effulgence did I shine,
Then in the heart of Mother Earth
A crystal bright I came to birth.*

*I bloomed into a marigold,
The sunlight in my leaves I fold,
His disk and rays my blossoms show,
His tiny mirror thus I grow.*

*Within the Boyne, a salmon strong
With silvery gleam I swam along,
All moving waters were a home,
Thro' sea and river I would roam.*

*Then I was hatched an eagle cock,
With crooked claws I grasped the rock,
A mighty monarch of the air,
To fly and swoop, to do and dare.*

*With antlered head, a deer of worth,
My proud hoofs spurned the humble earth;
My challenge rang thro' each green glade,
Of me were champion stags afraid.*

*Now an Arch-Druid old and wise,
With brooding mind and dreaming eyes;
It is my fate that I arise
A god into my native skies.*

*When will my wondrous questing end?
Unto what glory do I tend?*

*When this adventure all is done,
Divine I reach the Holy Sun.*

This is the song—a very ancient Druid poem—of Armegin, Archdruid of Clan Mille (the Milesians), and Druid of their chief Millesius. Several songs of his are known, one is in the collection of the late Dr. Whitley Stokes. This song was preserved by the monks of Kilsalaghan (the Church of the Willows). This is the first time it has been Englished. The date is unknown, but it belongs to the time when the Milesians captured Ireland from the Tuatha-de-Dana. I translate from the Gaelic original. The song is also called "The Pilgrim of Eternity."

F. H. ALDHOUSE

THE LIVING TRADITION

By JOSEPHINE RANSOM

Theosophy, being the sum total of truth, so far as we are able to cognize it, is not only the most modern knowledge, but has also a vast background of antiquity. This article traces its source to the Divine Rulers of the early races. Since their time Theosophy has always been more or less publicly proclaimed. After the drowning of Atlantis it was preserved in the Mysteries, and there it remained until in modern days The Theosophical Society is again spreading its call to Brotherhood among the people.

What Constitutes Theosophy

WE might say that Theosophy is the study of man's responses to all stimuli, simple or complex. This can include cosmic stimuli of immense range and fullness, and the simplest of chemical reactions. Thus, universal behaviour is our study—the behaviour of God to Man, of Man to God, or cosmic psychology. It is a vast body of knowledge and may well be called, comprehensively, Theosophy.

We have been told that "There is a Plan," and, further, that Evolution is that Plan. In other words: God has chosen the organization of spirit and matter into human beings as the vehicle of His purpose. It seems that Theosophy, God's Wisdom, is the direct way of stating that this chosen method can be known to all. Not all at once, apparently, for then there would have been no sequences, only one general line of advance.

In the *Stanzas of Dzyan* it is pointed out that there are very many agencies of the Divine Will,

and that some are given one kind of work to do, some another, each and all according to capacity. But the great purpose in it all is to enable all who can and will to realize:

1. Who God is.
2. What is His Universal Purpose.
3. How He carries it out.

These are the statements which ring along the ages, and the realization of which constitutes Theosophy.

Enter Humanity

"Esoteric philosophy assigns to humanity a oneness of origin, in so far as its forefathers or 'Creators' were all divine beings—though of different classes or degrees of perfection in their hierarchy. . . . Though all of common origin, yet . . . their potentialities and mental capabilities, outward or physical forms and future characteristics, were very different.

"Some superior and others inferior, to suit the Karma of the various reincarnating Monads,

which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties." (*The Secret Doctrine*)

It is necessary to follow with some patience the way in which the destiny of man works itself out, in order to understand his character and abilities. By character I mean just his capacities, great in some, less in others. For the story I have gone to *The Secret Doctrine*. The story may sound strange, but it is profoundly interesting, and casts light on most of our problems of yesterday, today and tomorrow.

During the long ages that we call Rounds, up to the present one, and during the first two and a half Races of this earth, Monads are spiritual in essence, but only "animal intellectually." It was only since the midway point of this Round that Man, here on this earth, began to develop the *mind*, but mind (or *Manas*) in its entirely divine nature is not expected to develop till the end of the Rounds. Some of course anticipate that growth. Some of the Monads were not karmically ready to occupy the forms of men who were to incarnate in the higher intellectual Races. They develop later on. Those of greater intelligence are burdened with past, present and future karma, the others are not.

As the early Races went on with outward bodily preparation the time came when the androgyne stage gave way to the separation of the sexes. "Hosts" of those with mind already developed immediately incarnated, before any troubles

arose due to the blind urge of sex in the bodies of the time. These sensible Egos added conscious knowledge and will to their inherent divine purity and became the seed on earth of the future Adepts—the Holy Fathers, "ancestors of the Arhats." Not ancestors in any physical sense but the Arhats themselves of those early ages.

Descent of the Monads

Another class of the "Hosts" refused to inhabit the early bodies, pride forbade. "We can choose. . . . We have wisdom," they said. The karma of the choice was that the bodies they had to take later on were inferior to their own astral models. Yet others delayed longer still and were forced to use bodies tainted with impurities, which had become defiled owing to their own procrastination, bringing agelong iniquities in its train.

The Monad itself is ALL-FORCE, potent on its own plane, and is that which acts, or behaves, in perfect accord with the Divine Will in Evolution and slowly but irresistibly compels the growth and development of Man towards its own perfection. Towards this Monad the true Ego, Atman, must gravitate, and the personal Ego must in due course gravitate in the same direction—or, in its fierce selfishness and animal and personal desire it will have the upper hand. It is the Atman which enlightens the reincarnating Ego and imparts to it its immortality. While the physical form was being pushed forward to the point where it could be the vehicle of experience for the reincarnating Ego there was, of course, a loss of spirituality.

Physical nature alone and unaided cannot construct a perfect animal, let alone a Man. The lower Angels are all Nature Spirits, and the higher Elementals possess an intelligence of their own; but this is not enough to construct a *thinking* man. The "Living Fire" was needed which gives to the human mind its self-perception and self-consciousness. The gap between the human Monad with divine intelligence and the animal self with instinctual faculties alone, is bridged by rebel Manas (Mind). With the help of that, Man becomes a self-conscious thinking entity. He cements in himself the two opposite forces of Spirit and Matter to make of them an eternal unity. Thus comes the time when the incarnating Ego, or higher Mind, begins to learn how to reign over the animal in us and rule it, when not carried down by it.

Knowledge of God

In the pre-human (non-intellectual, or non-thinking) era the spiritual Monads of future humanity were taught, or knew, the high mystery of God to a degree that can only be appreciated if one realizes that the cosmic laws revealing the nature of God were given in full to these "Sons of God." This God has to be understood as the God of this Kosmos; for "the secret teachings with regard to the evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds (even) in this age . . . not even the highest Dhyani-Chohans have ever penetrated to the mysteries beyond those boundaries that separate the mil-

liards of Solar Systems from the 'Central Sun,' as it is called."

This knowledge, or Veda, was carried along the ages by various agencies, and was rearranged and re-presented, in part, by Vyāsa, to the early Fifth Race. It suffered more and more from the anthropomorphic tendencies given it by the dawning "intellect." To this was added some of the much grosser Lemuro-Atlantean beginnings of worship of the human body, ending in worship of the respective sexes. The worshippers were giants, in stature and in knowledge. "Their Science was innate in them." The Lemuro-Atlantean had no need of "discovering and fixing in his memory that which his informing Principle *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the Principles had clothed themselves could, the one weaken the memory of their prenatal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them."

The vision of God and His ways became but interpretations to the mind. It is perhaps for this reason that we are recommended to ascend above the mind for the inner vision, so as to leave behind the clouds of the personal Ego and its many self-made problems. Hence all the later schools of Yoga—each one devising a method by which to transcend personality, in order to know God again, and His purposes.

The Struggle Begins

Monads took no active part in the shaping of their vehicles, it was the part of the Mind (or Manas) to

do that. So in and through Mind began that struggle which "will last till the inner and Divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be transformed, sublimated, and harmony will reign once more between the two. The struggle proceeds between the spiritual inner man and the man of flesh."

The real Lemurian had no "religion," he needed none. His was the real "Golden Age." He did not believe *on faith*. His inner nature was open to understanding in its early mentality, and moreover he felt himself to be one with the ever-present, though invisible All, the One Universal Deity. He felt his *inner* god, and was a Man-God in his nature, even though animal in his physical self. "It takes a God to become a Man." But when Mind began its work of responding to both, then commenced the long struggle between the spiritual and the psychic, the psychic and the physical. "Some won the victory and joined the Sons of Light, some became the slaves of matter and the victims of their own natures."

The early Lemurians had a really religious life from the very beginning of their true intellectual life. They were and knew themselves as "bright gods," and mixed freely with the equally "bright gods" of the Elements. For the "bright gods" of the Elements had nursed and tended them and called them forth to intelligent conscious

life. They sacrificed of their own essences to endow each Man's inner principles with a portion, or a reflection, of those essences. For in themselves they are the *Noumenon* of the actual and future Elements, the "modes of motion" of science.

Worship of Matter

As time went on the Gods became invisible to the later generations, and, instead, the *Kingdoms* of the Gods, or the Elements, were worshipped. So, at the end of the Third Race and at the beginning of the Fourth, there were two great divisions among mankind—the "righteous" and the "unrighteous," i.e., those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself, and those who offered worship to the "Spirits of the Earth, the dark cosmic anthropomorphic Powers" of Matter. The Atlanteans were, later, the first to make sacrifices to the "God of Matter." Thus began also that type of religion which is the worship of tribal or other gods. Man linked his "pure God" with the impure "demon of Matter and in physically conscious man arose all those stresses of Pride, Lust, Hatred and Rebellion."

Not only did he worship the Elements, but man also began to worship himself, and his now physically creative powers. In former ages he had created his vehicles from within, and thus passed from age to age by means of "Will and Yoga." Now he depended upon physical creation from without to supply him with the necessary bodies, and he began to abuse these creative powers from that day

to this. As the physical vehicle thickened, and was used sinfully, the powers of the higher nature were obscured, and finally the veil of matter between the two prevented intercourse. The material soil became uncongenial to the higher rays. Therefore, in the end, religion often became exoteric magic, or sorcery, full of idolatry, superstitions and man or hero worship.

But some remained true to the Inner Light and strengthened it as it grew dimmer outwardly. In them the Divine Wisdom burned brightly and they remained the custodians of the true Mysteries. These Mysteries were the revealed birthright of early humanity taught them by the Divine Teachers. The mystery of these few—the Kumāras—is that they are still the "Sons of Will and Yoga," and pass from age to age from one worn-out body into another whenever they need one.

Early Races Destroyed

In the Fourth Race the Divine Teachers descended as "Divine Kings" to teach Atlantis how to find Theosophy, the Wisdom Religion, to find God and understand His ways, and fulfil them.

As Lemurians and Atlanteans went along together in the early days of the Fourth Race, there was retained much of the bestial magic which had disfigured the later days of the Third Race—even though most of the Race had disappeared with the destruction of Lemuria by volcanic fires. All this the civilizing Divine Dynasties tried to correct by starting real civilizations of beauty and usefulness. There

were of course by now great differences among men. Some were nomadic and patriarchal, others only learning how to make a fire, others were building splendid cities and cultivating arts, sciences and language. They endowed men with the invention of letters (the Devanāgarī, or the alphabet and language of the gods), of laws and legislature, of architecture, and of the medicinal use of plants. The Divine Kings were Priests also, and kept alive the true Religion concerning the nature of God and Man, but through the use of symbols and not through direct spiritual insight. By the middle of the Fourth Race the Atlanteans had reached their climax in physical beauty and strength, but the evil Magic of the Third Race was still strong and attractive.

For the purposes of instruction the "Sons of God" had built temples and halls of initiation wherein Theosophy was imparted to the worthy. But now came a parting of the ways. Those interested in the old evil sex-magic also had their temples of initiation. The Divine Kings taught the Path of purity and aspiration towards reunion of the higher and the lower man, through sacrifice and control of the lesser desires. The others preferred brutal sacrifices to the Elements, and through fear and sensuality attracted and swayed the masses. Their followers grew so numerous, so powerful and so bad that finally the Kings of Light departed, withdrawing the Ancient Wisdom with them, and were forced to leave the evil magic to the destruction of the Deluge that followed. It was the unhappy fate

of the Atlanteans to go down into the very bottom of materiality in its development.

Theosophy Preserved in the Mysteries

What became of the Living Tradition?

The "Elect" gathered it up and treasured it in secret, for *it was utterly necessary to keep alive somehow the supreme Knowledge—that the God in Man has "descended" into form, and must be helped to the Way of Resurrection therefrom.*

This, so baldly put, is the whole substance of the Wisdom Religion, the reason for the elaborate ceremonials of all religions and the carefully guarded secret of all Mysteries, their rites and rituals. Really, there is no secret at all.

In the Fifth Root Race much care was and is taken to keep those who wished to know from the old temptations. But much of the besetting sin of selfishness was and still is there. It took the form of the priest claiming to be the sole interpreter of the mystery, or Theosophic, symbols; and, as his outlook narrowed with the emphasis laid on the lower mind, so did his interpretation. Finally, he was prepared to compel obedience to his own views through the terrible medium of war.

The Mysteries, or shrouded Theosophy, were common, in some shape or form, all through the building up and disappearance of early civilizations as the Fifth Race went on its migrations. But at last in Europe they were smothered and the last temples destroyed, and even "mysticism," the name for the search for God, fell

for a while in recent centuries into disrepute, and is only now again recovering some of its lost dignity. Egypt was left with glorious ruins, where once the full Mysteries were enacted; Europe was left with scarcely anything but legends here and there, and Freemasonry. The Wisdom Religion seemed lost or was well hidden. India kept some of it alive, as did Buddhism, but even India seems at last likely to be swallowed up in the search for the key to material life and necessities, and her spiritual heritage is neglected as perhaps it has never before been neglected since the far-off days when the Aryans came singing the Vedic hymns, reminiscent of that long past "Golden Age."

In addition to the spiritual knowledge of the early Aryans, other aspects of Theosophy were practised. It was from the Fourth Race that they obtained the scientific knowledge of "the bundle of wonderful things" . . . "from them they learnt their aeronautics . . . the knowledge of flying in vehicles, and . . . their great arts of meteorography and meteorology. It is from them again, that the Aryans inherited most of their valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy."

The Call to Brotherhood

India produced in this Fifth Race development a quality of mind that was both penetrating and powerful, and so arose a science of life and new efforts to co-ordinate the God-Man in us,

which came to be called Yoga. Under the name of Psychology this science is being rediscovered, restudied in the West, with growing success. India has much to contribute out of her age-long stores to this knowledge when she has time to make it accessible in the simple, direct way needed at this time. For the mind of today turns from complexity to seek simplicity, from intellect to intuition, or Buddhi. Yoga, in a big and real sense, is the science of blending man's whole nature into the Perfect Man, but it needs restating and simplification.

To the Rishis of the Aryan, or Fifth Race, was given the task of winning the victory, if possible, of Theosophy over ignorance, of the "Sons of God" over the "Sons of the Dark Wisdom," the dark mysteries of Lemuria and Atlantis.

The trouble really is that "Manas is dual . . . and is attracted in its highest aspect towards Buddhi, and in its lower descends into and listens to the voice of its animal soul, full of selfish and sensual desires; and herein is contained the mystery of an Adept's as of a profane man's life. . . . The *Ramayana* . . . discloses in magnificent symbolism and allegory the tribulation of both man and soul."

Whenever possible, a "Son of God" raised his voice and proclaimed Theosophy, especially when it was needed either to initiate a fresh spiritual movement or counteract the "materialism," the worship of matter of the time. The Occult Hierarchy has always sent its messengers to a puzzled, distressed or thoughtless world, repeating the

age-old truth of the One God, His Nature and His Laws, obedience to which brought "perfect freedom," and disobedience to which was the source of all confusion. But the gentle arts of brotherliness and goodwill these messengers try to instil are often brutally shouldered aside as inadequate in a still blustering world.

But the call to Brotherhood comes yet again. It is shown to be the inner Law, it is recommended as outer and sincere practice, however difficult. For Brotherhood is now the Key of the portals of the inner worlds where separateness falls away for ever.

The Idealism of Theosophy

There was again, towards the latter half of the last century, the "worship" of matter, or materialism of a new and scientific kind, and once more the Guardians of Wisdom sounded the call. The response to that call must on the whole be encouraging, for, not only is there a Theosophical Society valiantly standing for Brotherhood, despite all drawbacks in our lower natures, but there is a multiplicity of efforts and movements all tending within their own limits in the same direction. Very few have the same breadth and freedom as The Theosophical Society. None but The Theosophical Society stands firmly and publicly for an inquiry into the nature of real Being, and for the careful training of the inner principles to behold the Truth with an open mind and an eager intellect. Practically none but The Theosophical Society stands publicly for the cultivation of those pure personal qualities

through which the God within, when found, can make himself manifest.

There has been a good deal of amused scorn about the study of Rounds and Races. I find them of vital interest if I wish to understand Theosophy, and the reason why the Living Tradition was hidden away so long; or covered up in symbols so difficult to understand that few but the initiated could appreciate their meaning; or given in cumbersome allegory, hard to unravel.

The Supreme Law

The story I have related above tells quite plainly why all this has happened. Equally plainly it tells us *who we are and why we are here*, and what is our relation to all that surrounds us.

I think it remarkable and very important that once more the Great Ones selected one, H.P. Blavatsky, to walk openly in our midst to tell us that even in the market-place we need not lose sight of the immortal Inner Ruler. Does it mean that there are enough of the "sons of men" ready to hearken, however little, to the Voice of the Silence? It would seem that if only a few thousand are prepared to do so, it is considered worth while, so that the ideal of Brotherhood may be openly preached, and be strong enough to withstand all attacks covert or open, from the world in general or from the creeds and dogmas behind which are arrayed the great "vested interests" of the religious world.

The truly religious are easy to find; but the truly brotherly are seemingly few.

I ask myself: Is the present world unrest and scepticism about hard and fast religious views, observances, ritualism, and traditions due to the really revolutionary idea of Brotherhood? And, in addition, is it an indication that the lower complex mind, so sure that everything must satisfy it, is giving way to the simpler intuitions that begin to illumine the higher mind? Is it that this intuition is the intimation that the "Divine Child" in us is seeking its birth into the inner spiritual worlds? And is this why the guarded Wisdom, Theosophy, has been laid without reservation by the Holy Ones at the world's feet? Are the many ready for it, instead of only the rare few, as in centuries past?

After all Theosophy, the Living Tradition, is very simple. It can be summed up thus: *Know God by Knowing Thyself*, and thus realize how God weaves Spirit and Matter into the Perfect Man.

How shall the world be convinced that this is the Supreme Law and fulfil it? The answer is for all true Theosophists to demonstrate it in their own lives and attainment. It is not easy so to do, but courage and steadfastness make all things possible, when the Ideal is firmly held.

NOTE: I have not put quotation marks to every citation from *The Secret Doctrine*, nor given the page of each quotation, but interested students will look up the references, if they wish to do so.—J.R.

THE AGE OF THE UNIVERSE

By A. J. HAMERSTER

According to Mr. Hamerster's thesis, Science is coming into agreement with the esoteric conception that a manifested universe, so far from being infinite, as nine-tenths of the world has believed, is in fact finished and complete; that its manifestation covers a vast yet computable period of time; and that there are other such universes and epochs in time. In this article he discusses cosmic manifestation from the standpoint of time: in a later article he will treat the space aspect of the problem.

I MAY be allowed to supplement Miss Preston's note (February THEOSOPHIST, p. 460), regarding "The Age of the Earth," with the following note about "The Age of the Universe."

We owe it to modern science, and to Einstein first of all, that we are gradually getting rid of the mediaeval nightmare of an infinite universe, in the sense of a universe reaching backwards and forwards *ad infinitum* in space and time. I say "nightmare," because from it sprang the horrors, not less of an eternal hell than of a similar heaven, the former distasteful for its injustice, the latter nauseating for its tediousness. And I say "mediaeval"—though even today in certain circles this nightmare broods darkly over mankind—because antiquity knew better; the idea could never have gained dominion over western peoples if the spirit of antiquity had not been crushed out of existence.

As such, modern "relativity" is in spirit, if not by heredity, a renaissance, a rebirth of ancient

Greek thought, which knew better indeed than to believe in anything manifested—the "whole" not excepted—as being infinite. Is not the whole, *as a whole*, a complete, a finished, and therefore a finite thing? To the ancient Greek, to his sense of harmony and beauty, the infinite, the boundless, was an abhorrent thought, synonymous with the incomplete, the unfinished, the imperfect, with misshapeness and ugliness, with disorder and chaos. The perfect, the true, the good and the beautiful, to him was essentially the finished, the well-rounded-off, like the circle and the sphere, and these again not of an infinite radius, but of finite, harmonious proportions.

A circle or sphere is a line or a surface, returning or bending back into itself, therefore without demonstrable beginning or end, and in this sense, though finite, yet beginningless and endless, but not infinite in the sense of boundless. Circle and sphere, then—are there more perfect symbols of manifested existence, flowing from the absolute,

or Life itself, and returning back to itself again, in finite cycles of being, yet beginningless and endless!

Is the Universe Infinite?

The mediaeval idea of an infinite universe has found magnificent expression in the speculations of one of the last and greatest of western philosophers of the era that is now closing, for there is no doubt that our time will stand out to future generations as the opening of a new era. In his *Theory of the Heavens* (1755) Immanuel Kant wrote: "If the grandeur of a planetary world in which the earth, as a grain of sand, is scarcely perceived, fills the understanding with wonder, with what astonishment are we transported when we behold the infinite multitude of worlds and systems which fill the extension of the Milky Way! But how is this astonishment increased, when we become aware of the fact that all these immense orders of star-worlds again form but one of a number whose termination we do not know, and which perhaps, like the former, is a system inconceivably vast—and yet again but one member in a new combination of members! We see the first members of a progressive relationship of worlds and systems; and the first part of this infinite progression enables us already to recognize what must be conjectured of the whole. *There is here no end, but an abyss* of a real immensity, in presence of which all the capacity of human conception sinks exhausted."

What has modern science to say to this? The answer is anything

but doubtful. It does not countenance it at all. Sir James Jeans, quoting the above passage, follows it up with the remark: "It was a sensational conjecture [this conception of an infinite universe], but modern science does not confirm it. Instead, it tells us that the system of star-cities (galaxies) constitutes the *complete* universe. . . . The three statements: (1) the earth is one member of the sun's family; (2) the sun's family is one member of the galactic system; (3) the galactic system is one member of the system of star-cities in space; are *complete and admit of no extension*." (*The Stars in Their Courses*, pp. 135-6).

Our next question is: Does Theosophy confirm this conception of a finite, a finished, a complete, manifested universe? I think so, from the point of view of time as well as of space. We shall try to show this, beginning with the former.

The Occult Chronology

If Hindu and esoteric chronologies have evoked serious ridicule in the past, it has been due partially to their embracing such enormous periods of time as hundreds of millions of millions of years. To the then world of science, by which the sun was still considered as a gigantic conflagration of combustible material and was accredited with a lifetime of a few millions of years—rather than 4000 years only, according to the Bible chronology—those huge figures of the Brahmanical computations, adopted in *The Secret Doctrine* as those of the esoteric science, could not but look preposterous. Since that time, however, the scales have

turned, regarding this particular point in any case, in favour of the eastern wisdom, for in many details the truth of the occult chronology has been verified by modern science.

In the first volume of *The Secret Doctrine* (p. 36) the total cycle of manifestation of the Cosmos is said to be a Mahâkalpa or Great Age of 100 years of Brahma, making a total of 311 million million years; each Year of Brahma being composed of 360 Days, and of the same number of Nights of Brahma; and a Day of Brahma consisting of 4320 million mortal years. In the second volume of the same book (p. 70) it is further said that "these are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the secret works." Rounding off these figures, we get the following three periods:

- (1) A Day of Brahma of 4000 million years;
- (2) A Year of Brahma of 3 million million years;
- (3) An Age of Brahma of 300 million million years.

Now it is my contention that these correspond to the lifetimes or manvantaras respectively of

- (1) A Planetary system;
- (2) A Solar system;
- (3) The Whole Universe.

At least that is what modern science leads us to surmise when Sir James Jeans says that:

- (1) "the earth was born out of the sun something like 2000 millions of years ago;"
- (2) "the length of life of the stars" has an average "most probably from 5-10 millions of millions of years;"
- (3) "the present matter of the universe cannot have existed for-

ever: indeed we can probably assign an upper limit to its age of, say, some such round number as 200 million million years." (*The Universe Around Us*, pp. 12, 167, 336).

Science Confirms the Secret Doctrine

We are told in Theosophical literature that the Planetary Chain of our Earth is at present in its fourth or middle Round. Taking therefore double the figure given by Sir James Jeans, under (1), for its full lifetime, this would yield 4000 million years, and that fits in wonderfully well with a Day of Brahma. Supposing further that the whole universe has at present also run already half its course—and I think there is every reason to believe this to be the case—then the total lifetime of the Cosmos, according to the scientific figures, would be some 400 million million years, which again tallies fairly well with the Age of Brahma. Lastly, the difference between the average lifetime of a single star from 5-10 million million years, according to science, and the period of a Year of Brahma of 3 million million years, is also not so great as to compel any doubt about their identity. In whatsoever way the occult figures may have been obtained, the scientific figures are certainly not held to be so accurate as to exclude errors even larger than the above differences with the Brahmanical chronology.

There is one more point of agreement between modern science and the esoteric time-computations. According to the latter a Day of Brahma comprises fourteen manvantaras of 308 million years each

(*The Secret Doctrine*, II, 69). Now I thought that this might be the life-cycle of what we are wont to designate as a Planetary Round. And looking for a similar cycle in astronomy, I found that "in the vicinity of the sun, the galactic wheel performs a complete revolution in a period of about 230 million years." (Sir James Jeans, *ibid.*, p. 68). On the preceding page the revolutionary periods of other parts of the Milky Way, and of the galaxy as a whole, are said to be from 370-530 million years. It would not be strange at all if a Planetary Round coincided with some such "Round" or revolution of our Sun around the "Central Sun" of our galaxy. The durations of both at any rate, as given by esoteric science (300 million) and by modern science (230 million), again "dovetail pretty nearly."

Eternities of Time

A last word about the finiteness in time of the *whole* universe. When the first verse from the "Stanzas of Dzyan," quoted in *The Secret Doctrine*, says that "the eternal parent had slumbered once again for seven eternities," and H. P. Blavatsky in her comment on this verse makes out that the seven eternities are a Mahâkalpa of 300 million million years, we cannot but infer from the word "again" that other Mahâkalpas have gone before, and others will follow in an endless (or will that

also be a finite?) series of in-breathings and outbreathings of the Great Breath, in the graphic language of the esoteric books, or of expansions and contractions of the universe, in the dry language of modern scientific books. In the *Siddhanta Siromoni*, an ancient Hindu work on astronomy, and the *Linga Purâna*, for example, we are assured that "thousands and thousands of such Mahâkalpas have passed and as many more are yet to come." (THE THEOSOPHIST, November 1885, p. 116, P. Sreenivas Row in a Commentary on *Light on the Path*).

But if the series is endless, where then is our finiteness of the universe? Leaving aside the decision as to whether indeed the series of Mahâkalpas is infinite, which cannot be inferred from the Hindu texts, nor do I know what modern science thinks of this—leaving this aside, then, the finiteness of the universe still remains in the fact that the in-breathing of the whole creation after a Mahâkalpa of 300 million million years is *complete*, leaving nothing as a residue, not a particle of matter, or the smallest partition of space, or the minutest division of time. All other obscurations or pralâyas, those of a planet, or a planetary chain, or a solar system, or a galactic system, are only partial or minor pralâyas, leaving other galaxies, or suns, or planets intact. But the Mahâpralâya re-absorbs everything.

THE HAJJOR CEREMONIAL AT MECCA

BY AHMED ALI

Every Muslim's ambition is to go on pilgrimage to Mecca, the home of Islam, and there to perform a ritual lasting several days and epitomizing the soul's liberation.

The Holy of Holies

ISLAM has recognized four fundamental duties, namely (1) Prayer, (2) Fasting, (3) Charity, and (4) Hajj or Pilgrimage. The true significance of the Hajj may be indicated as follows:

In the centre of the Holy Mosque at Mecca there stands a small but unique building of immemorial antiquity, covered with black curtains. This is the Kaaba or Sanctum Sanctorum of Islam. To this building repair every year thousands of Muslims from every nook and corner of the world to worship God, and to observe certain religious duties, which constitute what is called the Hajj.

The Mosque of Mecca, unlike other mosques, is simply an enclosure in the shape of a parallelogram measuring approximately 550 feet on the north-west and south-east sides and 360 feet on the other sides, and containing, besides the Kaaba, two other buildings called the Maqam Ibrahim and the Zam Zam. The former is associated with the name of the Patriarch Abraham; it is about five feet square, and supported on six columns, each eight feet high. The latter is a small building containing the famous Zam Zam well.

The Kaaba is a rectangular building 40 feet long, 35 feet broad and 50 feet high, the four walls running north-west, north-east, south-west and south-east. Its door lies in the north-east wall, about 7 feet from the ground, in close proximity to the famous black stone, which is fixed in the eastern corner at a height convenient for being kissed by the pilgrims. On the north-west side a semi-circular wall, three feet high, encloses an open space. For purposes of circumambulation this space is included in the Kaaba.

The Outer Ceremonial

The whole subject of Hajj may be considered under two heads, namely, (1) outward observance, and (2) inner meaning. In the first sense, it stands for a number of devotional acts which can be enumerated and which every pilgrim has to discharge. Secondly, it may be shown that every one of these acts has a great spiritual significance to the soul in search of God.

The main features of the Hajj may now be stated. They are: (1) entering into Ihram or a state of simplicity, purity and harmlessness; (2) circumambulation of the Kaaba; (3) running between Safa and Marwa, two hills situated near

Mecca; (4) going to the plain of Arafat for prayer and worship; (5) sacrificing of animals at Mina; (6) circumambulating the Kaaba and returning to Mina.

The pilgrim is required at the outset to alter his entire mode of life, and to enter upon a state of simplicity, purity and harmlessness. The signal for this change is given at a fixed place on the route to Mecca, different places for different routes, when the consciousness of having reached the limits of Mecca transforms the whole atmosphere, and quickens it with deep piety and enthusiasm. Every pilgrim now takes a bath, wraps himself up in two seamless cloths, and leaves his head bare and uncovered. He should not henceforward use scent or oil, trim or dress his hair, or pare his nails, or otherwise attend to the cares and comforts of his body, but keep his mind indrawn and absorbed in God. No frivolous talk is hereafter allowed, and absolute harmlessness in thought, speech and action is enjoined. The pilgrim is now obsessed by one thought, the thought of God, and with one desire, to see the Kaaba or House of God.

Devotional Acts

On arrival at Mecca, the pilgrim is led to witness and circumambulate the Kaaba or the Moslem Holy of Holies. He finds himself at last in the presence of his most cherished desire on earth, the House of God, the centre of all his pious hopes and aspirations; a strange feeling of reverence, joy and awe now courses through his being, and he feels entirely overpowered by his surroundings. The

spell, however, soon passes away, and he opens his eyes to examine the objects around him more fully, and to ponder over his experience. After careful scrutiny, he finds nothing around him to justify his strange mystic elation—the same mother earth, the same space, the same buildings and the same men, in short, the same world to which he is accustomed, and yet, there is something new, something unexplainable, something deep, subtle and real which should be accounted for. He now observes a number of co-pilgrims circumambulating the Kaaba in a state of auto-intoxication, and kissing, at the conclusion of each circuit, a black stone, broken and held together by a silver band, fixed in the eastern corner of the building. This is indeed a strange and novel experience for him, in which he is himself tempted to share, and is subsequently led away to perform the circumambulation of the Kaaba.

The Tawaf or circumambulation begins at the Black Stone which is kissed, and is performed by going round the Kaaba and the semicircular wall on the north-west side, either on foot or on the back of an animal, as necessary, as closely as possible, seven times. In circulating, the Kaaba is kept to the right. The first three rounds are made at a fast pace, and the remaining four at an ordinary pace. In the course of making circuits, prayers and supplications are addressed to God.

After the tawaf is over, the pilgrim says a short prayer and then proceeds to observe another devotional act called the Sa'y, which consists in running between Safa and Marwa, two hills situated not

far away from the Kaaba. These hills were the scene of the running to and fro of Hagar—Patriarch Abraham's wife—in quest of water for her baby Ishmael when she was left there by Abraham, and today are connected by a street with houses and shops on either side. The pilgrim is now at liberty to emerge from his state of Ihram, and waits till the eighth day of Dhil Hajj, when the Hajj proper begins.

The Trek to Arafat

On the Hajj day the great trek begins. The whole body of pilgrims, both males and females, attired in simple clothes and glorifying God, move to Mina, a place situated about four miles from Mecca. The distance is covered either on foot, by motor cars, mules or camels. Caravan after caravan may be seen wending its way through a deeply sanded desert, presenting the appearance of a swollen stream meandering through plains, valleys and sandy ridges. The pilgrims must reach Mina before noon so that they may say their early afternoon prayers in time.

Mina is a plain about one mile long, situated midway between Mecca and Arafat. During the Hajj season it suddenly springs into active life, and presents a very festive appearance. Its streets are lined with shops and stalls, and extensive business is transacted. About 100,000 representatives of the entire Muslim world may be found there, either going about marketing or engaged in friendly conversation or praying to God. There are two buildings here, one of which is a big mosque and the

other is the temporary residence of the King of Arabia. The pilgrims spend their night at Mina, and the next day at noon they move to Arafat.

Arafat is about nine miles from Mecca, and five miles from Mina. It is an extensive plain bounded on the east by the mountains of Tai'f, and on the north by a small hill called by its own name. The pilgrims reach this place within an hour or two from their leaving Mina, and are accommodated in tents specially erected for the occasion. Their stay at Arafat lasts only for four or five hours, from afternoon till sunset; but this short stay is considered so important that failure to reach the place for any reason during the specified hours will render the pilgrim's Hajj void for the year.

The meeting at Arafat is a great object lesson to humanity. In that desert plain are assembled on the Hajj day a vast concourse of men of different tastes, of different temperaments, comprehension, refinement and culture, all gathered together under one banner, the banner of Islam, and actuated by one supreme purpose, the purpose of God-realization, all wearing the same dress, living in the same manner, and thinking in terms of God and humanity.

There is in Arafat neither high nor low, rich or poor, learned or ignorant, white or black, all are one; members of one grand commonwealth, the confraternity of man. Every one is now anxious to help the other, competition having given place to co-operation; there is nowhere to be found hate or distrust, but perfect goodwill and

harmony prevail, and the whole atmosphere breathes of peace and love. Brotherhood of man in this desert plain is not a mere theory, but a fully accomplished fact.

At sunset there is a stir, and the pilgrims prepare to leave Arafat. The return journey is undertaken, and within a short time Muzdalifa, a place near Mina, is reached. Here the pilgrims say their combined evening and night prayers, and also spend the night. Next morning, soon after prayers, the journey to Mina is resumed and the place is reached within a very short time.

Thus the pilgrims again reach Mina on the 10th Dhi-l-Hajj, which is observed throughout the Muslim World as the Bakri-Id or the day of sacrifice. Here they say their Id prayers in a body, and then proceed to observe a small devotional act which is called Ramyal Jimar, and consists in throwing small stones at three fixed places. The number of stones thrown at each place is seven. After the casting of stones is over, the pilgrims sacrifice animals and go to Kaaba for circumambulation. This done, they emerge from the state of Ihram by clipping their hair or shaving their head and become Hajis. They should now return to Mina, for it is there that the Hajj is concluded.

The Hajis are required to stay for three more days at Mina, to repeat their experience of throwing stones at certain fixed places already mentioned, and are afterwards at liberty to go home. They now return to Mecca, circumambulate the Kaaba for the last time, take leave of friends, and finally depart from the Holy City.

The Inner Meaning

The question now arises, what is the significance of Hajj and its various devotional acts, some of which appear at first sight to be even contradictory to the simple and monotheistic teachings of Islam. Why should the pilgrim, for instance, be required to circumambulate the Kaaba and to kiss the black stone fixed in its eastern end, or what is the significance of running between Safa and Marwa, or again, in going to the plain of Arafat for God's worship when God is present everywhere, and sacrificing animals at Mina? How are we to reconcile these practices with Islam's impatience of idolatry, and with its teaching of the nearness and accessibility of God to the human soul.

Let us examine carefully the various outer observances that constitute Hajj and understand their true significance. The Prophet of Islam endeavoured throughout his life, with all the energy and fervour of his splendid personality, to redeem man from the bondage of the senses, and to make him realize his innate greatness. Towards this end he not only prescribed various disciplines such as prayer, charity and fasting, but also wanted to have an institution whereby he could concretely demonstrate to man, for all times to come, the various steps or stages which lead to God-realization. The result was the institution of Hajj.

Thus the Hajj represents in epitome the sum total of man's spiritual endeavour, and is a symbolic demonstration and reminder of this supreme fact. It is an abridged statement, written in

physical terms, of the great drama of the soul's transfiguration and liberation. The pilgrim's soul is first initiated into the great lesson of simplicity, purity and harmlessness, without which the sacred precincts of God's presence—the Holy Mecca—cannot be entered upon. Man is taught to become as careless in his exterior as an ascetic, and as simple and harmless at heart as a child, before he is admitted into the sphere of God's holy influence. This is the first great lesson given to the man in bondage. It is the Ihram of the soul.

Cleansing the Heart

The pilgrim is next led to circumambulate the Kaaba, the House of God, seven times, and to kiss the priceless black stone which it treasures. This is immediately followed by the act of running between two hills situated in the neighbourhood of the Kaaba. The interpretation is quite plain. The Kaaba stands for man's body, the black stone represents his heart blackened with vice, and the number of circuits represents his make-up or composition. The running between Safa and Marwa indicates his present aimless life, his wandering mind. Man is taught to recognize his body as the temple of God, and is warned against wandering aimlessly in the outer world. He should wander no more, but come back to his own body, his own self, and realize God within as the Soul of his soul, his Oversoul. The process should begin with the cleansing of the heart till the entire being of man, a combination of seven principles, is consumed

and dominated by love, which is represented by the act of kissing the black stone.

With the recognition of the body as the citadel of God and the shifting of consciousness from the outer to the inner world, the pilgrim is ready to undertake his pilgrimage to the plain of Arafat, and the Hajj proper now begins. The journey to Arafat and back is marked by several well defined stages, and this is symbolic of the various transformations that the soul of man will undergo in its ascent towards God.

Mina is the first stage. The pilgrim has commenced his journey when he is overtaken by the night of Mina, which symbolizes a period of striving on the part of the soul followed by inertia and despair. The soul of man has just awakened to its destiny. It has lost taste for the things of the world. The lower is gone, but the higher is not yet glimpsed. Life seems worthless and disappointing. This is indeed a very trying period for the evolving soul and is indicated by the night of Mina.

But the night soon passes away, and the pilgrim's journey to Arafat is continued in the morning. The weary soul has got over its despondency, and redoubles its efforts to discover God. A new stir of life now begins to make itself felt, and is followed by the quickening of spiritual consciousness. The extensive plain of Arafat is reached. The pilgrim's consciousness has expanded. The soul now feels itself one with others, inseparable and inseparable. It has reached the state of Arf (root word of Arafat) or God-knowledge.

Spiritual Fulfilment

Thus Arafat signifies expansion of heart and divine vision. The soul has seen God's light. It has now to strive and become firmly established in that light. The journey to Muzdalifa is undertaken. The pilgrim must now beware, for the night of Muzdalifa is at hand. The illuminated soul must be prepared to face a state of consciousness in which it will feel isolated from the entire universe. It should undergo and survive this most distressing experience, known in Hindu mysticism as Avitchi.

In the morning, i.e. after the soul's recovery from its agonizing state of segregation, the pilgrims go to Mina to celebrate their I'd, which represents the feeling of immense relief and bliss now experienced by the freed soul. After saying their I'd prayers, the pilgrims sacrifice animals. But before the sacrifice there is the devotional act of throwing stones at three fixed places to be performed. The soul is required to purify and perfect itself in three worlds, the worlds of emotion, thought and action by throwing stones, which stands for

the act of weeding from the soul all those forces—lusts, appetites, temptations and desires—which lead to corruption, disease, suffering and sorrow. The act of throwing stones thus stands for a conscious process of cleansing the vast charnel-house of our subconscious mind of all its subhuman tendencies. Freed from its fetters and purified of all its dross and filth, the animal soul of man is transmuted into the Divine Self.

The pilgrims now hasten to the Kaaba for circumambulation. The liberated soul finds itself centred in God, and is intoxicated with the ecstasy of Divine Vision. The Hajj is now practically over, and the pilgrims return to Mina. The soul has fulfilled its destiny, but stays in the world till the accumulated momentum of past living is fully exhausted.

At Mina the pilgrims stay for three more days and perform the devotional act of throwing stones. The duty of the liberated soul is now to guide his unregenerate fellow men, by personal example, to conquer their lower nature and to lead them on to spiritual fulfilment.

THE MANY IN THE ONE

*Only names differ, Beloved !
All forsooth are but the same.
Both the ocean and the dewdrop
But one living liquid frame !*

CLAIRVOYANCE IN SHAKESPEARE

By L. W. ROGERS

Mr. Rogers' explanation of the occultism in the Shakespeare plays is that their creator was "far along in the evolutionary journey to divinity," and that he had "already developed the highest type of clairvoyance." Whether the author of the plays was the actor-manager of Stratford, or Francis Bacon, who was then in the higher stages of the Path to Adeptship, Mr. Rogers does not discuss: "It is far more important to know the plays," he says, "than to know who wrote them."

IF the reader of the Shakespeare dramas¹ does not understand that when asleep the human being enters a wider realm of consciousness that includes mundane affairs, and that may give a glimpse of events to be, it is not the fault of the matchless genius who wrote the plays. Again and again he incorporates that truth in his work.

Symbolical Dreams

The materialistic psychologist insists that when by "coincidence" one has a dream that seems to portray a coming event, it is because there was some lurking knowledge of the matter in the mind of the dreamer. But that theory cannot explain the dreams which

we find in these dramas. The dream of Clarence in *Richard III* is an example. He had not the slightest suspicion that Richard harboured any other sentiment than the sincerest brotherly love. When the two assassins brutally told him in the Tower that they came by Richard's orders to kill him he would not believe them, and said that if they would go to Richard he would pay them more for sparing his life than King Edward would pay them for his death. When the hired murderers reiterated their statement that they had Richard's orders to take his life he replied,

*It cannot be: for he bewept my
fortune,
And hugg'd me in his arms, and
swore, with sobs,
That he would labour my delivery.*

The night before, his last night in the physical body, Clarence had dreamed that Richard was the cause of his death, but accidentally. He dreamed that he had escaped from the Tower and "was

¹ Inquiry by post asks for information about the evidence that "Shakespeare" was a *non de plume* of the author. I have no desire to enter the Shakespeare-Bacon controversy. It is far more important to know the plays than to know who wrote them. There are a number of books, but Donnelly's *The Great Cryptogram* for evidence, and Mark Twain's *Is Shakespeare Dead?* for argument, are recommended.

embarked to cross to Burgundy" when Richard "from my cabin tempted me to walk upon the hatches." Then Richard stumbled against him and he was thrown into the sea and drowned. It will be remembered that when the assassins had stabbed him, and were not quite sure that he was dead, he was thrown into a "malmsey-butt." It is in the last act that Clarence appears as one of the ghosts, and says to Richard,

I, that was wash'd to death with
fulsome wine,
Poor Clarence, by thy guile betray'd to
death!

An interesting symbolical dream is set forth in the first act of *The Second Part of King Henry VI*. The Duke of Gloucester was at the time Lord Protector. He was the uncle of the young King, and there was a strong bond of affection between them. Nothing on the surface of affairs indicated the slightest change. Apparently the *status quo* would continue indefinitely. But the Duke had a dream to the contrary. He mentions it to his wife:

Methought this staff, mine office-
badge in court,
Was broke in twain; by whom I
have forgot,
But, as I think, it was by the car-
dinal;
And on the pieces of the broken wand
Were plac'd the heads of Edmund
Duke of Somerset,
And William De la Poole, first Duke
of Suffolk.
This was my dream: what it doth
bode, God knows.

Observe that he does not bring through into the waking conscious-

ness very clearly the details. He has only the vague impression that Cardinal Beaufort did the breaking. It was the Cardinal who seconded the Queen's suggestion that the Duke should "be quickly rid the world," and later the Cardinal remarks, "I will deal with him that henceforth he shall trouble us no more."

The dream, as remembered, did not include either the Queen or the Duke of York. It had but two points, the broken staff which, of course, was the symbol of his authority, with the two Dukes sharing it, and the uncertain impression of the chief conspirator. After the murder of the Duke nobody succeeded to his office, but the two Dukes that he named were close to the King, Somerset through royal preference, and Suffolk through his influence with the Queen. It is a good example of the average symbolical dream, which is not clearly and fully remembered, but which nevertheless gives a correct, if very partial, view of coming events.

Romeo's Prevision

Romeo dreamed exactly what would happen *after* his death. In the first scene of Act V, *Romeo and Juliet*, he says:

I dreamt my lady came and found me
dead;—
Strange dream that gives a dead man
leave to think,—
And breathed such life with kisses in
my lips,
That I revived and was an emperor.

When Juliet awakens in the tomb and sees Romeo lying dead she laments that there is no poison

left in the cup clutched in his hand, and says:

I will kiss thy lips;
Haply, some poison doth yet hang on
them,
To make me die with a restorative.

It needs but little knowledge of the astral life to understand that, with the idealistic love of these young people, the whole of his dream was an accurate forecast of the immediate future, partly physical and partly the astral life.

Romeo was not the only one to dream. When his servant, Balthasar, had handed him the tools with which to open the tomb he was ordered by Romeo to leave and on pain of death not to return. But instead of leaving the grounds Balthasar went to a distance and lay down under a tree, falling asleep. When the friar comes along Balthasar says to him:

As I did sleep under this yew-tree
here,
I dreamt my master and another
fought,
And that my master slew him.

During that half hour Paris had arrived at the tomb and Romeo had slain him in the duel that followed.

Antigonus and Hermione

In *The Winter's Tale* the dream of Antigonus plays an important part in the fate of the King's infant daughter. In his insane jealousy the King, believing that Polixenes was the father of the babe, ordered Antigonus to throw it into the fire. After the entire group of noblemen present had knelt in petition that a fate "so horrible" be modified,

the King ordered Antigonus to take the infant:

To some remote and desert place quite
out
Of our dominions; and that there thou
leave it,
Without more mercy, to its own
protection,
And favour of the climate.

Antigonus was made to take a solemn oath to carry out the decree and was assured that failure of "any point in't" would mean death for both him and his wife. It was on this sad journey out of the kingdom with the babe that Antigonus was halted by a dream that can be interpreted only as an astral visit by the distracted mother, Hermione. It is in the third scene of Act III that he speaks of the dream in which Hermione says to him:

Good Antigonus,
Since fate, against thy better disposi-
tion,
Hath made thy person for the
thrower-out
Of my poor babe, according to thy
oath,
Places remote enough are in Bohemia,
There weep and leave it crying; . . .

She added that he would never see his wife again. He says that "ne'er was dream so like the waking"; that "dreams are toys," but that for once he will yield to superstition. He believes, wrongly, that Hermione is dead. In the morning, after making sure that the shore is that of Bohemia, he takes the baby a little distance inland and leaves it, where it is almost immediately found by the old shepherd. Antigonus is killed by a wild beast before he can regain the ship. The student of

astral consciousness will be interested in his description of the dream as being very lifelike. Vividness is a characteristic of the dream which is a remembered astral experience.

Through a dream Pericles, in *Pericles, Prince of Tyre*, recovers his wife, Thaisa, whom he had supposed for many years to be dead.

Cassandra's Clairvoyance

In *Troilus and Cressida* Hector's wife dreams of his impending fate. When he persists in going out to fight regardless of the pleading of wife and sister, the former says:

My dreams will, sure, prove ominous
to the day.

As a last resort they call his father, Priam, who also pleads:

Come, Hector, come; go back;
Thy wife hath dream'd; thy mother
hath had visions;
Cassandra doth foresee; and I myself
Am like a prophet suddenly enrapt
To tell thee that this day is ominous.

His sister, Cassandra, did indeed foresee. Her clairvoyance is the best example of its kind that we have in the Shakespeare plays. When the determined, headstrong warrior had swept aside all the pleading she said:

O farewell! dear Hector.
Look! how thou diest; look! how
thy eye turns pale;
Look! how thy wounds do bleed at
many vents:
Hark! how Troy roars: how Hecuba
cries out!
How poor Andromache shrills her
dolours forth!
Behold, distraction, frenzy, and amaze-
ment,

Like witless antics, one another meet
And all cry Hector! Hector's dead!
O Hector!

Her brothers called her a "foolish, dreaming, superstitious girl," but she gave a vivid picture of what was soon to occur. Surprised at a moment when he had slipped his helmet off and swung his shield behind him to rest, Hector was an easy victim of the enemy, who dragged his dead body behind a horse through the camp for sport.

Premonitions

Instances of premonitions are to be found in various plays. In *Titus Andronicus* Aaron contrives an infamous plot through which Quintus and Martius, sons of Titus, were wrongly accused of the murder of the Emperor's brother and were finally executed. Early in Aaron's scheme, when he was piloting them to the pit, in which the body of Bassianus had been thrown by his murderers, both spoke of a dulling of the physical senses. After Martius had fallen into the pit and asked Quintus why he did not act promptly to help him out the latter replied:

I am surprised with an uncouth fear;
A chilling sweat o'erruns my trem-
bling joints:
My heart suspects more than mine
eye can see.

A little later he adds,

Was I a child, to fear I know not
what.

Portia—the Portia in *Julius Caesar*—had a premonition of the approaching tragedy. She was wholly ignorant of the plotting of

the conspirators. While she was giving orders to her servant to run to the Capitol and observe what occurred, she suddenly broke off and asked him to listen. He says that he hears nothing. She replies:

Prithee, listen well:
I heard a bustling rumour, like a fray,
And the wind brings it from the
Capitol.

But he reiterates that he can hear nothing. As she re-enters the house she soliloquizes, "Brutus hath a suit that Caesar will not grant. O! I grow faint." This was before the procession, in which were Caesar and all the conspirators, had reached its destination.

Lord Mowbray, in *The Second Part of King Henry IV*, is sensitive enough to have a premonition of something being amiss, but it is not definite enough to save life for himself and several others. John of Lancaster, son of the King, contrived a neat bit of treachery of as villainous a nature as history furnishes. There was a conference of the chiefs of the two armies that were about to engage in battle. Lancaster made the leaders of the opposing army believe that all they could gain by a successful battle could be had without fighting. He gave his word of honour that their grievances "shall be with speed redressed," and proposed that they disband their army, and he would do the same, and that "here between the armies let us drink together and embrace" that all might have knowledge "of our restored love and amity." Hastings gave the order to disband the army. A moment later Westmoreland, of the King's army, raised his glass:

"Health to my lord and gentle cousin, Mowbray." And Mowbray replies:

You wish me health in a very happy
season;
For I am, on the sudden, something
ill.

There was, as yet, not the slightest indication of the hidden treachery. But the moment that it was reported that one army had broken ranks, and the soldiers had started homeward, came the other report that only by the personal order of Lancaster would the other army do anything. Then Lancaster gave the order that it "pursue the scattered stray." Turning to the astounded commanders he declared them under arrest for treason and added, "some guard these traitors to the block of death."

A very clear premonition is that of Romeo just before he, Mercutio and Benvolio entered the Capulet mansion in the fourth scene of Act I, *Romeo and Juliet*. Replying to the remark of one of his companions that they might be late, he said:

I fear too early: for my mind misgives
Some consequence yet hanging in the
stars
Shall bitterly begin his fearful date
With this night's revels, and expire
the term
Of a despised life clos'd in my breast
By some vile forfeit of untimely death.

Juliet also had an equally clear flash of the future, in the fifth scene of Act III, as Romeo was descending from the balcony:

O! Think'st thou we shall ever meet
again?

Romeo replies reassuringly. But Juliet says:

O God! I have an ill-divining soul:
Methinks I see thee, now thou art so low,
As one dead in the bottom of a tomb:
Either my eyesight fails, or thou look'st pale.

That is rather more than premonition. It seems a clairvoyant glimpse of the final scene at the Capulets' tomb.

Lifting the Veil

In *The Tempest* and in *A Midsummer Night's Dream* the philosopher-poet lifts a corner of the curtain that separates us from the invisible world and we look upon another evolution than the human. To him the fairies were as real and as natural as the woods and streams and hills and sky. Of course the professional critics consider these two plays to be creations of the imagination. Yet they are conscious of the fact that that is not a real explanation. One of them says that "by making what is absolutely unnatural thoroughly natural and consistent he has accomplished the impossible." Hazlitt says that Shakespeare had "the same insight into the world of imagination that he had into the world of reality," and that he "was the most universal genius that ever lived." And with that he gives up the problem! He must have known that he had explained nothing. The great dramatist was natural and consistent simply because he was describing the facts of nature as he undoubtedly saw them with a sixth sense, the existence of which the critics no more admit than they accept the reality of the fairies.

To the student of occultism the outstanding thing in these two plays is that the description of the fairies tallies in every detail with the occultist's knowledge of the nature-spirits. The only difference between the two is the name! Both describe this order of creation as being protean, as possessing the power to glamour human beings and as being much like children in care-free irresponsibility. "Tricky and mischievous," says *The Astral Plane* (Leadbeater), "but rarely malicious." Place the word-picture of the fairies drawn more than three centuries ago beside the Theosophical description of the nature-spirits of the present time and you will find no shade of difference between them.

Of course the dramatist was entitled to the poet's license in his presentation and used it to round out his theme. Victor Hugo made one of the most useful remarks about these two plays: "*A Midsummer Night's Dream* depicts the action of the invisible world on man; *The Tempest* symbolizes the action of man on the invisible world."

How will the materialist explain away all this occultism in the immortal dramas? It will not do to say that in Shakespeare's day it was what the people demanded. The work of other writers of that time shows that that is not true. *The Alchemist*, for example, by Ben Jonson, represents astrologers as frauds and cheats and their victims as fools. The majority of the people then, as the majority now, agree with him.

Even if Shakespeare had been of the moral fibre that permitted

genius to trade its birthright for the pottage of general approval it would have been unnecessary. The man whose pen could change a pebble into a diamond need give no thought to the success of his work. Moreover, he was not speaking to a few thousand people in England in the seventeenth century. He was writing for the entire human race for all time and what the majority now think to be his superstition will be the science of the future.

The commonsense explanation of the occultism in the Shakespeare plays is that their creator was far

along in the evolutionary journey to divinity; that he had long since reached the point where the highest type of clairvoyance was developed; that what we call the visible and invisible worlds were to him one world; that the secret of the consistency that puzzles the critics is that he wrote of what he actually saw; and that when he created those human characters with the godlike attributes that command our deepest reverence he was simply endowing them with his own sublime qualities of heart and brain.

LEADERSHIP

Young Theosophists are destined to lead the world of youth, not the world of age. And unless they can become to their world as H.P.B. was to hers, at least in some small measure, they will be failing to grasp the fine opportunity which lies before them . . .

*So let Young Theosophists learn, in the spirit of H.P.B., to disentangle themselves from their kind, so that, becoming different, they become leaders, for the world is in sore need of leadership such as H.P.B. gave—loving leadership, honest leadership, fearless leadership, selfless leadership, a leadership of insight, a leadership utterly content to be alone, persecuted, despised, when the darkness of the crowd from time to time becomes impenetrable to the Light of Truth.—GEORGE S. ARUNDALE, "H.P.B. and Youth," in *The Young Theosophist*.*

THE KINGDOM OF GOD

A STUDY IN CHRISTIAN FUNDAMENTALS

By CHARLOTTE E. WOODS

In direct antithesis to Mr. Ramaswami Aiyar, who in these columns contended recently that Jesus sought to set up a political kingdom, Miss Woods asserts that "it was not a political kingdom that he envisaged, but the most advanced vision of the greatest of his race's prophets, glowingly realized in a recreated world-order." This she believes "will one day be a fact."

A People "Set Apart"

TO study the fundamentals of the Christian religion is also to study its ideals, for, like all great World-Faiths, it was based upon a very definite spiritual conception, which was given to the world at a stage when the race's moral development rendered such a conception both necessary and appropriate. It was the ideal of a world become entirely subject to the divine rule and the divine righteousness, the substitution, for the conflict of independent wills and the chaos of warring interests, of an ordered kingdom in which one central Will, Love, and Law should prevail, and within which all men were brother-subjects under the beneficent control of one Father-Lord.

Preparations for the blossoming of this ideal in the consciousness of a supreme spiritual genius had been begun far back in the centuries preceding his arrival. The Jewish race, of which he was the choicest flower, had long cherished the belief of being a specialized

and selected instrument, a pattern people, through whom the will of Jahveh was to be made known to the world. They were to be a specimen nation, chosen, guided, prepared, purified, a microcosm and epitome of the relation of God to mankind, the trustees of His counsels, and of the laws of true spiritual living.

This conception of Israel as in a very special sense a microcosm of the human macrocosm is not without some occult significance. A people set apart, segregated for the production of a new race-type in preparation for an important and approaching cycle of world-development—this, we think is the fact behind that strange and distorted sense of Jewish favouritism and particularism which arose very early in the race-consciousness and persisted obstinately until the fall of the second Temple in the first century A.D. In spite of a narrow and materialized conception of the idea, there was much spiritual grandeur in the people themselves. Abraham, the Manu of the race

set the type of which Jesus was the final and complete expression. Israel, it must not be forgotten, stands for a type of spiritual consciousness, and only secondarily for the people who possessed it.

Paul, another of the great blossoms from the same race-stem, emphasized this with great clearness in the distinction he made between Israel after the flesh, and Israel after the spirit. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit and not in the letter."

The Baptist, too, another of the perfected type, utters the needful warning to a people who had long since forgotten the spiritual in the literal: "Think not to say within yourselves, We have Abraham for our father; for I say unto you that God is able of these stones to raise up children unto Abraham." This is an important point, because it shows the spiritual links between Israel, the new consciousness, which centuries of anguish and failure had been striving to bring to the birth—Jesus, its microcosm and epitome—and the kingdom of God which was the Israel-consciousness universalized and made concretely real. In a sense Israel after the spirit *was* the kingdom of God, and part of the mission of Jesus, as far as we can understand it, was to announce that an Israel truly prepared meant a divine kingdom already in being.

The Gospel of the Kingdom

The kingdom of God, then, is fundamental to the teaching of

Jesus. But before we can enter further into the implications of the idea, we must examine the vexed question of how it was understood and presented by him. The most recent and the most important of the many views that have gathered around this question is that known as the eschatological (from the Greek word *eschatos*, meaning "end"), which sees in the Gospel of Jesus the proclamation of the end of the present age, and the beginning of a new world-order which he terms the "Kingdom of God." This view we associate today with the name of Albert Schweitzer, and his great book, *The Quest of the Historic Jesus*, aims at giving the true historical background to the Gospel of Jesus as far as it is possible to recover it.

The attempt to read Jesus in the light of his own world-setting began as early as 1778 with the work of Hermann Reimarus. But the modern father of the Eschatological School was David Strauss, whose first *Leben Jesus* (he wrote two) is said to be one of the most perfect literary productions in the whole range of learned literature. God-mankind, he said, is the highest idea conceivable to human thought, and it is realized in the historic personality of Jesus. But no idea can be perfectly realized on the historic plane, and the limitations of the idea in the person of Jesus consist in his preoccupations with Messianic claims. These claims Strauss regards as historical, in fact the eschatological passages in the Synoptics are the most authentic of all. They must, therefore become the starting point of any

attempt to understand the Gospel of the Kingdom.

Two decades were, however, to elapse before the eschatological question was treated seriously. In the meanwhile Jewish Apocalyptic, and the establishment of the genuineness of Jewish Pseudepigrapha as representative documents of late-Jewish thought, strengthened the necessity of relating the teaching of Jesus to contemporary ideas. The importance of taking them into account became more and more emphatic.

For many years opinion swayed. Great names at the close of the nineteenth century debated the question—Weiss, Loisy, Pfleiderer, Schmiedel, Von Soden, Tyrrell—until Dr. Albert Schweitzer, at the outset of his career, produced a short work of 109 pages, called in English translation *The Mystery of the Kingdom of God*. This work was soon recognized as epoch-making, though the writer was only in his early twenties. The magnificence of his achievement in nearly every department of learning places him among the first seven outstanding men of today, and invites our serious consideration of the view of Jesus which is associated with his name. This view summarises the plain sense of the two earlier Gospels, Mark and Matthew, and attempts to place them in their historical perspective. It is, in short, the Synoptic portrait of Jesus drawn by the hand of those who had received their details from eye-witnesses, or who were handing on and perhaps elaborating reminiscences contained in the manuscript sources now lost.

Messianic Expectation

Schweitzer's work begins by denying *in toto* the modern historical view that Jesus regarded his Messiahship as figurative, and the Kingdom of God as purely ethical, indeterminate, and futurist. For this view the Synoptists give no support whatever. If, as the writer of the Epistle to the Hebrews declares, "he took not on him the nature of angels, but took on him the seed of Abraham," he took also, therefore, the limitations, hopes, and particular world-view of the children of Abraham of his day.

"There is little doubt," says a learned modernist writer, "that the Founder of Christianity was deeply influenced by Jewish apocalyptic Messianism. It is tolerably certain that the Jewish apocalyptic books were well known both to him and his hearers, and many phrases in the Gospels are only understood when interpreted in the light of these writings. The phrase, 'Ye shall not have gone through the cities of Israel till the Son of Man be come,' could not have been invented by later scribes, for it was already proved false when it was written down; and in such a connection the Son of Man must be used in the same sense as in the Book of Enoch. Some misunderstanding, some heightening of the apocalyptic element, from Proto-Luke or 'Q' to Matthew, there may have been. . . . The truth, however, seems to me to be that Jesus, in common with other Jews, expected in the near future the end of the world and the sudden founding of a new kingdom."

It is difficult to see how this could be otherwise, for the thought

of the Kingdom dominated everything. The seething unrest under the hated yoke of Rome gave a political character to expectations which were not, in their first inception, political but spiritual. Micah's statement that "the Lord shall reign over them in Mount Zion" points to the Kingdom of God being what its name implies—a Theocracy, the universal recognition of God as supreme ruler of a regenerated world. The reign is to be inaugurated by the Messiah, the vicegerent of God, who shall come in the clouds from heaven to execute judgment prior to the establishment of the divine reign, the judgment being a selective act by which those worthy of regeneration will be separated from the unworthy, and become members of a purified and supernatural world.

Rival Messianic Parties

Palestine was divided at this time into rival Messianic sects, partly political, partly spiritual, who nursed their hopes in secret, and spoke in cryptic parables, winding up their discourses on the Kingdom of Heaven with the hint, "Who hath ears to hear, let him hear." Messianic expectations ran rife without any very definite ideas as to who the Messiah would be, or what he would do when he came. He might be a supernatural being, specially created by God, or a rebirth of one of the great people of the past. Anyone might put forward claims with the certainty of being listened to by an eager and credulous people.

Three parties in particular stand out in history; the Galilean Messianism of Jesus in which political aspirations were absent and the

hopes put forward entirely other-worldly; the Jerusalem Messianism of the strict Pharisees and Zealots, the former supernatural in its expectations, the latter national and political; but most important for the canonical record is the Messianism of John the Baptizer, of whom Jesus is undoubtedly a disciple until he comes out from his tutelage on the imprisonment of John, to proclaim the Baptist's own message: "Repent, for the Kingdom of Heaven is at hand."

John himself made no claim to Messiahship, which fact did not prevent his followers from making such a claim on his behalf. The writer of the *Clementine Recognitions* relates: "And behold, one of the disciples of John asserted that John was the Christ and not Jesus, inasmuch as Jesus himself declared that John was greater than all men and all prophets. But if he be the greatest of all, then must he be the Christ." His reputation for sanctity was unrivalled; his fasting and asceticism was that of a good man for the sins of the people; his baptism was not, as some think, the daily act of purification of an Essene, but a rite of rebirth that admitted the proselyte into the heirship of the Kingdom. It was a rite of Messianic significance. His slogan, "The Kingdom of Heaven is at hand," is the real cause, according to Josephus, of Herod's decision to put him to death, lest he should incite the people to rebellion.

Each of the Messianic sects of the time had their prayer for the coming of the Kingdom. When the disciples asked Jesus for a prayer, "as John also taught his

disciples," they were not asking for a formula for general use, or for an addition to the "kaddish," or liturgy of the synagogue, but for one which would distinguish them from other Messianic sects. The Lord's Prayer was to be their badge of identification.

The Kingdom is to be preceded by the Pre-Messianic Tribulation, which will test and purify those who are ultimately to take part in it. Jesus always counted on the hope that his Elect might be spared the suffering of that time, and incorporated into His prayer the clause: "Lead us not into the testing (peirasmos), but deliver us from the Evil One." By temptation or trying Jesus did not mean any individual temptation to sin, but to the testing by persecution which will be put into the hands of the Powers hostile to God, in whose existence he had a full belief.

Jesus Proclaims the Kingdom

Such, then, were the hopes and aspirations of the world into which Jesus elected to be born, and the race-consciousness which he accepted and shared. Into this world he goes forth, calling his disciples, and proclaiming the "Gospel of the Kingdom." Like John he is a forerunner of the Kingdom, and the consciousness that he is destined to be more than a forerunner—that he is actually the Messiah-to-be—does not arise in its fulness at once. Even John, in spite of his confessed recognition of his greatness, sends messengers to ask more fully concerning his claims. "Art thou he that shall come, or look we for another?" Jesus answers evasively, for he is not yet prepared to reveal

what for some time will remain little more than a burning hope. His preaching and healing are at first confined to the inner preparation of men for the anticipated great event. He proclaims the Kingdom and the necessity to prepare for its advent; he does not proclaim himself. The vision he received at his baptism has to be confirmed by the growth of the Messianic consciousness within him.

At some point of time—whether weeks or months after his entry into public life we cannot tell—he feels that the hour for the actual manifestation of the Kingdom is at hand. He therefore sends out his disciples two by two into the cities of Israel that they may spread the news. In the discourse in Matt. X, he warns them to expect the Messianic Tribulation which is about to dawn, and bring upon them dire persecution, and perhaps even death; at the same time he encourages them with the emphatic statement that they "will not have gone over the cities of Israel till the Son of Man be come."

This event is the great markstone in the career of Jesus. For the expectation is not fulfilled. The disciples return without having suffered any form of distress, but rather happy in their success. "Lord, the very demons were subject unto us." Jesus must naturally have asked himself wherein the error lay. At all events it is significant that from this time onward he sought to be alone with his intimates, and to escape the crowds who still followed in his train.

Can it be that he wishes to think out the mystery of this

failure—to avoid the pressing inquiry of the people who are eagerly awaiting a Kingdom that does not come? The conviction is still strong that he has made no mistake, for again he asserts: "There be some standing here that shall not taste of death till they see the Kingdom of God come with power." If the manifestation has to be delayed, it will not be later than the present generation. But what is standing in the way? To understand Jesus' probable answer to this question we must glance for a moment at the conception of Messiahship which the records seem to suggest had been slowly developing in his inner consciousness.

Messiahship and Its Implications

For him Messiahhood was a state in which the will and rule of God was to be focussed in one individual who had made the most complete self-surrender possible to a human being in the flesh. According to the Apocalyptic of Enoch, with which he was obviously familiar, the Messiah was one who had been chosen of God "and hidden with Him before the creation of the world." But the other side of choice is acceptance. To be "hidden," that is, segregated and set apart for a tremendous destiny, implied a total surrender of the human and separative will. The writer of the *Epistle to the Hebrews* states this supreme condition of Messiahhood when he says: "Wherefore when he cometh into the world he saith, Sacrifice and offering and burnt offering and offering for sin thou wouldst not, but a body hast thou prepared me. Then said I, Lo, I come to do thy

will, O God. He taketh away the first (sin offering), that he might establish the second (will-offering)."

The "Elect One," therefore, by virtue of his acceptance of the highest and most awful demand that God could lay upon a human soul might claim the titles "Son of God" and "Son of Man"—the former because only the divine in man could obey the call and fulfil the conditions, the latter because it was heard and accepted by a member of the human race who, by virtue of that acceptance, became Man *par excellence*.

Messiah was thus God-Man, and represented the highest office possible to humanity. It could not be entered upon in the life in which he had made the final self-surrender; he was as yet but Messiah-to-be, and had first to found the Kingdom by assembling its members and announcing its claims. Having established these among the people who for centuries had been prepared to be the nucleus of a New Age, he would consummate his self-surrender, if need be, in one final offering of his very life, and return to the world as the accredited agent of his Father, to carry His rule to the uttermost parts of a regenerated and supernatural world. We find him, therefore, uniting in his Messianic consciousness the Enoch idea of the God-commissioned Manifestor with that of the Suffering Servant of Deutero-Isaiah, and recognizing the Cross as the royal road to the Crown. A profound and rare intuition made him aware that Messiahship meant an identification with humanity in pain and death as well as in glory and regeneration.

He may also have hoped that by his willing acceptance of anguish and tribulation the predestined time of trial would be lightened for his brethren.

At Caesarea-Philippi he makes known for the first time to the disciples the need for his suffering and death, and at the same time elicits from them their belief in himself as the Messiah-to-be. There is a delicate hesitancy in the way in which he discloses to them his claims which has the appearance of being authentic. He begins by asking what the world thinks of him; then comes the more intimate question: "But whom say ye that I am?" And Peter's whole-hearted confession: "Thou art the Christ," fills him with amazement, and the joy

of strengthened conviction. This is the second mark-stone in his career.

Everything after this is a slow setting-forth of his determination to die for the people, to become the personification of Ideal Israel, the suffering Servant of Man. Knowing that his death is inevitable if he shows himself among his enemies, he goes up at Passover time with the festival caravan of Galileans to Jerusalem, having strictly charged his disciples "that they should tell no man." Schweitzer considers that the secret is betrayed by Judas to the High Priests possibly in order to expedite the Consummation. But it is more likely that Judas had begun to lose faith in his Master. Treachery is never without some seeming justification.

(To be concluded)

BEAUTY

*O conscious reasoning, absolve me now
if you have power within to liberate!
Must a poet be bound to you? Allow
me liberty to touch and to create!*

*Why should I ask of you, O sensual thrall?
Why should I seek for liberty from sense?
Am I a Jew, believing in the Fall?
Am I a Greek? Oh, where is my defence?*

*It is in Beauty, natural, divine;
it is in love of God who can create;
it is in human fellowship . . . O Time,
begone, betrayer! We will formulate
another world of meaning; we who know
that God is Love, and Love is now aglow!*

FLORA MACDONALD

A Symphony of the Poets

ROBERT BROWNING: THE MONAD IN EVOLUTION

By S. MEHDI IMAM

*Look forth o'er the years!
Thou hast done now with eyes for the actual; begin with
the seer's!*

SAUL, Stanza XIII

The Monad

THE waves of the cycles were sensed in Tennyson as a broad sweep, the curving contour of the evolutionary sway. That motion is now to converge to a point. Browning's poetry has its concern with men not man; the individual and not the group. Tennyson's vision of the cycles is general, Browning's particular. The natural rhythm is to work in the unit. It is in Browning's understanding of the personal crisis in the individual evolution that the strength of his hands and the mastery of his genius have to be acknowledged.

The particular unit of Browning is the Monad. This is not the soul and not the body. It is the spiritual distilment of Universal Energy aloof and apart from all selves of the man, whilst working through them. Fife calls it the "centre-drop," the "nude form" beyond the chequered robes of the soul bodies. Sordello defines it as the "outsoul" whose "corporeal

shape" is the "prime escape" and "revelation of God." The true Monad is God Himself—he is the Flaming Energy who releases from Himself a shower of sparklets. The spark is the human Monad—different, always different from the bodies it acquires and the planes upon which it works. It burns ever in the Central Flame as a spark in the fire.

To put this in the imagery of "The Ring and the Book," the human Monad is "the spark which has for its source the Sun"—the "due facet of the reflection" of God. The human Monad in its turn reflects a portion of itself in the next three planes—the atmic, buddhic and mental planes—as the Ego or Individuality of the man. The Ego in the mental plane again reflects itself as a fragment—the personality of man—in his mental, astral and physical bodies. But all the bodies of all the planes form one single whole, interpenetrating each other.

Browning's poem "Christmas Eve" describes the seven interpenetrating planes as the seven proper colours chorded of the moon-rainbow. "Numpholeptos" speaks of the seven planes as the seven dyes of the rainbow through which the pilgrim passes untinged. The Monad never leaves the monadic plane; it remains in its own sky. Its rays of force, to use the metaphor of "Numpholeptos," merely pass down the several bodies and the several planes. It controls all the bodies in all the planes in the same way as the moon stationed in heaven controls the tides. It rests ever in the bosom of the Father, peaceful and secure, like the moonlight which shines in serene detachment above the vexations of the sea. It does not participate in the changes of body or the changes of the planes. It is one with God and therefore one with all experience. As the poet of "Pauline" puts it, it has stood in lonely watch by Olivet, by the tragedy of the Cross, and by the awakening of Jesus from the tomb.

We shall see in Browning the human Monad operating not only one body—the radiant body of Shelley—but several bodies, "wall upon wall," "sheath after sheath of flesh." Three such soul-bodies—physical, astral and mental—are outlined with all their duties and functions upon the several planes in "A Death in the Desert." I shall trace the movement of the Monad, its bodies, planes, and operations.

The Concealed Self

Let the Poet of "Pauline" speak first. He sees his Monad floating

down from its "sphere of wild dominion," the Monadic plane, limiting itself, conforming itself, into the "dim orb," the circumference of the physical man. The material man is, it should be noted, the "reflected shade and shape" of the Monad:

Oh Pauline, I am ruined who believed
That though my soul had floated from
its sphere
Of wild dominion into the dim orb
Of self—that it was strong and free
as ever:
It has conformed itself to that dim orb,
Reflecting all its shades and shapes,
and now
Must stay where it alone can be
adored.
I have felt this in dreams.

(Pauline, 89-96).

His Monad is intense life, a clear conscious state, a Self distinct—always distinct—from the manifestations of the physical personality, from affections, passions or feelings. It is connected with the centre of all existence:

I am made up of an intensest life,
Of a most clear idea of consciousness
Of self, distinct from all its qualities,
From all affections, passions, feelings,
powers;
And thus far it exists, if tracked, in
all;
But linked, in me, to self-supremacy,
Existing as a centre to all things,
Most potent to create and rule and
call
Upon all things to minister to it;
And to a principle of restlessness
Which would be all, have, see, know,
taste, feel, all—
This is myself.

(Pauline, 268-89).

The spark of the Monad expands till through the very need and

distress of life it touches the Divine Mind:

My God, My God, let me for once
look on thee
As though nought else existed, we
alone!
And as creation crumbles, my soul's
spark
Expands till I can say,—Even from
myself
I need thee and I feel thee and I love
thee.

(Pauline, 677-82).

The Poet senses his own Monad as the One, the unity of all essence; a "pale form indistinct to see and difficult to behold":

Do I not feel a love which only
ONE . . .
O thou pale form, so dimly seen, deep-
eyed!
I have denied thee calmly—do I not
Pant when I read of thy consummate
power,
And burn to see thy calm pure truths
out-flash
The brightest gleams of earth's philos-
ophy?

(Pauline, 693-8).

In Theosophy the concealed Self of the Monad is thus described: "Yet is the Monad very near to us, our Self, the very root of our being, the innermost source of our life, the One reality . . . this hidden Self it is which is called the *Monad, being verily the One*."—(A Study in Consciousness, by Annie Besant, p. 65).

In the physical plane the Monad's dense reflection is encompassed with sin, lust and pride; but in the monadic it is a sharer in the sufferings of the Logos Himself:

I am knit round
As with a charm by sin and lust and
pride,
Yet through my wandering dreams
have seen all shapes

Of strange delight, oft have I stood
by thee—
Have I been keeping lonely watch
with thee,
In the damp night by weeping Olivet,
Or leaning on thy bosom, proudly less,
Or dying with thee on the lonely cross,
Or witnessing thine outburst from the
tomb."

(Pauline, 702-10).

Browning's treatment of the double life of the Monad is true to Dr. Besant's psychology: "And now the nature, which was free in the subtle matter of his own plane, becomes bound by the denser matter, and his powers of consciousness cannot as yet function in this blinding veil. He is therein as a mere germ, an embryo, powerless, senseless, helpless, while the Monad on his own plane is strong, conscious, capable, so far as his internal life is concerned; the one is the Monad in Eternity, the other is the Monad in time and space; the content of the Monad eternal is to become the extent of the Monad temporal and spatial."—A Study in Consciousness, p. 65.

In "Paracelsus," the indwelling Self is defined as the abode of truth in its fulness, hemmed in by the several sheaths of the flesh:

There is an inmost centre in us all,
Where truth abides in fulness; and
around,
Wall upon wall, the gross flesh hems
it in,
This perfect, clear perception—which
is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error.

(Paracelsus, 488-93).

Intimations of Perfection

Three of the bodies of this "carnal mesh" are mentioned in larger detail in "A Death in the Desert."

The error in the human perception of truth is due to these bodily limitations. The God dwells in every creature from the amoeba to the man:

And God renews
His ancient rapture. Thus he dwells
in all,
From life's minute beginnings, up at
last
To man—the consummation of this
scheme
Of being, the completion of this
sphere
Of life.

(*Paracelsus Attains*, 553-8).

All the human faculties are intimated in the lower orders:

Hints and previsions of which faculties
Are strewn confusedly everywhere
about
The inferior natures, and all lead up
higher,
All shape out dimly the superior race,
The heir of hopes too fair to turn out
false,
And man appears at last.

(*Paracelsus Attains*, 579-84).

Nor does the human individuality stop or stay in its progress. His past is a shade—the animal life behind him; his future the prophecy of brightness—the periodic evolution into the spiritual personality; and his flight is from "heaven to heaven," from sphere to sphere of being:

For thee the present
Shall have distinct and trembling
beauty, seen
Beside that past's own shade when,
in relief,
Its brightness shall stand out: nor
yet on thee
Shall burst the future, as successive
zones
Of several wonders open on some
spirit

Flying secure and glad from heaven
to heaven."

(*Paracelsus*, 702-8).

As man's cycle proceeds, the evolutionary process is seen as the ebbing and the flowing of God's power, from the lower into the higher, from the higher into the lower, till the circle be complete:

So far the seal
Is put on life; one stage of being
complete,
One scheme wound up: and from the
grand result
A supplementary reflux of light,
Illustrates all the inferior grades, explains
Each back step in the circle.

(*Paracelsus*, 584-9).

The Seven Spheres

The human pilgrim of the Eternal Search finds, "in "Christmas Eve," through the astral vision, the seven psychic planes of life. He describes them through the imagery of a Moon-Rainbow, the seven colours of which correspond with the seven interpenetrating planes of the occult theory:

'Twas a moon-rainbow, vast and perfect,
From heaven to heaven extending,
perfect
As the mother-moon's self, full in
face.
It rose, distinctly at the base
With its seven proper colours
chorded,
Which still, in the rising, were compressed,
Until at last they coalesced,
And supreme the spectral creature
lorded

In a triumph of whitest white,—
(*Christmas-Eve and Easter-Day*, 11-19).

The seven colours of the Rainbow correspond with the seven spheres of Spirit. The Rainbow itself, vast

and perfect, stretching from sky to sky, is the whole Psychic System. In the centre of the system "the triumph of whitest white," stands the Supreme Spectral Creature—God. The vision of the moon-rainbow is repeated as a second sequence on a larger scale:

The second of a wondrous sequence,
Reaching in rare and rarer frequency,
Till the heaven of heavens were circumflexed,
Another rainbow rose, a mightier,
Fainter, flushier and flightier,—
Rapture dying along its verge.
Oh, whose foot shall I see emerge,
Whose, from the straining topmost
dark,
On to the keystone of that arc?

(*Christmas Eve*, VI, 20-30).

Out of the keystone of that arc on the Divine plane steps the God-Soul.

St. John in the *Book of Revelation*, ascending in spirit to the Divine plane, sees God on His throne circled with the rainbow:

"And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." (*Revelation*, IV, 2-3).

A Blinding Glory

The condition of the Pilgrim is noticeable. He is folded in the Monadic light which circles through his physical system and passes out in a blaze of glory":

Thus at the show above me, gazing
With upturned eyes, I felt my brain
Glutted with the glory, blazing
Throughout its whole mass, over and
under

Until at length it burst asunder
And out of it bodily there streamed,
The too much glory, as it seemed,
Passing from out me to the ground,
Then palely serpentine round
Into the dark with mazy error.

(*Christmas-Eve and Easter-Day*, VII, 16-25).

When the flood of Monadic brightness has ebbed, the seeker, suffused with light, adjusts himself to the new experience:

So lay I, saturate with brightness
And when the flood appeared to ebb,
Lo, I was walking, light and swift,
With my senses settling fast and
steading,
But my body caught up in the whirl
and drift
Of the vesture's amplitude, still
eddying
On, just before me, still to be followed,
As it carried me after with its
motion:"

(*Christmas-Eve and Easter-Day*, IX, 9-14).

The flow of the Monadic force mentioned in this passage as filling the pilgrim resembles the energy of the Higher Intelligences, the Masters of Theosophy, which pervades the pupil at his early initiation: "In approaching the physical body of the Master, the pupil advances into that *glowing globe of finer material*, and when he finally reaches the feet of his Master he is already in the heart of that splendid sphere; and when the Master embraces the neophyte, and expands Himself to include the aura of the pupil, *it is really the central heart of fire* which so expands and includes him, for all through the ceremony of acceptance he is already far within the outer ring of that mighty aura."—(*The Masters and the Path*, by C. W. Leadbeater, p. 147).

The Triple Self

"A Death in the Desert" teaches the doctrine of the three subtle bodies of man. There is some uncertainty among occult writers as to how many subtle bodies a man has. There is a general agreement in Theosophy that he has at least three bodies which make up his immediate self. First is the physical body which has a counterpart of finer matter known as the etheric double interpenetrating it. The etheric double at death disintegrates. Second is the astral body, which also is a duplicate of the physical. Third is the mental body, which works with concrete thoughts in the lower mental plane and with abstract ideas in the higher mental field. The individuality or Ego of man is on the higher mental plane and is sometimes called the causal body. All the three bodies interpenetrate each other in subtler grades of matter. This poem describes the triple bodies which constitute the man:

*Three souls which make up one soul ;
first, to wit,
A soul of each and all the bodily
parts,
Seated therein, which works, and is
what does,
And has the use of earth, and ends
the man
Downwards : but, tending upward for
advice,
Grows into, and again is grown into
By the next soul, which, seated in
the brain,
Useth the first with its collected use,
And feeleth, thinketh, willeth,—is
what knows :
Which, duly tending upward in its
turn,
Grows into, and again is grown into
By the last soul, that uses both the
first,
Subsisting whether they assist or no,—*

*And, constituting man's Self, is what
Is—
And leans upon the former, makes it
play,
As that played off the first : and tend-
ing up.
Holds, is upheld by, God and ends
the man
Upward in that dread point of inter-
course,
Nor needs a place, for it returns to
Him.
What Does, what Knows, what Is ;
three souls, one man.
(A Death in the Desert, 84-103).*

First the personality, next the individuality or ego, which ends the man upwards, and finally the Monad—the Monad being the "dread point of intercourse" linking man and his Maker in the monadic plane.

The Pope in the "Ring and the Book," suspending the decision of death upon Guido, also meditates upon the soul-spark of his Monad:

*Yet my poor spark had for its source,
the sun ;
Thither I sent the great looks which
compel
Light from its fount : all that I do
and am
Comes from the truth, or seen or else
surmised,
Remembered or divined, as mere man
may.
(The Ring and the Book, The Pope,
1285-9).*

The Monad is thus a spark, sent forth from the Flame of God. So H. P. Blavatsky says: "I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it."—(*The Secret Doctrine*, I, 451).

Life after Life

Guido, conscience-stricken, marks his Monad as the dread orb, the fire of the eye of God, glaring above

the mote-self which is his physical vesture. To expel the grosser instincts from his nature, he rests his faith upon the theory of rebirth. From a man he would retreat into the animal, evolve into the man again. From life to life he would run, from existence in the beast and the flower he would grow, till, conformed to the image of his Divine prototype, he became man in the richness of divinity:

*Let me turn wolf, be whole, and
sate, for once,—
Wallow in what is now a wolfishness,
Coerced too much by the humanity
That's half of me as well ! Grow out
of man,
Glut the wolf-nature,—what remains
but grow
Into the man again, be man indeed
And all man ? Do I ring the changes
right ?
Deformed, transformed, reformed, in-
formed, conformed :"
(The Ring and the Book, XI, 2056-63).*

In the Dramatic Lyrics we see that the human ego has lived before. Its experience in successive lives is changed in degree, in the rarity of the material states in which it evolves:

*When this life is ended, begins
New work for the soul in another
state,
Where it strives and gets weary,
loses and wins
Where the strong and the weak, this
world's congeries,
Repeat in large what they practised
in small,
Through life after life in unlimited
series ;
Only the scale's to be changed,
that's all.
(Old Pictures in Florence, XXI, 2-7).*

In the heart of change the Monad is the changeless nucleus:

*Unmanned, remanned : I hold it prob-
able—*

*With something changless at the heart
of me
To know me by, some nucleus that's
my self :
(The Ring and the Book, XI, 2393-95).*

The Eternal Adventure

As an allegory of the soul, "Numpholeptos," except upon the occult explanation, is unintelligible. The Nymph is the Monad above the soul. Her moonbeams—her lines of force—softening, sweetening, melt into the man. The pilgrim is in the physical world and she in the monadic plane beside the Spirit-Seven:

*What means the sad slow silver smile
above
My clay but pity, pardon ?—at the
best,
But acquiescence that I take my rest,
Contented to be clay, while in your
heaven
The sun reserves love for the Spirit-
Seven
Companioning God's throne they lamp
before.
(Numpholeptos, 16-21).*

The "Spirit-Seven" are the angels round the throne of God, as in the Apocalypse. From the "quintessential whiteness" of her sphere, the Nymph bids him on to adventure through all the seven colours of the rainbow, the seven states of the spirit:

*Go boldly on adventure, break through
bounds
O' the quintessential whiteness that
surrounds
Your feet, obtain experience of each
tinge
That bickers forth to broaden out,
impinge
Plainer his foot its pathway all dis-
tinct
From every other.
(Numpholeptos, 98-103).*

The experience of each tinge is the experience of each plane. Each tinge is said to "broaden out," to grow plainer to the human foot, because each plane as it descends from the monadic region becomes denser and denser and therefore more material and clear to the human view. Every plane or tinge is distinct from every other, vibrating at its own distinct rate. The pilgrim goes forth:

So my foot:
May yet again adventure, tread, from
source
To issue, one more ray of rays which
course
Each other, at your bidding, from the
sphere
Silver and sweet, their birthplace,
down that drear
Dark of the world.

(*Numpholeptos*, II, 114-9).

The adventure from "source to issue" upon the rays is the adven-

ture of the Monad along the seven psychic planes. The travel begins at the Nymph's bidding from the birthplace of the rays—the monadic sphere "silver and sweet"—and ends as the downward limit at the physical level; "the drear dark of the world." Experiencing the life of the seven planes, the pilgrim swims body and soul in the seven colours, the crocus, saffron, orange, scarlet, purple, "every dye of the bow borne of the storm cloud," and returns from "source to issue," from ray to ray, sphere to sphere, back to the Nymph's self. But in vain. Her "sad petrific smile urges him to trace once more the evolutionary round from "centre to circumference." And the pilgrim, "jewelled with the drops o' the urn the rainbow paints from," issues forth again at her behest from plane to plane for ever and for ever.

EVOLUTION

Nature follows the same groove from the "creation" of a universe down to that of a mosquito.—THE MAHATMA LETTERS, p. 70.

ASHRAMAS AND ADYAR

BY G. E. MONOD-HERZEN

Professor Monod-Herzen throws into antithesis the meditative life of an Ashrama centred in the personality of the Guru, and the dynamic world-wide activity of The Theosophical Society radiating from the President at Adyar. Adyar and the Ashrama are different Ways, the one the Way of Mysticism, the other of Action, but fundamentally they are one.

Ora et labora. This ancient motto stands out over a door at the entrance to a vast hall divided into two equal parts, one the *oratory*, and the other the *laboratory*. *Pray and work*: the legend dominates the whole scene.

This engraving, one of the finest in the Amphitheatre of the Eternal Wisdom, belonging to the alchemist Henri Khunrath, represents the starting-point of the Great Work, and the motto symbolizes a few simple, essential truths of the spiritual life. It can be applied by followers of the two different lines of the Path: the Path of Mysticism and the Path of Action as described by Theosophy.

A Twofold Path

For the mystic, the perfection he seeks has been attained at least once in the past by the teacher he is endeavouring to follow.

For the man of action, the perfection he aims at reaching belongs to the future; it belongs to a more advanced stage of humanity, and it is in order to hasten its realization

that he strives by individual effort to attain it first in himself.

Those two categories or approaches to the Path are not, however, entirely separate. Each possesses both tendencies. In fact, in order to obtain a perfect balance, a man must practise on both lines. Those people who have merely concentrated on the one or on the other are now suffering from ills of which our present era can furnish plenty of examples. It is the same with individuals: neurosis is the result of the exclusive cultivation of the one or the other of the two aspects of which we are speaking. Hence the first result of an inner and correct discipline is for the disciple to realize a complete inner poise. For such attainment, "work" and "prayer" should fill his life in proportion to his requirements.

In every organized group pursuing the spiritual life, we find these two activities, one of which is likely to predominate visibly. But occasionally one can be mistaken, for the discipline exercised by each member of the group may

quite likely belong to a category other than that of the whole group in the outer world. Such a community of mystics may hold a great social activity: such as, for example, the Benedictines, who constitute an "intellectual order" and are remarkably well versed in theology. Their Order gives an important place to mysticism; yet the work they have achieved as architects and agriculturists is of great importance.

Life in the Ashrama

Such distinctions are in no way a phantasy. While touring Southern India, I have twice had the opportunity of visiting Ashramas and learning something of their teachers' conceptions. I have also lived for a short while at Adyar during and following the Convention in 1935. And certain appreciations, gathered here and there, of the comparative activities of our Society and the Ashramas, have led me to the foregoing conclusions and to those which will now follow.

An Ashrama, or "House of the Master," is a community including all the buildings surrounding it and within it. It is a temporary grouping formed around a living teacher and destined to disappear at his death. This characteristic is extremely important, insomuch that it clearly distinguishes an Ashrama from a monastery, which is a permanent community directed and led by successive leaders. An Ashrama is not a legal entity; it neither gives nor receives; everything which is accepted is a personal gift to the teacher, and everything which is received from the Ashrama is also a gift from that same teacher. The

group of disciples is not always disbanded on the death of their guru; should it survive, it takes on another name and character. As an Ashrama it disappears, and becomes a Math, like to a monastery. Such is the case with the disciples of Ramakrishna. One can therefore say that an Ashrama consists of a teacher surrounded by his disciples and living with them in a place which necessarily includes the buildings.

The disciple joining the Ashrama takes no pledges, no permanent vows. He is free to return to the outer world whenever he wishes. But the very fact of having solicited admission to the community implies on his part gratitude to the teacher as such. And that is a relationship which, from the European standpoint, no words can express.

The Eastern disciple considers his master as his guru, a tangible manifestation of the Divine. His trust in him is unlimited, and yet there is no question of his being *passive* before his teacher, *perinde ac cadaver*.

Homage to the Guru

It is embarrassing for a westerner to see the disciples prostrate themselves before their guru, burn incense near him, and give him, so to speak, divine recognition. But in such moments one should observe the attitude and expression of the teacher: it is not only indifference, it is absence. Such honours are not given to the body before our eyes, a body which the funeral pyre will soon reduce to ashes to be scattered far and wide. Such honours are offered to the divine force manifesting itself

through that body, and therefore more accessible to our limited understanding.

But, withal, the guru is not an intermediary such as a priest. His rôle is not only to assuage the thirsty with spiritual waters: it consists in helping disciples to develop sufficiently in order to attain liberation themselves and thereby become teachers in their turn, if so they wish. If such an aim is realized, the new guru does not necessarily follow in the footsteps of his teacher—his characteristics and his teaching will be his very own. He may perhaps attach his experiences to the same aspect of Divinity as his predecessor, Shiva or Vishnu, but that is in no way a rule.

Religion in the Ashramas plays an altogether particular rôle. While it impregnates every moment of one's life, at the same time it loses all definite form. Both disciples and teachers practise the rites of their religion under the guise or in the measure they desire. On that score they are not duty-bound, but are free of the duties of their caste. This custom applies even to ordinary visitors, and I have seen orthodox Brahmins take their food in the company of men of no caste.

Let us add, however, that each Ashrama has its rules, which are more of a material than a spiritual character. In the two instances I know of the most notable rule was the necessity for cleanliness, which was remarkable, and in one instance perfect. That cleanliness applies to food as well: while being very simple, it is no way ascetic. The choice and preparation of food are meticulous. The regime is the

same for all disciples, except where medical interference is necessary, and it does not vary much from day to day.

The Aim of the Ashrama

From a spiritual point of view there exist considerable differences between Ashramas, but it is a rule for the disciple, when he joins the community, to leave behind every personal, outward activity, and especially every political activity. This does not mean that he abandons his own special work, which often proves useful and should be encouraged, but he undertakes it as a member of the Ashrama and according to the wish of his leader.

It is quite exceptional when an Ashrama busies itself with either social or philanthropic questions. I know of no such instances, in fact it is usually the opposite case. The aim of every Ashrama is to practise Yoga, a particular form of Yoga, the complete realization of which is attained by the teacher. And such a Yoga should be practised by the disciple for the sake of spirituality—not for humanity. It is not the good of humanity which is the aim of the Yogi, but the manifestation of the Divine. And when one considers the attitude of the average man in relation to everything touching the divine nature: his sarcasm, anger, and revolt, there is little hope that even the divine call will help our humanity and find in it any response.

Action, especially the feverish action of the West, is entirely in opposition to these opinions. The teachers holding these opinions consider the illusion of action as one of the greatest illusions in human

nature. It is that which leads men to believe that they are idle if they are not constantly running around, founding groups, societies or movements. Such activities do not alter anything. It is like disturbing the water in a cup: the water is displaced, but in no way changed. Whatever has been done in the world has been done by those few who have held themselves outside the field of action, in the silence: for those are indeed instruments of Divine Power. These remarks are true if, as I hope, they are faithful to their origin, but I know of men who, holding these opinions, have so amplified and used them as to transform them into a critical instrument against *all* activities, against *all* societies, and naturally against all societies having a spiritual aim.

Observations at Adyar

As a member of such a Society, a criticism of that nature has interested me very much, and the hospitality of Adyar has afforded me the means of studying its value. I have observed without questioning, moved by the same deep sympathy and respect which I have felt in the Ashramas. And I submit my observations in good faith, for what they are worth. I am alone responsible for their import. This applies as much to what has already been written as to what now follows.

The Theosophical Society is not an Ashrama, nor does it aim at becoming one. It does not prepare its members to become members of an Ashrama. But it does happen that a certain number of its Fellows feel themselves drawn by one or

another of its leaders and decide to live near him; I do not know of any reason for either The Society or the Ashrams to regret such an occurrence.

The leaders of The Theosophical Society are constantly moving about, but no single one of them is able to respond to every individual appeal. I have heard members of The Society express regret at that; regret at not having the possibility, always, to question the teacher and have a personal contact with him. One can understand, from the emotional side, such disappointments. But one should be reminded that the aim of The Theosophical Society is not to make Yogis of its members, and that its leaders are not Masters. Those who are at that level do not live in Their physical bodies at Adyar. They have Their Ashramas in other places. They have disciples in The Theosophical Society. The Society lives for Them and through Them, but in no way can it be described as an Ashrama.

It would be an error to believe that the fact of living away from one's Master, of never having seen Him, creates an obstacle in discipleship. At least, Hindu opinion is unanimous on that point. I have personally gathered first-hand testimony on this subject, and those who are inclined to take the trouble can gather many other testimonies.

Many disciples in India have never seen their Master, and what is more, have no particular wish to see Him. That does not prevent them from being real disciples and following a discipline guided by the Master. In such a case, however, even if a hundred disciples

are living in community, they would be individual disciples, and would not constitute an Ashrama.

Brotherhood the Unifier

This is somewhat the case of The Theosophical Society. Its members follow certain disciplines according to their choice. But it is not the fact of having a discipline which forms the bond between them; it is the spirit which animates all the disciplines and which is symbolized by Brotherhood. Each one is free to apply that ideal according to his own personal understanding, but it is expected of him to apply it in the outside world and the social centre in which he lives.

The majority of Theosophists, and in particular the leaders of The Society, think, as does the teacher in the Ashrama, that everything great and of real value in the world has been promoted by the small number of those holding themselves outside action, in the silence, as instruments of Divine Power. The Masters of The Society are such Beings. But Divine Power expresses itself only in

action. The plant must blossom in order to manifest the laws of its beauty. The key of all these mysteries is the contact between the human and the Divine, the spiritual and the material. *Ora et labora*. There are those who pray, those who enjoy the tangible benediction of an ever present Master; there are also those who wish to manifest the Divine in their everyday life, and who do so for the sake of humanity, because they feel that the good of humanity lies entirely in Divine manifestation, whatever it happens to be.

We Theosophists have not the privilege of a Master's outward and visible presence among us. But such a difference between our Society and the Ashramas is not sufficient to justify a credit and debit sheet, and to compare values especially in order to designate opposites. The aim and the means are different, but the same ardent love permeates the life of both. There is only one Truth, whether it manifests in one form or in another, and its appeal to us is always the same: to understand and to love Truth.

LOVE DIVINE

*Thrive, thrive, O Love Divine! thy happy madness,
Sole remedy of all life's ills and sadness,
Prime antidote of pride and prudery,
Art, Science, Scripture—all art thou to me!*

*Veda, Avesta, Bible, Al-Quran,
Temple, Pagoda, Church and Ka'ba-Stone,
All these and more my heart doth close embrace
Since my Religion now is Love alone.*

THEOSOPHY APPLIED TO POLITICS

By A. G. PAPE

Citing the Manu's injunction that "the only object to be striven for is the amelioration of the condition of man," Capt. Pape calls Theosophists to apply Theosophy to the social organism with the deliberate purpose of abolishing physical poverty.

The Spiritual Basis of Citizenship

IN Theosophy we find that we are here by reincarnation; that our circumstances are our karma; that there is a vast Drama of Life being played wherein our individual actions form a part, in all their light and shade; that our duty, that is our dharma, is our actions; that we share and are channels for One Spirit and One Will—the Divine Spirit, the Divine Will; that *we evolve as we fulfil our individual responsibility* for everything we contact; that, like races and countries we grow, decay and fall just as we fulfil the Plan of the Inner Government of this world: we "fall" only in the sense that a university class falls when there are no longer any students taking up a particular subject; and lastly that we are deathless—*we*, the real *we*, are life. That life uses these bodies, these emotions, these minds of ours. We are end-points of the mighty power of the Inner Government which is, as it were, behind us.

By the title "Theosophy Applied to Politics," I mean the application of the above principles of Theosophy to citizenship. It will be seen that this "set of the sails" alters

the whole course of the Ship of State to a right course and a wiser course.

One ship sails east and another sails west
With the self-same wind that blows—
'Tis the set of the sails and not the gales
Which determines the way she goes—

Our present "Ship of State" has no compass adjusted to the Plan, the anchor is dragging, there is no moon, the night is very dark, and there is a fog, the ship is heading for disaster. Party politics have divorced religion from politics, and both from life. This Theosophy, this set of the sails, is the great master key of synthesis. In Theosophy there is no such "divorce," for Theosophy gives the spiritual basis of citizenship, and shows the Plan of the Inner Government, for men and nations.

That Plan in terms of the evolution of life and form shows each country in its right proportion and function. We find that each individual in each country has also his special function—functions which serve. There is no talk here of class distinctions and class wars. Such talk proves lack of knowledge of

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this set of the sails, this Plan of the Inner Government.

Our Place in the Plan

Do we know our country's place—Britain's place, America's place—in this Plan? Do we know our own special function as individuals in this Plan? Is there anything which prevents us knowing these things? Has our attention throughout all our lives been focussed on getting a job, in order to get bread to eat? Whatever has caused the inhibition in the past, let us now look at this matter of the land we live in and the place of the individual citizen in the Plan, in another way. Consider what sort of "soil" there is in the country and the human plants that grow in that country.

The white races are of Aryan stock. The Founder of the Aryan Root Race laid it down in *The Institutes of Manu*:

"The only object to be striven for is amelioration of the condition of man, by the spread of truth suited to the various stages of his development and that of the country to which he belongs."

That was written thousands of years ago. And yet today in almost every country we find physical poverty to be *the condition* of the people. This constitutes the "struggle for life" in our time, thousands of years after we were told to ameliorate that condition. Here is a clear issue, here is the main need, a need we know exists. We have, then, a call to end this physical poverty, to abolish it, and thus remove the chief inhibiting physical factor to our proper knowledge and function as a country and people.

Theosophy Has the Solution

As Theosophists we have special cause to consider this, for over fifty years ago we find recorded in *Letters of the Masters of the Wisdom* (First Series) that a mighty member of the Inner Government—the Mahachohan—wrote about this "curse known as the struggle for life":

"If we as Theosophists say we have nothing to do with all this, what becomes of our fine professions of benevolence and reform, are they a mockery?"

"For to be true, religion and philosophy must offer the solution to every problem."

That, as I say, was over fifty years ago. My generation has been hampered by the fact that physical poverty has not been abolished. This struggle to live is still going on with savage bitterness. What are we as Theosophists doing to end this curse? Have we not special equipment in the way of knowledge?

Again in 1889, over forty years ago, Madame Blavatsky wrote in Chapter III of *The Key to Theosophy* that the *first great step* towards the realization of Universal Brotherhood, is the organization of a society where physical wellbeing is a common heritage, and she instanced the type of society outlined in Edward Bellamy's magnificent book—*Looking Backward*.

During the last thirty years Dr. Besant set another example of Theosophy applied to politics. And in 1925 we Theosophists had another sharp reminder of our dharma, our duty and responsibility for action, when an Elder Brother wrote:

A Call to Action

"Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is, there must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them."

This action, then, is obviously a matter of urgency, it is our individual responsibility, the "one clear call." For this question is not today primarily a matter of a change of heart, it is a matter of action to abolish physical poverty. How, you say? By altering the monetary system by the deliberate use of your vote, individually and collectively. To those who waver in this urgent matter of ending physical poverty and distress I would recommend their consideration of the moral underlying the following by "Rusticus" from *The Sower*:

A Question of Urgency

Everybody has heard what happened to the Good Samaritan on the road from Jerusalem to Jericho, but his adventure on the return journey is not so well known. After a few days his business was completed and he rode out of Jericho, *note* in the company of a Priest and a Levite, who happened to be returning to Jerusalem that day. When they came to the Inn they all went inside, and the Samaritan inquired after the wounded traveller he had left there on the way down. The

innkeeper said the man had recovered well enough to depart the day before; and that there was another twopence owing for board and lodging. The good Samaritan having paid this bill, and also for the refreshment of himself and his two companions, the three travellers proceeded on their way until they came to a certain bend in the road. "It was just about here that I found the victim of the robbers," said the Good Samaritan. And sure enough when they got round the bend there was another traveller being set upon by two bandits. They had dragged him fifty yards from the road and one bandit was striking him with his cudgel as he struggled on the ground, while the other was going through his belongings.

"Heavens, look over there!" exclaimed the good Samaritan. "Come on, we are just in time!" And he began to descend from his mule, which was always a troublesome business for him as he was not so young as he had been.

"Leave him alone, you villains!" he shouted, "You murderers, you scoundrels!"

"Excuse me, but you will not mend matters by abusive language," said the Priest rather stiffly. "What this highway needs is more goodwill all round."

"That is just what I feel," said the Levite. "Surely we can work for reform without introducing the personal element."

"But they're murdering him!" cried the Good Samaritan.

"It is indeed scandalous," said the Levite. "I shall certainly report it to the proper authority as soon as we reach Jerusalem. It is high time something was done about the patrol-system on this route."

"It is of little use to change the system," remarked the Priest, "unless there is a change of heart."

"But surely you are coming to help!" cried the Good Samaritan, still in difficulties with his mule.

"Unfortunately I feel you are going the wrong way about it," said the Priest. "Why not appeal to their better nature? Many of these bandits are good fellows at heart, I assure you: you would be astonished if you knew how much some of them cast into the Temple treasury. Try a little persuasion, my dear fellow."

"I doubt if they are in a mood to listen just now," said the Levite. "Better wait for a more favourable opportunity."

"But good God!" remonstrated the Good Samaritan, "you can't stand there and look on and do nothing!"

"Nothing can be done at present except praying," said the Priest. "And that is what I am trying to do, if only you would not distract me. When the bandits have gone I propose to bring what relief I can to the victim."

"Premature action on our part," observed the Levite, "would do more harm than good. You must educate people first. More gradual, of course, but more effective in the long run."

"Courage, neighbour, *I am coming* to help you!" shouted the Good Samaritan. "Look here, hold this beast's head for me, will you?" he added to his two companions.

"I fear I must be getting along," replied the Priest. "I recognize the strength and sincerity of your feelings, but you are acting without regard to prudence. My advice is to remind this unfortunate traveller that we must all expect trials in this life, and that there is a better world hereafter."

"Stay where you are, you fool!" said the Levite. "If you interfere with those fellows we'll all get our throats cut."

But the Good Samaritan did not hear this, for he was already running towards the bandits brandishing his staff in a threatening manner. He came

up to the one beating the traveller and hit him so hard on the head that he fell down stunned; the other robber thereupon made off up a rocky path with the booty he had collected. The Good Samaritan went back to his mule for the oil and wine, and set about rendering first aid to *both* the wounded, feeling very glad that there was an inn so near at hand.

Meanwhile the Priest and the Levite were well on their way again, and as they went they talked over their adventure.

The Levite said: "Not the slightest use attacking individuals. It's the system you want to alter, and that takes time."

The Priest said: "It only shows you the danger of associating with a Samaritan. How different the world would be if men would only listen to the truth!"

The Map of the Future

Not every priest is of that inept type, thank God! Bishop Pigott, Presiding Bishop of the Liberal Catholic Church, writes wishing Godspeed to the efforts to end what he rightly calls "this damned unnecessary poverty." People ask: What is the Church doing to fulfil the will of its Master? I say it is not doing enough, nor does it lead in this part of its Master's work. That is my experience since and during the War. That is why my war generation and the younger generation are not attracted to the Church, and unless we Theosophists lead in the van against this world-wide distress, neither my generation nor the younger will be attracted to Theosophy. Our responsibilities as Theosophists for this lead are greater than those of

any other body on earth. We have knowledge of the Plan. We have the map of the past.

Dr. Besant said: "The map of the past is really the chart of the future." But we Theosophists have not even been left to work *that* out for ourselves. We have been told that we have the privilege of working now in the present for the future, by helping the work for the new sub-race types; for the co-operation of India in the British Commonwealth, and for the closer alignment of the British Empire and the United States of America, so as to transmute the mistake of the past which caused the separation, and help to close that division. What are we doing practically, in these three fields? We know what Dr. Besant did.

Time for Action

As to the new sub-race, it was said at the British Association meeting in Liverpool in 1923 that these new types needed *parents with a settled environment and a cultural ambient*. Shades of "Love on the Dole"! You will have to go a long way even in The Theosophical Society before you find that settled environment. I think from rather intimate knowledge of members of The Society that the very reason there are so few of these new types among us is that we have not made it possible by our omissions in this field of physical necessity for Theosophical parents to have a cultural ambient, in the widest sense. Money is lacking in these homes and that is actually prevent-

ing the development of the new sub-race types.

Again, the major trouble with the Indian question is economic. India will, like us, never be free until she controls her own credit. The main cause of the delay in the Plan for India is the financial and monetary system.

The cause of the American division was taxation. The cure lies on the physical side, again in the ambient of taxation—money.

With all this we are threatened again with the horrors of another poison gas war. I say advisedly that the main and most practical cure for war, as it is the main cause of war in our time, is money. Therefore the cure for all these things depends *first* not on our being good, but on doing active good by ending this nightmare, and nothing real can be done until we have got rid of this nightmare of physical poverty.

The practice of Theosophy in the world is definitely concerned with action. As Theosophists we have, or should have, the knowledge when it is the right time for action, and a balanced judgment as to how needed action should be taken. Theosophists are not here to save their own souls—they know their souls do not need saving—they are here to help to save humanity, the "orphan" humanity, as H. P. Blavatsky called it. Humanity wants that help now, *here on earth*; it will get all the help it needs in Heaven. Thus may we wisely fulfil our Dharma in our day and generation, for this is Theosophy applied to politics.

THEOSOPHY AND SCIENCE

By R. G. PIZZIGHELLI

The following comparison between the findings of Theosophy and Science in special fields of knowledge not only reveals that the discoveries of occultists were published years, in some cases thirty years, before they were confirmed by science, but also that science is increasingly demonstrating the stability of the foundations of the Theosophical structure.

THEOSOPHY records the findings of the subjective, supermental study of nature by persons who are properly qualified in that method of investigation. Science, as it is understood today, records the findings of the objective study of nature, combined with ratiocinating processes, again by persons properly qualified for this work. In the following observations the fields of Theosophy and Science overlap in the departments of electricity, chemistry, physics, astronomy, geology, archaeology and biology. A few examples from each branch are given.

These progressive scientific corroborations of occult research demonstrate to the scientifically-minded person that the whole structure of Theosophy stands upon a foundation whose solidity is increasingly revealed as the years pass on. The publication of the findings of occultists many years before the corresponding scientific facts were discovered surely constitutes first-class evidence of the validity of occult research.

In the correspondences given below the Theosophical statements

are made first, followed by the later scientific discoveries.

The Atomic Nature of Electricity

"If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions which behave like atoms of electricity." (H. P. Blavatsky).¹

Sir J. J. Thompson, in his Presidential Address to the British Association, said: "We know from the discharge of electricity through gases that electricity, like matter, is molecular in structure, that just as a quantity of hydrogen is a collection of an immense number of small particles called molecules, so a charge of electricity is made up of a great number of small charges, each of a perfectly definite and known amount."

These small charges were later named ions and electrons.

Distances between Electrons

"Occultism says that, in all cases, matter is most active when

¹ The references are given at the end of the article.

it appears inert. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless internal vibration, which is so rapid that to the physical eye the body seems absolutely devoid of motion; and yet the spatial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snowflakes or drops of rain. But to physical science this will be an absurdity." (H. P. Blavatsky).²

It may have been an absurdity to physical science in 1888, when *The Secret Doctrine* was published, but today it is a commonplace of science. Sir James Jeans says, for example: "Six specks of dust, inside Waterloo Station, represented—or rather over-represented—the extent to which space is crowded with stars. In the same way, a few wasps—six for the atom of carbon—flying around in Waterloo Station, will represent the extent to which the atom is crowded with electrons—all the rest is emptiness. As we pass the whole structure of the Universe under review, from the giant nebulae and the vast interstellar and internebular spaces down to the tiny structure of the atom, little but vacant space passes before our mental gaze. We live in a gossamer Universe; pattern, plan and design are there in abundance, but solid substance is rare."³

CHEMISTRY

The Discovery of Helium

"No element present on our earth could ever be possibly found

wanting in the sun; there are many others there which have either not reached (the earth) or which have not yet been discovered on our globe." (H. P. Blavatsky).³

The element helium was known to exist in the sun by spectroscopic analysis; after the publication of *The Secret Doctrine* it was discovered issuing as a natural gas from wells, in the earth's atmosphere, and as one of the disintegration products of radioactive substances.

Two New Elements

Dr. Annie Besant and C. W. Leadbeater discovered in 1908 by means of clairvoyant research two new elements unknown to science at that time. They were "meta-neon" of atomic weight 22, and "occultum" of atomic weight 3.⁴

In 1913 F. W. Aston announced to the British Association the discovery of an element of atomic weight 22 and gave it the same name "meta-neon." In 1920 Professor Rutherford announced to the Royal Society the discovery of an element of atomic weight 3, which should by rights have been named "occultum."⁴

PHYSICS

Inter-Relation of Matter and Energy

"No experimenter can have anything to do with matter properly so termed, but only with the portions into which he divides it. The visible effects of matter are but the effects of force. That which is now called matter is nothing but the aggregation of atomic forces, to express which the word 'matter' is used. Outside of that, for science, matter is but a word void of sense." (H. P. Blavatsky).¹

Again today this is a well accepted fact of science. Leopold Infeld (1933) writes: "To sum up briefly, the differentiation between energy and mass is discarded. Each mass represents a store of enormous energy, and each energy possesses mass, albeit very small. The two principles of conservation—that of mass and that of energy—are combined in one—science now has only one common principle of conservation of mass-energy."⁶

Or to quote Professor Eddington: "Give me a world in which there are relations—a world which is the universal substratum of things—and I will construct matter and motion. . . . We need not regard matter as a foreign entity, causing a disturbance in the gravitational field; the disturbance *is* matter. We do not regard light as an intruder in the electro-magnetic field, causing the electro-magnetic force to oscillate; the oscillations constitute the light. Nor is heat a fluid causing agitation of the molecules of a body; the agitation *is* heat."⁶

ASTRONOMY

The Birth of Stellar Universes

In the *Stanzas of Dzyan* we read: "He, Fohat, the intelligent universal One-Energy, collects the fiery dust, makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them in motion, some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans to cool them." (H. P. Blavatsky).¹

Modern science throws much light upon this cryptic symbolism. The

"fiery dust" is obviously the primeval gas-cloud, which on contraction produces spiral nebulae in course of time. As this vast mass of gas gradually cools and contracts, so that differential motion is set up within it which must eventually cause rotation of the mass as a whole. Or, as we have just quoted from the *Stanzas*, "setting them in motion, some one way, some the other way." Again, as contraction of this mass of gas proceeds, so heat is generated and the whole mass begins to glow with self-generated energy. Again, as is said in the *Stanzas*: "They are cold, he makes them hot." In a very much later state, this rotating, glowing mass of gas gives birth to stars and spiral nebulae.

The Creation and Destruction of Matter

Madame Blavatsky in *The Secret Doctrine* tells us how the Logos by "outbreathing" during the *manvantara* creates universes for evolutionary purposes, and how, when those purposes have been fulfilled, a period of non-manifestation or *pralaya* sets in. Today, science, in its precise language, tells us in detail of the probable creation and death of matter. Sir James Jeans says, talking of the creation of matter: "The present matter of the Universe cannot have existed for ever; indeed, we can probably assign an upper limit to its age of, say, some such round number as two hundred million million years. And, wherever we fix it, our next step back in time leads us to contemplate a definite event, or series of events, or continuous process, of creation of matter at some time not infinitely remote.

In some way, matter which had not previously existed, came, or was brought, into being."³

Speaking of the death of matter, Sir James Jeans says: "Energy cannot run downhill for ever, and, like the clock-weight, it must touch bottom at last. And so the Universe cannot go on for ever; sooner or later the time must come when its last erg of energy has reached the lowest rung on the ladder of descending availability, and at this moment the active life of the Universe must cease. The energy is still there, but it has lost all capacity for change; it is as little able to work the Universe as the water in a flat pond is able to turn a water-wheel. We are left with a dead, although possibly a warm, Universe—a 'heat-death'."³

The Breaking Up of the Moon

Madame Blavatsky says in *The Secret Doctrine*: "A new moon will appear during the seventh round and our moon will finally disintegrate and disappear."

This is borne out in a very interesting manner by the theory of Roche's Limit: "A satellite can with safety describe a circular orbit about its primary as long as this orbit lies beyond Roche's Limit, but it is broken into fragments as soon as it trespasses within the limit. . . . Saturn's rings are the broken-up fragments of a former satellite which ventured into the danger-zone marked out by Roche's Limit. We have seen how our own Moon is destined in time to contract its orbit, until it is finally drawn within the Roche's Limit surrounding the Earth and broken into fragments."³

GEOLOGY

A Description of Extinct Reptiles

In the *Stanzas of Dzyan*, quoted by Madame Blavatsky in *The Secret Doctrine*, there appears this pregnant paragraph: "From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the Wheel before, and from cast-off dust, the first animals were produced. Animals with bones, dragons of the deep, and flying Sarpas (serpents) were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air. During the Third, the boneless animals grew and changed; they became animals with bones, their Chhayas became solid. The animals separated, the first (the sexes). They began to breed The first great waters came. They swallowed the Seven Great Islands (Atlantis and remains of Lemuria) all holy (men) saved, the unholy destroyed. With them most of the huge animals produced from the sweat of the earth."³

This extraordinary paragraph describes in unmistakable language the extinct dinosaurs, ichthyosaurs and pterodactyls which have recently been discovered in fossil form and reconstructed.

The Existence of the Gobi Sea

C. W. Leadbeater delineates on a map published in 1896 (by W. Scott-Elliot in *The Story of Atlantis*) an inland sea, in a region which is now the Gobi Desert in Central Asia, between longitude

80° and 120° East, and latitude 50° and 40° North. He says that the earthquake in 9564 B.C. which caused the submergence of the last remnants of the continent of Atlantis dried up this lake.⁷

Dr. Norin, geologist to Sven Hedin's Expedition to Central Asia, discovered in 1929 the remains of an ancient lake, in the Gobi Desert, the sketch of which agrees almost exactly with C. W. Leadbeater's map of the western portion of the Gobi Sea, between longitudes 80° and 90° East and latitude 40° North. Dr. Norin states that possibly at the end of the Ice Age the lake was tilted and dried up. The only existing remnant is a small lake named Lob Nor.⁷

ARCHAEOLOGY

The Arabio or Second Aryan Sub-Race

"The second sub-race left Central Asia about 40,000 B.C. and colonized Arabia, Iran and Chaldea. Eventually they pushed their way down the East Coast of Africa to the Cape of Good Hope itself, and founded a Kingdom which included all Matabeleland and Transvaal and the Lourenço Marques district. They are best represented today by the Bedouin of Northern Arabia, though even these are Aryanized original Semites. This sub-race constructed great terraces along the mountain valley which was their original home in Central Asia. After they reached Arabia about 38,000 B.C. they laid out a valley in imitation of the one at home. When the East African Empire was established the people 'introduced into the new country all the arts of their civilization,

much as had been done in Arabia before'."⁷

These statements clearly imply that terracing must have been introduced into the mountainous parts of East Africa.

In *Man* (the anthropological journal of that name) for November 1932, Capt. G. E. H. Wilson discusses the evidence for the existence of a forgotten civilization in East Africa. The existence of ancient works, terracing on a large scale, graded roads and irrigation works, canals and drainage, is now established in Tanganyika, Abyssinia, Uganda, Kenya and Northern Rhodesia. The roads, clearly not elephant tracks, point to a high state of civilization.⁷

The Third Sub-Race of Our Fifth Root-Race

This sub-race set out in 30,000 B.C. from Central Asia and in a few centuries it dominated the whole of Western Asia, including Mesopotamia. It reached a high level of civilization, the people being great traders, merchants and manufacturers. They instituted an elaborate system of irrigation in Iran. They fought in phalanx formation, using bows and arrows and spears. This civilization lasted until 2,200 B.C.⁷

Sir Arthur Keith reports that from skeletons found at Ur during the excavations of 1927, one can trace the ancient Sumerian race eastward to the valley of the Indus, fifteen hundred miles from Mesopotamia. Articles of Sumerian manufacture were discovered in ancient Egypt, Troy, Central Europe and Zagros on the Aegean Sea. These people fought in phalanx formation and used bows and arrows. Professor

Langdon adds corroboration in the *Cambridge Ancient History*, where he says: "I incline to the belief that a great prehistoric civilization spread from Central Asia to the plateau of Iran, and to Syria and Egypt, long before 4,000 B.C., and that the Sumerian people, who are a later branch of the Central Asian people, entered Mesopotamia before 5,000 B.C."⁷

While the dates in the above references do not closely coincide, it is nevertheless obvious that all the references are to the same civilization.

BIOLOGY

Natural Selection and the Evolution of Life

Madame Blavatsky says in *The Secret Doctrine*: "Natural selection—as a *power*—is in reality pure myth, especially when it is resorted to as an explanation of the Origin of Species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself it "can produce nothing and only operates on rough material presented to it."

The real question at issue is: What *Cause*, combined with other secondary causes, produces the "variations" in the organisms themselves?

Mr. Geoffrey Hodson says: "The angels may be thought of as the engineers of God, controlling and guiding the activities of the forces from within, whilst Man labours on the form from without, in the material world."⁸

The End of Evolution

From these quotations it becomes clear that the Theosophical attitude

has been consistently opposed to a belief in the blind operation of natural selection.

In recent years, science seems to be adopting the same point of view, and we have an interesting statement made by Dr. Broom, F.R.S., in a lecture entitled "Evolution—Design or Accident?" delivered in 1932 at the Witwatersrand University, South Africa. Dr. Broom says:

"But whatever be behind evolution, it seems quite manifest that neither Lamarckism nor Darwinism is a satisfactory explanation. And not only is there no evidence of evolution being the result of chance mutations, there is, in my opinion, the most conclusive evidence from palaeontology that evolution has not been by mutations. Evolution has certainly for long periods gone on by imperceptibly slight changes, and in one steady direction. There seems to me little doubt that in evolution we have two factors—one in association with the organism which can co-ordinate structures, and gradually modify parts to meet the needs of the animal. This force, able only to deal with the present, cannot be regarded as an intelligent force. And there is a second factor, of quite a different nature. It is a power that can control the other, and modify the evolution towards a foreseen end. This power brought about the appearance on the earth almost simultaneously of two types of large-brained, warm-blooded animals—birds and mammals. And shortly after, brought about the evolution of higher types of plant-life—plants with edible seeds and fruits, and often edible leaves. Nearly the whole earth became covered with

grass and flowers and trees. Then, when the stage was, as it were, prepared, and when all other mammals were evolving and specializing in different ways, one little line was kept generalized by living in forests, and in this little line a great development of brain took place.

"And lastly, among the higher members of this generalized group arose a line with large brain and we have the first *man*. A brain development such as arose in this higher ape is quite unique in the evolution of the mammals, and the strange thing is that it arose in a group that had a useful manipulative hand, unspecialized molars, and stereoscopic vision, and in a higher ape where the hind foot had remained sufficiently plastic to develop into a walking foot, which gave man his unique, erect position.

"The coincidences are far too remarkable to have been the result of accident, and to me it seems that there is no escape from the conclusion that man is a being whose evolution has been deliberately planned by an intelligent power.

"The end of all evolution is probably the production of high types of human personality. The great power behind it all seems in no hurry, and we have probably to evolve much further in the next ten hundred million years. If mankind could but realize the part he is playing in the great drama it might mean many changes."⁹

In the plan revealed by Theosophy we find indicated the part which man is destined to play in this great drama, and Theosophists are attempting to give conscious co-operation with the intelligent forces directing it.

A Buddhist Parable

The scientific knowledge contained in ancient mystical or occult statements, made at a time prior to the invention of modern scientific phraseology, may be effectively illustrated by a beautiful story told by Mr. C. W. Leadbeater.

The learned Sumangala, Chief Abbot of a Buddhist Monks' College in Ceylon, was visited by a French scientist of eminence. This gentleman spoke with respect of the philosophy of the Lord Buddha, but deplored the fact that He had sometimes made indefensible statements on scientific subjects. The high priest asked him to give an instance, and the Frenchman quoted an assertion that the earth rested upon water, the water in turn upon air, and air upon empty space. Sumangala listened most politely, and said that he was, of course, fully aware of the wonderful discoveries of western science, and was always very glad to learn anything that he could of them. And then he quite innocently inquired from the scientist what were the latest conclusions on that subject from the European point of view. He said: "Now, if it were possible for us to bore straight down under our feet as we sit here, clear through to the other side of the earth, what should we find at the other end of that hole?"

The scientist considered for a few moments, and replied, "Calculating roughly, I think we should come out in the Pacific Ocean."

"Yes?" said the Chief Abbot, with keen interest, "and if we carried on through the ocean, what should we find next?"

"Well," said the scientist, "of course we should come out into the atmosphere."

"And if we pushed on through the atmosphere?"

"Well, then naturally we should arrive in interplanetary space."

"Then," said Sumangala meekly, "it seems that the conclusions of modern science do not after all differ greatly from those of the Lord Buddha!"¹⁰

WORKS QUOTED

¹ *The Secret Doctrine*, by H.P. Blavatsky (1888).

² "Quotations from *The Secret Doctrine*," in *Scientific Corroborations of Theosophy*, by Dr. A. Marques (1908).

³ *The Universe Around Us*, by Sir James Jeans (1929).

⁴ *Einstein's Theory*, by G. E. Sutcliffe (1922) and *Occult Chemistry*, by Annie Besant and C.W. Leadbeater (1908).

⁵ *The World in Modern Science*, by Leopold Infeld (1933).

⁶ *The Secret Doctrine and Modern Science*, by Bertram A. Tomes (1922).

⁷ *Corroborations of Occult Archaeology*, by G. Nevin Drinkwater (Theosophical Research Centre, 1935).

⁸ *Angelic Co-operation in Social Reform*, by Geoffrey Hodson (1931).

⁹ *Our Changing World-View*. Publication of the Witwatersrand University (1932).

¹⁰ *How Theosophy Came to Me*, by C. W. Leadbeater (1930).

[The question of the finiteness or infiniteness of the Universe is discussed by Mr. Hamerster in his article "The Age of the Universe," beginning on page 209 of this issue.—ED.]

THE GREAT IDEA OF THE CENTURY

Those in touch with the currents of modern thought are convinced that reincarnation will soon be generally accepted by most thinking people, not because of any passing popularity, but because of its sheer power to convince, to illuminate, and to inspire. It is surely destined to be the Great Idea of this century, even as the idea of evolution transformed the conceptions of the last.—ANNIE BESANT.

THE IMPORTANCE OF MUSIC IN CHILD EDUCATION

(ACCORDING TO PLATO)

By FRANK L. REED

Prof. Reed invokes Plato to discourse on the graces of rhythm and harmony as factors in moral and spiritual development.

Spiritual Education Neglected

TRUE education is the paramount necessity of the world, that is, education that is breeding, nurture and culture; the kind of education that is most emphatically *not* acquired in schools, nor from books, nor through instruction, nor by the accumulation of facts, nor by the acuteness of the reasoning faculty, although these might conceivably contribute to a genuinely educated man. We have more science and much more pseudo-science than we know what to do with.

The faculty of invention, seemingly from sheer excess of vitality, produces so many useless "things" that living has become a distraction and a torment. Commercialism and advertising, controlling machines and manufacturing, are used to deceive and exploit the public, stimulating greed and desire for possession; excess and disproportion are everywhere, in the accumulation of utterly useless artifacts, in aimless hurry, random action, noise, violence and confusion, so that mere existence is a

burden and a despair, producing either stupefaction or frenzy.

Modern education, so-called, has limited itself to what Plato would probably call opinions and generalizations based on sense-impression, concerning itself only with the "many" of the world of phenomena. Even philosophy is but an endless comparison and argument, its "professors" apparently not understanding that with the ancients philosophy was a way of life, a process of self-understanding and self-realization.¹ So restricted and defective is our present education system that the arts and religion, crafts and skills, metaphysics and theology, wisdom and spiritual stature are for the most part scrupulously avoided. Our schools continue to produce "educated men," many, if not most, being sceptical and disillusioned, blind to the reality and attainability of truth and beauty and goodness.

So our civilization is threatened with disaster, because, among other

¹ Plato. Epistle VII, 341 D. Loeb Classical Library, p. 531. See also Symposium, 210, E.

misdirections, we have failed in the right education of children. We have limited our mental life to merely rational processes; discarded or ignored the intuitional perceptions; denied the spiritual source of all phenomena, and made the soul a mere appanage to the body or a by-product of physical organization.

Aesthetics and Morals

Must this go on? Vital energy and pulsating life are desirable, are necessary, but only under restraint and directed intelligently to some purpose. As the affairs of men are administered by succeeding generations we may expect an increase of power and activity. If, however, this power and activity are not controlled by a conception of spiritual reality and aimed at some useful endeavour, some beneficent and universal achievement, there will be chaos and, like the gingham dog and calico cat, human beings will eat each other up.

Goodness and Beauty are the same with Plato, they are the Supreme Good. He repeatedly associates aesthetic taste and morals, and reiterates the necessity for the education of the child in rhythm, harmony and music. Professor Taylor states of Plato that "he is in downright earnest with the consideration that the connection between aesthetic taste and morality is so close that whatever tends to ennoble our aesthetic taste directly tends to elevate our character, and whatever tends to foster a 'taste' for the debased in art tends equally to deprave a man's whole moral being."¹

¹ *Plato The Man and His Work*, by A. E. Taylor, p. 228. Translator of Plato's

The emptiness, deadly monotony, and disrupting effects of contemporary popular tunes, dance music and dance orchestras would assuredly be denounced by Plato, as they are by many high-minded people of the present time. "Leading away from single-mindedness and towards a chaotic plunging into emotional experiences of any and every sort, towards stimulation and excitement . . . a creativity unrestrained by rational considerations, an effective but meaningless imitation of fragmentary and contextless, planless experiences, what is nowadays called 'jazz', rhythm for rhythm's sake, sound and fury signifying nothing."²

Therefore Plato considers the principles of art invaluable in

Republic, Professor Shorey, says: "The adaptation of particular modes, harmonies or scales to the expression of particular feelings is something that we are obliged to accept on faith. Plato's statements here were challenged by some later critics, but the majority believed that there was some connection between modes of music and modes of feeling, as Ruskin and many others have in our day. The hard-headed Epicureans and sceptics denied it, as well as the moral significance of music generally." Berlioz in *Modern Instrumentation and Orchestration*, p. 24, gives the *timbre* of the various keys for the violin, grave, gay, dull, brilliant, tragic, noble, etc. Inasmuch as the violin and its family of strings far outnumber the groups of other instruments and they are the "soul" of the orchestra it would seem that they would give the emotional quality to the orchestra. The predominance of the brass, timpany and woodwind in the modern orchestra would not be approved by Plato in his rejection of violent realism in *Laws*, Vol. I, 669 C-D, Book II, p. 145, Loeb Classical Library. The ideal orchestra is probably that of Mozart, Beethoven and Brahms.

² R. C. Lodge, *Plato's Theory of Ethics*, p. 283.

education. "Then also the music masters in a similar sort take pains for (the children's) self-restraint, and see that their young charges do not go wrong; . . . they insist on familiarizing the boy's soul with the rhythms and scales, that it may gain in gentleness, and by advancing in rhythmic and harmonic grace may be efficient in speech and action; for the whole of man's life requires the graces of rhythm and harmony."¹

Soul and Body

According to Mencius, "the great man is he that does not lose his child's heart." Indeed, the superior period of a man's education is his infancy, from the moment of his first breath, yea, even before, while yet his physical habitation has no independent existence. As to the great importance of suitable surroundings and the wisest oversight in infancy, the basest materialistic psychology is in entire agreement, though from quite antipodal convictions and for totally different purposes, with the transcendental intuitions of the most spiritual philosophers. It is in this period that the foundations of a goodly and beneficent life, or the reverse, are fostered.

Since "our birth is but a sleep and a forgetting," we must respect the tiny body in our care as the vehicle, the instrument of a spiritual entity, essentially a radiant consciousness.

Heredity will account in part for the characteristics of the physical body, but not for all. The Ego fashions the body which is most

¹ Plato, Protagoras, 326 A. B., Loeb Classical Library, pp. 143, 144.

suitable for its purposes. The parents should be only custodians of the body, providing sustenance and protection; they should be observers endeavouring to recognize the influence of the Ego through the actions and the "so-called" imaginative play and talk of this smallish creature; for the most part exercising only guidance and advice. But restraint is at all times needed, as the body has a temperament and will (elemental life) of its own which should be curbed by quite matter-of-fact control; passionate coercion or violence of any kind will but antagonize this physical personality and will force the Ego to recede from its influence.

Now, this education must take place in infancy and beyond. "And therefore, I said, Glaucon, musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul graceful of him who is rightly educated, or ungraceful who is ill-educated; and also because he who has received this true education of *the inner being* will most shrewdly perceive omissions or faults in art and nature, and with a true taste; while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, *now in the days of his youth, even before he is able to know the reason why*; and when reason comes he will recognize and salute her as a friend with whom his education has made him long familiar."²

² Plato. Republic 401 D. E., Bk. III Jowett, p. 88.

Influence of Music

Music as we use the term today, or rather as the art of music and instruments has developed in over two thousands years, was hardly conceivable to the Athenian of the fourth century B.C. With the Greeks of that time music and gymnastics were the two divisions of education, the former referring to mental, the other to bodily training. Music meant then all those subjects presided over by the Muses.¹ These were various forms of poetry, the dance, astronomy (mathematics) and flute music. The words came first and the "song" (chanting) was adapted to the character of the poetry, many of their theoretical modes (scales) being excluded. Plato would have his guardians very meticulous about associating the suitable "mode" with the poetry.²

¹ "In earlier times the Muses were not recognized as of human individuality; they were the divine band of singers who were prototypes of human musicians, and the names first given them expressed only a poet's thought of the different phases of song. With the development of new forms of literature other than epic poetry, the sphere over which the Muses presided was increased; then their number was fixed at nine; finally there was formed a definite list of names to represent distinctly the different types of literature and culture." Arthur Fairbanks, *The Mythology of Greece and Rome*, p. 106

Plato, *Republic*, B.C. 398, Book III, Chap. IX, p. 245. After discussing the diction, pitch and rhythms of different types of "poets and speakers" and "tale-tellers," Socrates continues, at the close of chapter IX and in chapter X: "And now, my friend," said I, "we may say that we have completely finished the part of music that concerns speeches and tales. For we have set forth what is to be said and how it is to be said." "I think so too," he replied. "After this, then,"

Rhythm and Harmony

Now all the arts, "fine" and utilitarian, as well as culture and behaviour, have a common basis in those abstract principles that govern beauty; and it seems probable that Plato had these in mind when insisting upon the training in music, rhythm and harmony in the earliest years, "for," he says, "the whole of man's life requires the graces of rhythm and harmony." Some of these principles are: order, proportion, balance, corroboration, correspondence, unity, variety, symmetry, contrast. These principles are controlled by and become related to each other by the doctrine of "the mean," that is, neither undue extent nor undue brevity. "For all these (the arts) are doubtless careful about excess and deficiency in relation to the mean; they regard them not as non-existent, but as real difficulties in actual practice, and it is this way when they preserve the standard of the mean that all their works are good and beautiful."³

Rhythm is just another way of stating the doctrine of the mean. Rhythm results from the control of motion, the swaying between extremes.⁴ Though all the arts and

said I, "comes the manner of song and tunes?" "Obviously. . . . You certainly, I presume, have a sufficient understanding of this—that the song is composed of three things, the words, the tune and the rhythm. . . . And again, the music and rhythm must follow the speech."

³ Plato, *Republic*, Bk. III, chaps. X, XI; also *Laws*, 700-01, Bk. III.

⁴ Plato, *Politicus*, 248 B, Loeb Classical Library, pp. 101, 103. For neglect of "due measure," see *Laws*, 691, C. Bk. III.

⁵ "In all great art there is motion; in painting, sculpture and architecture as

all the sciences presided over by the Muses are inconceivable without rhythm, Plato in all passages re-

well. If there were no motion the thing would be dead.

"Principles, rather than facts, must be the object of study. The practice of confronting the mind of the scholar with great collections of facts, is a hindrance to the development of his faculty for acquiring knowledge. . . . One principle realized, in all its perfection, is of more value than a thousand facts.

"The most obvious fact in the world of form portrays but a fragment of the principle of which it is an expression. Facts chain the mind to the illusion of separateness, principles uplift it towards a realization of unity . . . which is the highest illumination of which the human mind is capable."—*Be Ye Perfect*, Geoffrey Hodson, p. 9.

lating to the education of children, emphasizes and elaborates music, poetry and the dance as pre-eminently rhythmic arts. Self-restraint is a rhythm that vibrates across a centre between repression and needless activity of either the body, the emotions, or the mind; gentleness is a middle course between stolidity and violence; efficiency in speech and action is being capable, alert, responsive, but not "smart" or "cutting" in speech, or officious or overbearing in deportment. This is rhythm, beauty and art in behaviour, in conduct, it is morality; this is culture, and it is education not only for the child but "for the whole of man's life."

TOWARD THE DAWN

*Beauty waits within her bower,
Waits the call from man to shower
All his works with grace and splendour.
Reason lingers at the border,
Listening for the call to order
All our chaos and confusion.
Love, in leash by hate's decree,
Would give peace and harmony
'Mid the world's distractions.
Labour, chained by Mammon's greed,
Could fulfil man's every need,
And banish all depression.*

*If Labour could perform its task
With Love to point the way,
Clear Reason would illumine the world,
And Beauty hold her sway.*

A. J.

EGYPTIAN MAGIC

THERE have been so many well authenticated instances of disturbed entities attached to Egyptian tombs invoking the Law on intruders that another case only increases the element of realism and decreases the element of surprise. No sooner have the mysterious cases of Mr. Carter and Lord Carnarvon been consigned to the limbo of popular superstitions than another no less vivid and well authenticated story confirms the theory of magical influence. The following circumstantial statement appears in the *London Times* of March 29th:

A BONE WITH A CURSE

Since Sir Alexander Seton, of Edinburgh, has had in his possession a "sacred" bone, supposed to carry with it the curse of a Pharaoh, a series of accidents has been suffered by his family. Lady Seton is therefore to make a special trip to Egypt shortly to replace the bone in the tomb from which it was acquired last year.

Speaking from Edinburgh yesterday, Sir Alexander told a Press representative that since the bone was brought to his home by Lady Seton, their life had been made miserable by accidents that could not be coincidences. He and Lady Seton visited Egypt last year on holiday and visited the tomb of Gizeh. As a curio Lady Seton brought back a glass case containing a piece of bone, believed to be part of the skeleton of a Pharaoh of one of the lesser dynasties, and the curio was given a place of honour in the lounge. From the moment it was placed there an unprecedented series of happenings occurred in the household.

Sudden illnesses attacked the family and staff, two fires broke out, and visitors complained of a mysterious

robed figure which wandered through the house at night. Glassware, put away in cabinets, had been found smashed to atoms in other parts of the room in the morning, and on Saturday, when no one was near the lounge, the glass case fell only 2ft. from the table and smashed to splinters, while the bone was undamaged. Maids would not stay in the house more than one night, and each had complained of seeing the spectral robed figure.

Sir Alexander Seton has received about 80 offers for the bone, but he was determined that no one else should suffer the experiences of Lady Seton and himself. He once gave the bone to a surgeon, and that very night the surgeon's maid broke a leg running away in terror, as she said, from a robed figure. He brought it back next day.

There is a lid of a mummy case in the British Museum which some years ago caused an avalanche of accidents among people who handled it; psychic people saw an elemental attached to it; and an eminent occultist confirmed their "diagnosis" and disintegrated the elemental. If only some eminent occultist had been consulted in the Seton case, this entity, possibly only a wraith, might have been similarly disposed of, and Lady Seton spared the trouble of going back to Egypt to replace the offending bone. *Why* was the glass case smashed? Sir Alexander Seton says: "I have no explanation. . . . I can only assume that the old story that the Egyptians particularly had powers of cursing anyone who disturbed their earthly remains had something in it."

Quite so!

THE SUPERHUMAN PURPOSE

BY CHERRY TURNER TODD

The only thing that can make Man safe against himself, armed as he now is with superhuman power, is to discover Superhuman Purpose.

IT is a most interesting and instructive study to trace through the ages the gradual development of man's powers, physical and spiritual. History, philosophy, religion, literature, art—a study of all or any of these reveals a steady growth of knowledge and of power. Man's physical body today is more complex, refined and highly organized than the body of a man of the earlier races of humanity, and the bodies of the Sixth and Seventh Races still to come on this globe will be further improved and sensitized.

Similarly man's mentality has developed almost imperceptibly, from the crude conceptions of primitive races, to the highly scientific specialized knowledge of today. Theosophic literature tells us that the humanity of today has reached the fifth sub-race of the Fifth Root-Race, that each race and each sub-race has its own special line of development to pursue, its own special quality to develop, the development of all these different attributes being essential to the well-being and growth of the whole.

The keynote of our sub-race is the development of the concrete mind, and today the mentality of humanity has reached a fairly high

general level, and an exceptionally high individual level. But here we reach a danger zone, for with the development of the lower or concrete mind, there is a tendency to close the door of the higher or abstract mind. Lower mind pertains to the personality, while higher mind belongs to the individuality, the lower is limited to the lesser self, while abstract mind is related to the Higher, the Real Self. With the development of the powers of the lower mind, there is an ever-present danger of the development also of greed, pride, ambition and other undesirable qualities, indeed a man may become so inflated with a sense of his own greatness that he loses sight of the source whence he derives his power, he forgets that the finite is entirely dependent upon and supported by the Infinite, that he would not be, were God not, and that any power or any greatness he possesses is but a feeble reflection of Divine Power and Divine Greatness.

As regards the dangers associated with the development of power, it is not necessary to look far for these. Mental power may be used to control or enslave the minds of others, or to gain undue influence over the wills of others—this is

illegitimate, unless perhaps in the case of curative suggestion, employed with the consent of the subject for remedial or medical purposes. Again, the knowledge and so-called power achieved as the result of vivisection is power used unlawfully, as is also the mental power expended on the invention of deadly gases, and other methods of wholesale slaughter involved in modern warfare.

This brings us to the point where it is true to state that the possession of power is a heavy responsibility, and yet a truth which cannot be too strongly emphasized. Especially is this so when man has evolved step by step through different stages of physical and material development, till his ever-expanding mind demands knowledge of subtler worlds, ever seeking wider fields and exploring profounder depths. As he plumbs these depths, and scales these heights of intellectual knowledge, his sense of power inevitably increases. This is the stage where he should pause, where he should endeavour to understand the true nature of Power, and its real meaning.

It is necessary to realize that from the plane of intellect or of concrete knowledge, he must reach out and aspire towards the plane of abstract thought, and of spiritual intuitional knowledge. He must soar above and beyond the plane of his lower lesser mind, till he loses himself, or, shall we say, till he finds himself in the rarefied plane of Divine Mind and Divine Power. Only when he succeeds in touching this high level does he begin to contact his true spiritual home.

But even here the struggling soul of the ever-evolving man is not safe, for a knowledge of spiritual forces and of superhuman powers may lead him into the dark abyss of the left-hand path; it may convert him into a magician of the black rather than the white arts! The power he has acquired may be devastating and destructive, or it may be creative and constructive. The choice is his.

This choice is made easy for those who endeavour to discover Superhuman Purpose, for the Purpose is made clear to all sincere seekers. It has been revealed by religious teachers, mystics, sages, and initiates throughout the ages. To students of Theosophy, it is disclosed in the unfoldment of a great Plan, a vast Cosmic Scheme of dazzling splendour. Once the seeker grasps the conception of this Plan and of the Divine Purpose, he will inevitably dedicate his life and consecrate his increasing powers to its fulfilment. Truly, as Dr. Arundale stresses over and over again: "Man is indeed a God in the becoming!" With this realization in mind, he comes to view himself as a grain of sand on the shore, a drop of water in the ocean, an atom in the Cosmos, a cell in the Body of the Logos!

This conception of humanity engenders a spirit of true humility and of reverence, yet at the same time of pride and joy, in the sure knowledge that

*We are but parts of one Stupendous Whole,
Whose body Nature is, and God the Soul!*

THE EVOLVING WORLD

Under this heading I hope from time to time to publish extracts from the Press of the world which show how Theosophical truths are definitely filtering into the ordinary everyday life of humanity. This first instalment is by no means all I could wish it to be, since we have not placed in contraposition the current comment and the relevant Theosophical teaching. We shall hope to do this more effectively in the next instalment. I shall be very glad to receive from members throughout the world cuttings from newspapers, journals, books, speeches, etc., setting side by side with each item the appropriate extract from our Theosophical literature. At present I have access only to Indian, British and American literature, and I must rely upon my fellow-members everywhere to keep me in touch with publications in other languages and the product of other countries. We can manage French and German in addition to English, but must request translation into one of these languages from any other.—G.S.A.

WHY DO NATIONS GO TO WAR?

WHEN popular sentiment against war is so deep-seated, as it is the world over, why do nations go to war? Dr. Nicholas Murray Butler, President of the Carnegie Endowment for International Peace, in a recent report to the trustees, said:

"The reason why this strong and widely distributed popular sentiment counts for so little in controlling public policy is that for the most part it contents itself with emotional outgivings and outbursts. . . .

"If governments could only be made to understand that the public opinion of their peoples is not only opposed to war, but is definitely insistent upon policies of social, economic and political co-operation and of substituting judicial processes for threat of force in the set-

tlement of international differences, then progress would be made."

Dr. Butler looks to a future where there will be a "genuine world organization and collective security through a world peace force." That reminds us that Dr. Besant was keenly interested in the idea of an international force strong enough to maintain the peace of the world.

REVOLUTION IN SCIENCE

An ocean of water has run under the bridge since Tyndall confessed how powerless was science, powerless because in its materialism it was unable to explain, and was bewildered to contemplate the ultimate structure and energies of the universe. It was into that chaos of science that H. P. Blavatsky burst with her adequate and logical conception of the Cosmos and

human duty which has been the archetype for the world of science ever since—archetypal because fundamentally spiritual. To realize to what purpose the spiritual element has leavened the whole body of science, one has but to read the works of Eddington and Jeans and Millikan, men who conceive the universe in terms of life, and human relationships in terms of spiritual opportunity. This spiritual conception is reflected in the "set" of the British Association meetings of late years to social service, definitely adjusting science to the service of society. It is consummated in the following editorial from *Nature*, 13th February 1937:

"Those of us who believe in a higher destiny for the human race cannot think it will be achieved through the use of high explosives, poison gas and incendiary bombs to settle disputes between civilized communities. It is because of such uses of their discoveries that scientific workers have not only the right but also the responsibility of making a collective pronouncement upon these disturbing aspects of our so-called civilization. Science has a message to deliver and a social mission to perform with far higher aims than those usually associated with it in the public mind. It believes in the evolution of social ethics, and therefore associates itself with all spiritual teaching which will promote peace upon earth and goodwill among men."

When science with such power and conviction dedicates itself to the spiritual progress of mankind, it becomes a weapon in the hands of the Forces of Light. Dr. Besant tells us in the *Path of Discipleship*

that the Great Ones withhold knowledge of the unseen forces from scientists with special capacity so long as science uses its powers for selfish purposes. But once science becomes the servant of humanity it will receive "very much help from those who are above all else the Helpers and Saviours of of the race." The *Nature* "straw" shows which way the scientific wind is blowing.

LINKING GREAT CIVILIZATIONS

Eight hundred million people, more or less evenly divided between India and China, are linked in the golden chain of brotherhood by the Chinese Hall which was opened at Shantiniketan, Tagore's academy near Calcutta, on April 14th. The Chinese Hall is the Indian headquarters of the Sino-Cultural Society, and was built with funds raised in China by Professor Tan-Yun-Shan, a specialist in the Mahayana philosophy. He will supervise research by Indian and Chinese scholars. The library will house 100,000 volumes on Chinese art, literature, philosophy and history. General Chiang-Kai-Shek, in a message to Tagore expressing his extreme joy on the inauguration of the Hall, said: "We are eager to co-operate with you for the promotion of Oriental culture and civilization in order to bring about peace and happiness to humanity and lead to a greater harmony in the world."

STUDY OF SANSKRIT

According to the *Indian Theosophist* Professor Franklin Edgerton of Yale University, is making a vigorous plea for the study of Sanskrit, not merely in India but

the world over. Its study, he says, not only broadens the mental outlook and brings mankind into a sympathetic bond of understanding, but it also supplies a corrective to those who claim superiority for western civilization. This is not surprising, seeing that Sanskrit is the mother of all languages. Dr. Besant calls it "the language of the Gods." In some late investigations it was found that the Hierarchy used this language.

In *Man: Whence, How and Whither* the investigators narrate how in the building of the City of Manova on the White Island in what was then the Gobi Sea the Chohans of the Rays moved about among the people superintending the work; They were spoken of under the general name of Maharishis. "We were much surprised," Dr. Besant notes (p. 258), "at finding what was evidently a form of Sanskrit existing such an enormous time ago in a recognizable form. It appears that the language brought from Venus by the Lords of the Flame was this mother-Sanskrit—truly a 'divine language'—and while the people were in touch with Them it persisted without much change."

YOGIC STATES OF CONSCIOUSNESS

There is a constant interchange between the East and the West in the realm of psychology. Inevitably the emphasis is on the Hatha Yoga side; it is in the press comment on Dr. Thérèse Brosse's report to the French Government on her investigations of the phenomena of Yoga, which she made in India.

The *British Medical Journal*, in a digest of her researches, citing instances of Yogis exercising mental

control over bodily functions, comments: "The facts obtained are not only curious but difficult to interpret. As experimental subjects, the Yogis must be regarded as exceptional in view of the long periods of special mental and physical discipline which they have undertaken. The results, however, are in keeping with the modern orientation of medicine towards giving a more honourable place to the psychological causes of apparent physiological disturbances than has hitherto been allowed."

Hatha Yoga is based on the principle that changes in matter induce changes in consciousness. Raja Yoga is the reverse process, and being less tangible is peculiarly the domain of the occultists. Nonetheless, the advance of western psychology has been due in no small measure to this impact from the East, which really began with Dr. Besant's *Introduction to Yoga* thirty years ago.

VISUAL EDUCATION

Readers of *Man: Whence, How and Whither* will know that in the education of the children of the coming race visualization will be employed far more freely than memorization. "Colour, light, sound, form, electricity are all pressed into the service." Education is restricted to necessary and useful knowledge. A scheme for the centralization of libraries provides that any book required by a student is "always on view" at a central hall. Can we imagine that the introduction by famous public libraries of the micro-photographic process—by which a book normally twice the size of the

largest dictionary can be put on a roll of film four inches in diameter and shown on an ordinary cine-camera—is the herald of the “visual education” of the future? Micro-photography is already in use in such well known institutions as the British Museum, the new York Public Library and the Huntington Library, Los Angeles. Mr. Fritz Kunz has adopted it in his visual education scheme. Magazines and valuable contemporary records are being preserved by this method, and when produced on the screen show a print that is larger than its normal and just as clear. A revolution in libraries is predicted, for schools will be able to buy and house the filmed contents of the largest public libraries. (*Literary Digest*).

PSYCHIC RESEARCH

The Indian Section journal notes the acceptance by the London University of Mr. Harry Price's library of psychical and magical works, worth in the neighbourhood of £10,000. Mr. Price's hope is, of course, that the London University will instal a fully equipped department of psychical research in the new University building which is being erected in Bloomsbury. The Professor of Psychology of University College has at least one student who desires to take a course in psychical research. The University of London has already commenced a course of popular extension lectures under the auspices of the London County Council on “The Literature of the Occult.” So we find one of the world's leading universities directly sapping the foundations of materialism.

THE NEXT FACULTY

The Theosophical statement that the next faculty to be developed by man for the acquisition of knowledge is the *intuition* is supported by Sir Gilbert Murray who has recently said:

“We must use as best we can those fainter powers of apprehension and surmise and sensitiveness by which, after all, most high truth has been reached as well as most high art and poetry; . . . careful not to neglect the real needs of men and women through basing our life on dreams; and remembering above all to walk gently in a world where the lights are dim and the very stars wander.”

THEOSOPHY ON THE AIR

Theosophy in Australia reports a great access of public interest in Theosophy since the Section office in Sydney sponsored broadcasts on behalf of humanitarian movements. Under a new arrangement with Station 2GB, The Theosophical Society has 208 sessions per annum, and during the first three months a fourth of the broadcasts were devoted to Theosophy and the majority to current problems. The talks on public questions are given by prominent members of bodies interested in political science, free libraries, economics, co-operation, racial hygiene, prevention of cruelty to animals, welfare of women, kindergarten, parks and playgrounds, and the League of Nations. Under Theosophical auspices these talks assume a collective sense of unity which strongly emphasizes their fundamental and common basis of brotherhood.

SEEING THE UNSEEN

“Nature spirits constitute an evolution apart, quite distinct at this stage from that of humanity,” writes Bishop Leadbeater in *The Hidden Side of Things*, in which he gives many fascinating details concerning this “other line of evolution,” adding that “the slight exaltation of faculty necessary to render them visible is not very uncommon nor difficult to achieve.” *The Sunday Express* reports an interview with a Scottish girl, Miss Paula Spere, who has this extended vision and is preparing to take photographs of fairies this summer. She finds:

“There is nothing very remarkable in seeing fairies. There are so many millions of them. In England there are brownies, elves and gnomes, who are connected with earth, the roots, twigs, buds and leaves of trees, shrubs and bushes. They stimulate growth and the flow of sap. . . . Undines are connected with fresh water, sea-spirits with the sea, fairies with flowers, sylphs with the air and cloud formation, salamanders with fire. Fairies are low in the evolutionary scale. They have no individuality, but work in groups like ants and bees, carrying out Nature's plans.”

YOUTH FOR UNDERSTANDING

“The Spirit of Youth is the Spirit of becoming by giving, by sharing, by causing the One to appear in power and blessing and comradeship among the many,” writes Dr. G. S. Arundale in *Gods in the Becoming*, adding that “Youth fulfils the experience of the past by using it as the material for the building of the future.”

Was not this “building for the future” foreshadowed by the Youth Leader of the German Reich at the Eleventh Anglo-German Youth Camp held recently, when he said that he still believes “there are more similarities than differences between the nations. If the youth of the nations set out to understand each other, they will formulate their own happiness and contribute much in later years towards avoiding catastrophes.”

A SCIENTIFIC PARALLEL

A scientific correspondent writes: “In *Life: Outlines of General Biology*, the authors (Thomson and Geddes) appear to indicate three main lines of physiological development in the great phylum (sub-kingdom) of the protozoa: (a) Infusoria, i.e. the Ciliates and Flagellates, all displaying marked activity; (b) the encysted Sporozoa, having an equally marked sluggish characteristic; (c) the Rhizopods, or Sarcodina, which are neither very active nor very passive, but intermediate—they are more or less amoeboid. Theosophists will see here an indication of the three gunas, with their affiliations to the three main rays or aspects. In terms of metabolism have we not here: (a) the katabolic type—those in which the breaking-down process proceeds quickly, an expression of the quality *rajas*; (b) the anabolic type—those in which constructive building-up predominates, therefore coming under *tamas*; (c) the type in which the balance is held between the two sides of the metabolic process, and having therefore *sattva*, rhythm?”

DEVA LIFE IN JAVA

By GEOFFREY HODSON

I. A TREE DEVA

There is a great Deva-King brooding over Boroeboedur, the magnificent temple in Java; he meditates ceaselessly upon the Living Buddha, whose image is visible within the Deva's fiery aura. Mr. Geoffrey Hodson, who is sensitive to influences on the higher planes, touched His lofty consciousness, and brought back the message which follows: note its elevated tone and sustained rhythm.¹

DURING our stay with friends in Java, a deva, associated with a fifteen-year-old waringin tree growing in the garden, and unusually aware of and interested in the family who lived in the house, provided a further instance of the thinness of the veil between the deva and human kingdoms in Java. The link in this case was more especially felt with the lady of the house, who is Javanese and had planted the tree some fifteen years ago.

This tree deva, which is approaching individualization, resembles a lovely girl, about seventeen years old with rosy, force-built form, golden "hair" flowing back from the head, and a beautiful aura shining with delicate hues. She² is in a condition of permanent,

if somewhat childlike happiness, which rises on occasion to ecstasy, and she feels a deep affection for the tree in her charge, in the upper branches of which she "lives." In height the half hidden form is about five feet, whilst the constantly moving aura plays throughout the whole of the tree and frequently beyond it—an extension of at least fifty feet; it is of an exceedingly fine texture, and its constant waving motion produces the effect of a delicate gossamer garment blown by a light wind. The slender form within glows with a soft rosy hue, whilst round and above the head shines a golden aureole which occasionally extends over the whole form and sends out golden flashes through the rest of the aura. Next to this is a dark green sphere, shading to clear, light green; this occupies most of the aura, which is edged with flashes of rose, green and yellow shot through with white. Fine white rays, tinged with rose, occasionally shine out through the whole aura, particularly

¹ Mr. Hodson's earlier articles appeared in THE THEOSOPHIST for March: "Occult Experiences in Java," and April: "A Devi of the Southern Seas."

² The feminine pronoun is used on account of her appearance—devas are sexless.

when the deva's attention is turned to human friends.

Although she remains for the most part amongst the upper branches of the tree, she is able to rise into the air above, moving about with considerable freedom. When thus detached, lines of light like strands of fine silk connect her aura with the tree.

Apparently her chief work is to co-ordinate the tree consciousness into a pseudo-individuality and, by the impact of her auric forces and consciousness upon it, to quicken its evolution. In this task she receives much help from the human kingdom, though experiment showed that this could be rendered more effective by conscious assistance regularly given.

Our hostess confirmed the existence of a link which was observed between herself and the tree—the tree which she loves and from which she receives a sense of rest. Although she had regarded the tree as a living, conscious individual, which responds to her thought, she had not been clearly aware of the presence of the deva.

At the writer's suggestion, she made experiments in helping the deva in its work, and sent a stream of love towards both the deva and the tree. This brought an instant

response in which the deva's aura shone out brilliantly with a white and rose radiance, enveloping the aura of her human friend.

The human love-force was preserved within the astro-etheric envelope of the tree and used by the deva to quicken the tree consciousness.

Apparently, human admiration of the tree at once opens the way for this communion and co-operation, whilst the mento-astral force of admiration sends a slight yet observable thrill throughout the tree consciousness.

The following was found to be a suitable formula of communion with a tree deva and tree consciousness:

"Greetings, beautiful tree. Our life is one with yours."

Each word should be mentally uttered with full realization of its meaning. The affirmation may usefully be made the subject of meditation, in order to produce a deepening realization of unity, first with the life and consciousness of the tree and the tree deva, later with all Nature.

Such communion benefits not only human and tree consciousness, but also helps forward the evolution of the tree deva, in this case more quickly to achieve individualization.

II. A RETURN VISIT TO THE BOROEOEDUR

During a lecture tour of Java in 1933, a visit was made to the Buddhist shrine known as the Boroeboedur. There we realized the presence of the great presiding Deva—a very lofty Being—and two poems, published in THE THEOSOPHIST during 1934, were

written as a result. Return visits to the shrine were made in 1936, when again we contacted the consciousness of the Deva and received much teaching.

This great Deva is distinctly masculine and markedly Indo-Aryan in appearance. He is probably a

Deva of Wisdom, for the golden light of Buddhi shines all about Him, glowing through the successive spheres of soft rose, soft green and dazzling white, of which His aura chiefly consists. An emanation of white fire, shot through with gold, surrounds the inner form, whilst beyond this a great sphere of glowing yellow is followed by the other colourings, the whole displaying in quality of colour and in luminosity the glowing beauty of a sunset sky. White rays, like searchlight beams, play out from the central form, in the heart of which they seem to arise. Some of these shine upwards, others laterally over Java and the sea beyond, and others deep down into the earth, widening as they leave the central form.

Ever and anon a silver star flashes forth above His head, whilst great forces, white and gold, flame-like yet petal-shaped, play about His feet as if He stood within a lotus-bloom of fire. Within the central aura is a thought-form of the Lord Buddha, seated in meditative pose, which serves as a vehicle at the lower mental level for the life of the Lord, upon whom the Deva appears perpetually to meditate.

All life, for many miles, especially Devic life, is quickened by the light and power of the Deva of Boroeboedur. He is, I think, in part the head of the Devic life of the Island, as also of the surrounding seas, a veritable Deva-King. Contact with the consciousness of this Great One gave rise to the following thoughts, as if He preached for all aspirants a brief sermon on enlightenment and the Path:

"Although for men enlightenment seems far away, in realms beyond time's imprisonment, enlightenment for all is here and now, within them as a living fact, a power of accomplishment.

"Thus, within your archetypal self, as in these stupas¹ which you see, exists a Buddha, fully formed though partially concealed. The secret of your own enlightenment is the presence within you of this Buddha-to-be.

"As you must gaze within the stupa's form, piercing with your eyes its covering, so with the eyes of thought and will gaze inward and perceive that embodied wisdom which is yourself, the Buddha which you are in timelessness, and will make manifest in realms of time.

"Keep your soul's gaze fixed upon this archetypal Buddha. Dwell daily, hourly, in Its presence, until thought and will combine to bring to birth within your outer self the Buddha of which your inner self consists.

"Then let imagination soar into your manifested Buddhahood. Picture yourself as living now the Buddha-life, moving amongst men as did the Lord. Do this with will and thought unchanging, until in very fact these two bring forth in you the living Buddha.

"Thus shall time cease to imprison you. Thus shall future be blended with present, yourself at the centre, conscious of both as the Eternal Now.

"Past, I counsel you to forget, annihilate entirely, wipe from the

¹ On the upper galleries of the Boroeboedur many stupas have been erected; within each is a figure of the Lord Buddha, seated as in meditation.

tablets of your mind as scaffolding which, having served the builder's need, is taken down and disappears. Past is dead for you. Present and future will similarly disappear as you learn to live intensely in that fullness which is the Eternal Now.

* *

"Dark is the world, darker it may yet become. Grave dangers threaten human life, human progress, human peace. The opposing forces gather for a conflict which well may be the the greatest of earth's planetary battles. Should light conquer, should brotherhood and peace prevail, as almost certainly they will, then the opponents of the Law, organized as enemies of man, will meet with that defeat which will put an end to mass-hatred, mass-brutality and mass-

enmity to Light. Thereafter the Great Law shall prevail.

"Could you but see as We see, who, standing above the conflict, represent the Law, how every unifying thought and deed of every man however humble, if sincere, plays its important, nay tremendous, part in bringing victory to the side of Light and Law, your work would be more inspired, your will more ardent, your faith more fiery and your life more full of power.

"Go forth, therefore, with added force, with greater zeal, constant in self-discipline, losing self in service, planning, thinking, working in the cause of Light and Law and in the Name of Those who are the Light and have become the Law.

"On all your work the blessing, the power and the peace of Boroeboedur."

THE HIDDEN FORCE

It is claimed that The Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of The Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of The Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.—
W. Q. JUDGE, "Echoes from the Orient."

THE THEOSOPHICAL SOCIETY

By H. B. BLAVATSKY

"Theosophist Is, Who Theosophy Does"

THE members of The Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. The Fellows may be Christians or Mussulmans, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in carrying out at least one of the objects of the programme. Otherwise he has no reason for becoming a "Fellow." Such are the majority of the exoteric Society, composed of "attached" and "unattached" members. These may, or may not, become Theosophists *de facto*. Members they are, by virtue of their having joined The Society; but the latter cannot make a Theosophist of one who has no sense for the divine fitness of things, or of him who understands Theosophy in his own—if the expression may

be used—sectarian and egoistic way. "Handsome is, as handsome does," could be paraphrased in this case and can be made to run: "Theosophist is, who Theosophy does."¹

The Society's Future

For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and hourly growth, its indestructibility in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that The Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor; but a great power rests with it.²

Storehouse of Wisdom

The Society has no wisdom of its own to support or teach. It is simply the storehouse of all the truths uttered by the great seers, initiates, and prophets of historic

¹ The references are on p. 277.

and even prehistoric ages; at least, as many as it can get. Therefore, it is merely the channel through which more or less of truth, found in the accumulated utterances of humanity's great teachers, is poured out into the world.³

Looking to the Future

The Masters do not guide The Society, not even the founders; and no one has ever asserted that they did: They only watch over, and protect it. This is amply proved by the fact that no mistakes have been able to cripple it, and no scandals from within, nor the most damaging attacks from without, have been able to overthrow it. The Masters look at the future, not at the present, and every mistake is so much more accumulated wisdom for the days to come.⁴

The Purpose of Theosophy

Theosophy will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern

mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.⁵

Universal Brotherhood

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old *In hoc signo vinces* which should be our watchword, for it is under its sacred flag that we shall conquer.⁶

REFERENCES

¹ *The Key to Theosophy*, p. 14.

² Letter to her Sister, Mme. Jelihovsky, 1886.

³ *The Key to Theosophy*, p. 39.

⁴ *The Key to Theosophy*, p. 190.

⁵ *The Key to Theosophy*, p. 194.

⁶ Letter to the American Convention, 1889.

A THEOSOPHICAL FORUM

THE CREATIVE WILL

QUESTION 54¹: When does Sankalpa cease? Will it remain as long as there is a body, any body?

MR. JINARAJADASA: How many meanings are attached to Sankalpa?

Various Answers by Students in the Audience: The Plan. Accumulated Karma. The Will. A man beginning to make up his mind to do certain things. Determination. The Root of Will, that which motivates thoughts, desires, etc. Resolution. What each person broods over and plans.

MR. JINARAJADASA: We can take it then, that there is a certain principle of willing, of desiring to do and to act that is something which is in the root of ourselves. Without this Sankalpa or Resolution or Determination, we should be like stones, dead things. Is it fairly clear that without this root of willing in us, we would be nothing? What characterizes us is having the faculty of determining. If it ever were to cease, it would mean that our own selfhood would cease, would it not?

Comment: But it is said that so long as a man has Sankalpa, he is not liberated.

MR. JINARAJADASA: What is this characteristic of Sankalpa in the individual? Is there a Sankalpa without "I"? "I" will, "I" all the time; in this Resolution or Determination in ourselves there is this quality of "I". What is neces-

¹ From a Question and Answer meeting, at Adyar.

sary is to have a determination where that "I" quality is absent, for it is the "I" quality that is always creating karma for you, keeping you bound on the wheel of birth and death.

How is it possible for any one of us to be in a universe where action is necessary and yet be without Sankalpa, that particular type of Sankalpa which always has an "I"? Is it possible, in other words, to act without focussing on the doer? The curious thing is that it is possible. You have a suggestion of that along the lines of the Bhakti, where it is not you that acts, but it is the Lord that acts through you, where so perfect is your devotion to Him that there is no moment when you have even a flicker of thought left for yourself. You have so utterly become absorbed in the offering, the giving up all the time, that you cannot ever think of anything in you going downwards. If, therefore, there is any action, it is action not by yourself, by your Sankalpa, but the Mahasankalpa. You have, in other words, so unified your stream of life with the Great Stream that is in you that thinking, feeling or acting, it is but the Lord that worketh through you. That, of course, in certain ways is the highest culmination along the line of Bhakti. You live in the world, but you say: "Not I live, but the Lord lives through me." All the great saints will give you

testimony that there have been moments in their realization when they have completely disappeared, nevertheless they are there. There is a union so perfect that they have become liberated from themselves. There is nothing left of them. It is, as it were, like some abstract action acting of its own—only it is perfect action.

Now along quite another line there is possible this same kind of realization, and curiously this comes through art, and I do not know whether I can explain to you sufficiently clearly how it is possible, somehow or other, for action to cease, so far as you are concerned, and yet an action is done. All the greatest artists, the really great ones, give you the testimony that in their highest moments of creation, it is as if not they created but something or someone else created through them. One of the very well known instances is that of the great German, Goethe, who wrote *Faust*. It took about fifty years to write it. The whole of the manuscript was published after he died, but even of the bits that had been published before he died, when people asked him what he meant by it all, he said a very mystical and wonderful thing, "As if I could tell you!"

That is always the case with regard to a true artist. Do not ask the artist what he means. As the artist is creating, he gets into touch with some creative force which uses his imagination, his highest abilities, and so on, but when the perfect thing is created, the artist knows that it is not he

who created it. Here is a place where the Mahasankalpa has his own individual Sankalpa channel. The Mahasankalpa to the Sankalpa, "Get out way," and the Sankalpa goes and the Mahasankalpa does work.

It is possible and desirable that your own particular determination and resolution should cease. It does not mean that you become like a stone, doing nothing. But you become so highly organized that every one of your vehicles that you have becomes the channel of someone greater than you. If you happen to be closely connected to one of the Gurus, on certain occasions the Guru takes over. Our Brother, Dr. Besant, told us of certain occasions while she was alive when her own consciousness was not in the least forgetting or leaving up its occupancy of the body, but supercharged by the consciousness of the Master which seemed to take her aside. Yet she knew even then and equally knew that it was not she. That is an example of the way in which, when this unification of discipline with the Master, you can have the Sankalpa of someone greater working through another. They have that stage described by Christ, "Not I work, but the Father worketh in me." As they look at Him, they think, "Who is working, but as I look upward, He knows it is that is doing, but this great power called 'The Father' is working in Him."

BOOK REVIEWS

MEDITATION AND PAINTING

ART AND MEDITATION, by Anagarika B. Govinda : Series of the Roerich Centre of Art and Culture, Allahabad, Rs. 2.

Those who are interested in the relating of art not only to a true interpretation of the outer expression of the life of nature, but also to the reception and expression by humanity of intimations from the inner life of nature and themselves, will welcome this exposition of the meditative aspect of art by one who has devoted himself to both meditation and painting. Anagarika Brahmacharya Govinda is the moving spirit in the Buddhist University recently founded at Sarnath, near Benares, immortal as the location of the first sermon of the Buddha. Born a German, and an artist, he found his spiritual affinity in Buddhism, performed his *tapas* (discipline) in the Himalayas, and is now rendering admirable service to both religion and art not only by the spoken and written word but by demonstration in art and life. To the author of this important book "art and meditation compensate and penetrate one another. . . . The enjoyment of art is an act of re-creation . . . towards the source of inspiration, an act of absorption in which we lose our small self in the creative experience of a greater universe." This is practically a statement of the Theosophical attitude to art on which the coming work of the International Academy of the Arts at Adyar rests. The author works it out in a series of short chapters grouped in two sections: (i) The psychological and cultural background of meditation and art; (ii) Experiences of meditation and their expression in painting and poetry. The latter is illustrated by black and white reproductions of some of the Anagarika's paintings for use in meditation. An exhibition of some of the originals at a Theosophical Convention, in connection with the Academy, would be exceedingly useful and stimulating. The book is most artistically produced.—J.H.C.

GIANTS OF THE ORIENT

EASTERN LIGHTS. By Prof. Mahendranath Sircar. Arya Publishing House Calcutta.

Prof. Mahendranath Sircar conducts the current of his interpretation of the *Upanishads*, the *Gita*, the *Bhāgavata Purāna* and the higher *Tantras* at an exalted level. The Hindu mind has long been taught that attainment to the higher reaches of being—through trained thought and guided aspiration—means freedom for the inner Man, his spiritual Self, which alone is capable of full enjoyment of the Real, of the beautiful, and of wide cosmic values. To support his views with examples the author gives sympathetic sketches of the remarkable lives of a few great men: Ram Mohan Roy, one of the makers of India's "new era"; Dayananda Sarasvati, passionate lover of the Veda and restorer of its inclusiveness through the Arya Samaj; Rāmakrishna Paramahansa, dazzling in his love and mercy; Aurobindo, withdrawn devotee, who in silence finds the secret of dynamic peace. A book with an atmosphere.—J.R.

ESOTERIC JUDAISM

THE SECRET WISDOM OF THE QABALAH. A Study in Jewish Mystical Thought. By J. F. C. Fuller. Rider & Co., London.

More and more attention is being given to the teachings found in the Kabbalah, the main reason being a frank and growing interest in Occultism and Ritualism. The Kabbalah is an exposition of Hebrew mysticism and occult science, or traditional secret doctrine. It was drawn from many sources—the *Vedas*, the *Upanishads*, the *Bhagavad Gita*, the *Vedānta*, and the *Tantras* on the practical side; also from the wisdom of Chaldea, Egypt, Assyria and Babylonia. Major-General Fuller says: "Esoterically, the object of this philosophy is a return of the universe into the structure of the first

Adam . . . the re-absorption of the world into the pure spirit of God." The Jews realized that in their sacred writings were locked up the mysteries of creation, evolution and dissolution, which were not for the profane—and still are not. The influence of Christianity and the difficulties it caused led the Jews to withdraw these writings and to substitute oral teachings. The first to dare to write the teaching down again was Simon ben Jochai, in the second century A.D., in the *Zohar*—a "vast jumbled commentary on the Pentateuch." Certain symbols and Hebrew letters and their numerical values must be thoroughly mastered in order to disclose the buried treasures of the Kabbalah, which deals with the ancient wisdom, cosmogony, good and evil, the redemption of man, and so on. Since about 1887 there have been translations of it and books written to explain it to the public. Out of these efforts have come various organizations—some more, some less successful—for the study of the philosophy and the practice of the ritual "magic" of the Kabbalah. The outline of the story of the cosmos and of man here presented, somewhat briefly but usefully is very interesting, but will be found much more fully revealed in *The Secret Doctrine*, by H. P. Blavatsky.—J.R.

SRI AUROBINDO ON YOGA

BASES OF YOGA, by Sri Aurobindo. Arya Publishing House, Calcutta.

This book contains classified extracts from letters by Sri Aurobindo to disciples in answer to their questions. We find in them much valuable instruction, which, while it is familiar, yet is expressed in a fresh way with the authority of experience behind it. The teacher points out that quietude, faith in the best and receptivity to the divine are the necessary preliminaries to real Yoga—the effort to reach Divine Consciousness. One should not try to impose one's mind on the Divine, but to receive it, and allow it to transform one's nature.

Sri Aurobindo warns us against the results of bodily neglect, and too great austerities, for not by these things can the inner transformation take place. Premature

austerities cause unbalance and abnormalities because the nerves and body may not be able to sustain the play of the higher energies. Physical as well as subtle sex acts are to be ruled out, for sex energy should be transmuted into an inner intimate Light, creative Power and pure Divine Bliss. He thinks one should not give up all "barriers of discrimination," for while one should freely admit Divine Truth, yet he should be ready to detect anything that may come masquerading as such.

Sri Aurobindo offers wise advice about health, for he regards illnesses as attacks of the lower nature or of adverse forces taking advantage of some weakness. These should be cleared out from within. All the extracts given show a very clear estimate of the sanity, purity and sound morality that go to make for real success in the difficult path of Yoga—"the acceptance of a divine life," not only beyond but here as well.—J.R.

THE THEOSOPHICAL WORLD

The Theosophical World for June is spinning on its axis with great vigour this month, and it displays much interesting terrain as we view it. Dr. Arundale tells us: "Now Is the Time! Understanding Is the Note!" He suggests that Committees on Understanding be formed in all Sections to aid in carrying out his Campaign. He believes in "Education in the Light of Understanding," he tells us.

Some of the articles crowded out of last issue now appear: "Questions and Answers about the Relation of This to Other Lives," Dr. Besant; "Self-Realization," Mrs. Ransom; "The Theosophical Society and Theosophy," Sidney Cook. Further, "The President Suggests—" some very practical ideas for Lodge work; explanations are made of the "Leaves from the Gardens of Adyar"—the souvenirs sent to General Secretaries; the story is told of "The Remarkable Telepathic Powers of a Child"; "Like the Sun" by Frances Newton suggests the occult value of cremation. "Yoga, East and West," by Prof. Marcault, and "News from Many Lands," are among the contents of a bright and informing issue,

WHO'S WHO IN THIS ISSUE

ARUNDALE, DR. GEORGE S.: President of The Theosophical Society.

BESANT, DR. ANNIE: President of The Theosophical Society, 1907-1933.

ALDHOUSE, REV. F.H., M.A.: Rector, Clonmethan, Oldtown, Co. Dublin, Ireland; member of several learned societies.

RANSOM, JOSEPHINE: Author of several Theosophical works, now researching at Adyar.

HAMERSTER, A. J.: Curator of western section of the Adyar Library.

AHMED ALI: A Muhammadan member of the Indian Section.

ROGERS, L. W.: Formerly National President of the American Section.

WOODS, CHARLOTTE E.: Writer on Christian Mysticism, Theosophy and biographical subjects.

IMAM, S. MEHDI, B.A.: Barrister-at-law and author, Patna, India.

MONOD-HERZEN, PROF. G. E. Head of the Faculty of Sciences, University of Kabul.

PAPE, CAPT. A. G.: Scottish scientist and anthropologist.

PIZZIGHELLI, R. G., B.Sc.: Theosophical writer, Johannesburg.

HORNE, ALEXANDER, B.Sc.: Author of works in science and occultism, San Francisco.

BILLINGHURST, MARY F.: Theosophical writer, Edinburgh.

TODD, CHERRY TURNER: President of Hastings Lodge, England.

REED, PROF. FRANK L.: Formerly Professor of Music in the Austin (Texas) Conservatory of Music.

HODSON, GEOFFREY: Clairvoyant author and investigator.

BLAVATSKY, H. P.: Co-Founder of The Theosophical Society.

JINARAJADASA, C.: Formerly Vice-President of The Theosophical Society.

COMING FEATURES IN THE THEOSOPHIST

THE DARK POWERS IN NATURE. Annie Besant.

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THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of The Society are:

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

2. To encourage the study of comparative religion, philosophy, and science.

3. To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is a worldwide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-four National Societies, each usually having at least one Lodge in its principal cities. Forty-two of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the next page of this journal.

The literature of Theosophy is now voluminous, among the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett and C. Jinarajadasa. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of The Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief,

but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration; whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature, visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide 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.

Theosophy restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

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