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BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

July 1937

Vol. LVIII, No. 10



TRUTHS OF THE GREAT:

THE LORD VYASA
THE LORD TEHUTI
THE LORD ZARATHUSTRA
THE LORD BUDDHA
THE LORD CHRIST
THE LORD MUHAMMAD

THE TRUTH THROUGH THEOS-
OPHY ANNIE BESANT

THE BLESSING OF A CORONA-
TION GEORGE S. ARUNDALE

H. P. BLAVATSKY'S "ORDERS"
JOSEPHINE RANSOM

THE LADY OF LIFE
MARY F. BILLINGHURST

THE OCCULTISM OF THE ATOM
RAY F. GOUDEY

SYMPHONIES IN PERFUME
NORMAN INGAMELLS

"AND THE TRUTH SHALL MAKE YOU FREE"

THE SPIRITUAL DYNASTY

There is a Spiritual Dynasty whose throne is never vacant, whose splendour never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from whom it came. To that you all belong; its labours and its lustre you must share.

Happy are you among men, my Brothers of the Glorious Mystery, for through you the Light shall shine. More and more shall the Hidden Light become manifest; more and more shall the Hidden Work be done openly and be understood by men; and yours shall be the hands that raise the veil, yours the voices that shall proclaim the glad tidings to the world. Bearers of freedom and light and joy shall you be, and your names shall be holy in the ears of generations yet unborn. Farewell; in this body you will see me no more, but forget not that in spirit we are always together.



Vol. LVIII

No. 10

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

Editor: GEORGE S. ARUNDALE

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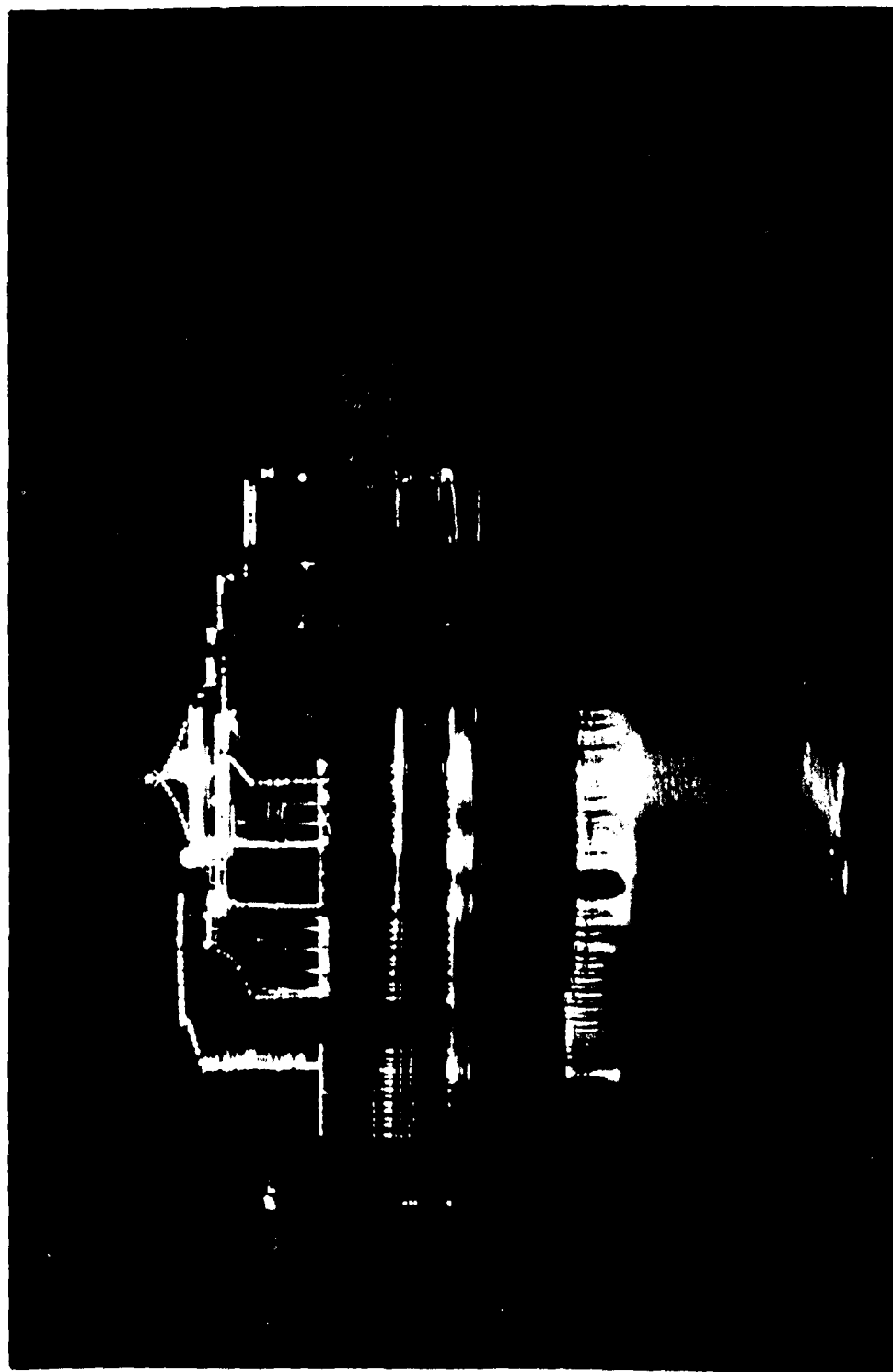
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THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

LOVE IS LIFE

Love is life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand.

A Great Teacher



THE HEADQUARTERS ILLUMINATED
(See Letterpress, p. 284)

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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 Coronation

THE Coronation of Their Imperial Majesties the King-Emperor and the Queen-Empress has come and gone. Here in India, as was natural, the people as a whole took little interest in it, though in the great cities crowds filled the streets to witness the illuminations. Of course, the vast masses of the Indian population, the peasants and the workers in mills and factories, have enough to do to try to live at all, let alone Coronations or any other celebrations.

The International Headquarters of The Theosophical Society, however, duly signalized the occasion, offering to Their Majesties the respectful congratulations of our

Movement. Theosophists have, of course, good reason to take note of Coronations, since from the occult standpoint alone they effect a wonderful release of force from within which spreads out in blessing upon the whole world—the King and Queen themselves issuing from the great ceremony, as Dr. Besant has written, Sovereigns “by the Grace of God,” not only by Act of Parliament. And some of us noticed how changed the whole atmosphere became on the eve of May 12th. It was as if the very air had become charged with blessings, and vocal with the chantings of the Devas. I deeply regret that the political views of many Indians excluded them from the great privilege of being

recipients of the grace thus bestowed upon the world, though I well understand that from their own point of view participation would have been difficult.

* * *

At Adyar

For my own part, eager as I am for India's freedom and strongly sympathetic towards the advent of truly National Governments, I feel myself enthusiastically able to take such part in the Coronation as is available to me, not because I am an Englishman—I hope I could never allow my birth and any narrow outlook to dominate our Theosophical conception of citizenship and nationality—but because I appreciate to the full the value, especially in these days, of the idea of Sovereignty, and of the very real worth to their subjects of the Sovereigns who rule over them. Often Kingship may spell disaster, and perhaps is in some countries spelling disaster. It does not spell disaster to the British Empire today. On the contrary, in my judgment it spells hope and great example. And I am convinced that in the future the rule of Kings will be a veritable blessing to the freedom of democracies.

Apart from my own personal feelings, however, I know that the celebration of this Coronation was a courtesy due from the International Headquarters of The Theosophical Society to the Sovereigns of the land in which the Headquarters is privileged to exist, and I am very glad that our celebration passed off with such joyousness and dignity. We began our

proceedings at 8 a.m. in the Great Hall, beautifully decorated for the purpose, after some wonderful music played at the Hindu Temple in the first instance and afterwards on the lawn in front of the Hall. Special Coronation prayers were offered by representatives of the great religions; and then a short address from myself. Later on came the feeding of large numbers of poor people and a special treat to the children of our workers.

In the afternoon from 3 o'clock to about 6 we were privileged to listen to a fine broadcast of the great Ceremony in Westminster Abbey. We heard clearly the voices of the King, of the Archbishops, and of the beautiful choir, and the organ was splendid. We were all deeply impressed.

In the evening Bramarsi Papanasam Shivan, a famous composer and singer, gave extracts from the immortal epic of the Ramayana, itself depicting the ideal Coronation—that of Sri Rama, the Ideal King. At nightfall all the Headquarters buildings were brilliantly illuminated, with wonderful river reflections, as on the occasion of White Lotus Day, as witness the frontispiece in this issue, and we retired to rest in the hope that we here at Adyar had in a small and humble way helped to make the Coronation pregnant with power for the happiness of the peoples who constitute our great Commonwealth of Nations. The King-Emperor and the Queen-Empress have indeed been blessed, and they are, as we all well know, intent upon the well-being of their peoples. May their Coronation strengthen them as it changes them!

Must Democracy Fail?

What a gigantic task lies before them! He who is now the Duke of Windsor understood its nature, in a way in which none of his line before him have understood it, although King George V and Queen Mary were, and the Queen-Mother remains, deeply solicitous as to the needs of those committed to their care and protection. But King Edward VIII was very near indeed to the people, and the people knew it and loved him accordingly. I often think that these popular governments of ours are sometimes less democratic than are our Sovereigns. I have thought that if King Edward VIII could have had his way, he would have done more for his peoples than any popularly elected government. And I am thinking now that our present Sovereigns may also do more if they are given the opportunity to become less constitutional and more human.

The sovereignty of the people has, after all, largely failed so far to solve some of the most serious problems affecting the happiness of all. And the psychology of crowds is such that an individual will often move them when they would remain utterly cold to parties and to governments. Throughout history it is the individual who leads the way to a better world. Societies and movements come afterwards. But first it is the one, and then the few.

I believe that the world will not escape from its present state of darkness until a Man, or indeed a Woman, emerges from obscurity to flash through our human sky as a meteor, and to deposit upon our

earth the seeds of our needed redemption.

Societies and movements may well lead up to this great consummation. There are many so doing at the present time. And as these work for the right, so, as it were in balance, there must inevitably be movements and also individuals striving to make such consummation impossible. These must, of course, fail. But while they live they work great evil in the name of the good, and either the nations in the midst of which they work must at long last rise up and destroy them, or the very nations themselves will perish and be known no more.

* * *

Our Modern Decadence

I cannot help thinking, as we celebrate the Coronation, of the misery everywhere in juxtaposition to luxury, of the juxtaposition of wealth and poverty, of rich leisure and hungry unemployment, of the enormous sums spent on armaments, and the enormous neglect of the suffering and needy, a neglect by no means confined to the human kingdom. I think of the riotous living in the west-ends of great cities, and of the starvations round the corner. I think of the criminally careless young "enjoying" life, while thousands of their fellow-citizens are brought almost to hate life for its cold and well-nigh contemptuous indifference. The parties, the entertainments, the riots, the self-adornments, the feasting, and the terrible perversions of reverence! Is it the fault of the young, criminal though the fault be? By no means. It is the fault

of our democracies which do not know how to give to the State a noble citizenship of Youth through an education patriotic in the most splendid sense of the word. Here the State is exaggerated, and the individual is enslaved. There the State is forgotten, and the individual is neglected, despite all the attention paid to physical culture, hygiene, sanitation and so-called right methods of education. Where is there a perfect balance between individual and State—the individual free to be his unique self, the State enriched and strengthened by that very uniqueness, so that while the State protects, the individual strengthens?

The science of true education has yet to be known, and I do not hesitate to say that until Theosophy is known the science of education cannot be understood.

* *

Where Is The Man?

Every nation needs a Man, not just a political demagogue such as most countries possess—a Man who has transcended intelligence, cleverness, astuteness, political catch-phrases and popular panaceas, the lure of popularity and leadership, who knows that into him has descended a Cause God-given and not man-made, and who will be true to it and to it alone for ever, even when to be true to it alone means to be alone.

Every nation needs a Man who will stamp out even with ruthlessness life-blood-sucking war, and will thus release from their misery the unemployed, the poor, the helpless and the hopeless. For it is

fratricidal war, and fratricidal war alone, and its ever-present menace, which causes unemployment and its attendant horrors.

I confess I had hoped that the Coronation would have been made the occasion for a great pronouncement uttered through the King-Emperor, even if not by the King-Emperor, setting the nation's face resolutely against the devitalizing evil of workless citizens, workless through no fault of their own, who menace the State with their futility. There should have been, it seems to me, a Coronation gift to the poor, of real hope. The Coronation should have caused their dark cloud to begin to become bright with silver lining. It is not mere pagantry that we want for a Coronation, not just processions, but that a Coronation should become a pure and beautiful channel through which its blessings may reach the unfortunate. The poor must have cause to rejoice in the Coronation of a King, in that their lives become happier and freer from care. A noble gesture would have been at least something.

So had I hoped for a great gesture towards both India and Ireland, a great gesture to Culture as the foundation of a nation's civilization. I can think of many gestures, and I would have been thankful even if they had been little more than gestures.

* *

National Sacrifice

A gesture? Why not a lead? Why not a national act of sacrifice for unemployment? Why should this not be led by the King-Emperor

himself, and the "nobility" surrounding the Throne? The ordinary individual is, I venture to hope, becoming a little tired of the reckless and criminal waste of money and substance in the night-clubs, in the fashionable restaurants, in the riotous dancings, and west-end extravagances generally. We inveigh against war and armaments, but these cancerous luxuries are worse than war, worse than armaments, and are in a measure the cause of both, for they breed an indifference to, and a disregard of, right citizenship which sooner or later produces war and its concomitant armaments. An unhealthy youth means a diseased maturity, and where disease is, there must war be, of one kind or another.

I am not in favour of any diminution of war expenditure by an individual nation alone. I am not in favour of any diminution by Britain of that immense financial war programme to which the present government is committing her. Not because I am in favour of war. Not because I do not realize that these huge sums would solve the problem of unemployment and many other problems, too. But because there are too many nations ready for war, even eager for war, and while unrighteousness thus stalks abroad righteousness must remain armed against it, or we shall have another Atlantis. While there is the strong will to war anywhere, even nations intent upon peace must maintain great armaments. And so far as the Indo-British Commonwealth is concerned, if that experiment of the Elder Brethren perish, where is there for the moment another land,

another League of Nations, Races, Faiths, so free and with so much wideflung power for good?

* *

Freedom Still Lives

I know the shortcomings of this Commonwealth. I am well acquainted with the dangerous mud-dles which British ignorance and the resultant indifference cause in various parts of the world. I know the sinister menace of prestige. But I also know that Britain is free, that the whole Commonwealth is free, as are few other lands throughout the world. India may have her rightful grievances, but she has the freedom to express them in a manner which would be intolerable to almost every other Government. India can inveigh against her rulers in terms superlative in their denunciatory force. She can boycott here, and set up *hartal* there. She can go to astonishing lengths in non-co-operation. Her newspapers have an extraordinarily wide latitude. Where else could there be this freedom? Holland is a land splendidly free and broad-minded. France, too, cherishes the spirit of freedom under extraordinarily difficult circumstances. The Scandinavian countries and Belgium are also homes of freedom, and so also is that wonderful land, the United States of America. But I wonder if any of them would allow their freedom to be used, I do not say abused, as British freedom is used in India. Most countries have forgotten what freedom is. In them is no freedom left. And in the Spanish conflict we witness the emergence on to the surface of poisons which

elsewhere are working underground, or are just touching the surface: poisons the evil nature of which is sought to be concealed beneath an avalanche of soporific words, phrases, assurances, diplomatic manoeuvrings, and political wiles.

* * *

A Union of Free States

Thus is it that we must guard and keep alive those countries which still stand for great ideals, for ordered freedom alike for individual and nation, for peace, for justice, for goodwill.

We are waiting for a gesture, and, be it possible, for a lead. The world needs to be startled, and to be helped to become young again. The Free States must unite. Would there were a leader, a King, to call upon all Free States to enter into alliance, *and to be heard gladly*. Would there were a leader with the courage to call upon the British Empire, the United States of America, France, Holland, Denmark, Switzerland, Norway, Sweden, Finland, Belgium, and other free countries, to unite in support of great principles, to defend the oppressed, forbid war, and to join forces for peaceful prosperity within their territories. Such a leader might be laughed at today, but he would be acclaimed tomorrow.

The world is waiting for a lead, and there seems to be none to give it. Every statesman and politician is following routines, precedents, conventions, and we have but words and jugglery to take the place of constructive action.

I am still hoping that the great Coronation, so wonderfully blessed

by the Gods, may become the forerunner of a gesture or a lead. The occultist well knows what has been going on behind the scenes during the weeks preceding the Coronation. He knows how there has been a great release of benediction upon the whole world, how Heaven has indeed drawn near to earth, and if he has in any way participated in the actual Coronation itself he knows that it became a wondrous focus for the spread of spiritual power and blessing. Are there none in high places to gather up such power?

Is it indeed the will that is lacking? Is fear more potent than will? Does the weakness of hesitation and indecision take the place of the force and determination of courage?

At least we Theosophists, in some small measure knowers of Truth, must raise our voices, whether we be heard or not. The world needs Theosophy applied. The world needs the Science of Theosophy translated into action. And one alone is enough to begin, even if but to seek out the Man to lead by bearing insistent witness to the need. When there are enough to call, and they have called long and loudly, then will the Man come, and he will be resistless, even though rejected by his generations, because he will incarnate the resistless spirit of the future.

* * *

The Maya of Self-Satisfaction

How few people in the world are satisfied to work for Friendship. Most of us feel it is far more important to seek to convince others as

to the truth of our own particular opinions. We are so sure we have the truth, the whole truth, and nothing but the truth; and we are no less sure that other people are not in possession of the truth. They are heathens, or they are prejudiced, or they are narrow-minded, or they are ignorant, or they are exploited by this or that or the other. Whatever they may be, they are slaves and we are free. And we spend time and energy lavishly to try to take them away from where they are and to draw them nearer to where we are, even though we may not be willing to admit that this is what we are in fact doing. We are forever wanting other people to drop their own conceptions of life and to assume ours instead.

Many of us are somewhat tired of these fanatics who themselves are in fact no less exploited by their own limitations than we ourselves doubtless are by ours. And we turn in relief to The Theosophical Society which seeks to convert none, to exploit none, but only to encourage each where he is to seek his own truth, not someone else's, to move on his own way, not to transfer himself to someone else's. Even those of our members who have the strongest conviction that the Theosophy they know is for the time being the last word, is at all events the latest word, in the revelation of Truth, are well aware that such conviction is for themselves, and by no means necessarily for others. There is more in the Eternal Theosophy than is dreamt of in the Theosophy we know today, glorious as it may be.

Freedom without Fear

We seek to impose no authority. We desire to be no gurus. We do not wish to be accepted as teachers. We do not inveigh against people because we do not agree with them. We place our precious teachings before all who wish to examine them, jewels as they are to us, for such consideration as they may care to give to them. We never insist that our own particular lines of unfoldment are the only true lines of unfoldment. But if an individual is eager to try our methods and to test our advice, just as a student might join a laboratory class and accept the guidance of the professor in charge, then we ask him to observe the methods we ourselves have used. How can we effectively help those who wish to tread a very difficult pathway unless they are willing to conform in some degree to our own experience of it?

However, all differences constitute but an interplay of forces, or, if you will, of temperaments, which lasts but a little while, and from which we shall all emerge in peace and understanding. We pay far too much attention, and attach far too much importance, to these small and often acid exchanges of temperamental differences. Many of us relegate some of us to hell for offences—if at all they be offences—which merit at the most a very mild form of purgatory. We are all groping towards the Light, and each of us is gradually finding it. Those who say that their Truth is the only Truth, and that others are but wallowing in darkness, are themselves forgetful

of the fact that Truth is as universal as Life.

* * *

Cornering Truth

There is nothing more fruitful of discord than for it to be thought possible for a "corner" in Truth to exist in any philosophy, in any faith, in any movement, in any person. When individual meets individual, truth meets truth, even though one individual may have more of the commodity than another. When individual meets individual the most beautiful thing that can occur is for truths to be joyously and appreciatively exchanged, and for each to explain in gracious and courteous terms why some of the truths of the other are unacceptable to him. When individual meets individual the most ugly thing that can occur is for truths to be exchanged violently, and for the truth of one to be used as an alleged torch wherewith to seek to show the bareness of the truth-cupboard of the other.

Even though I am a Theosophist of sorts, even though I most firmly believe in, and have had experience of the reality of, some of its teachings, even though I am a member of The Theosophical Society and am firmly convinced that the First Object expresses in ways of which we have at present but the faintest conception a fundamental Truth of Life, yet am I little concerned that other people should react either to Theosophy as I happen to react, or to the First Object as I happen to react, but greatly concerned *that they should be moving as fast as they can on their own various ways, growing to the fulness of*

their own respective standards, and in increasing response to the call of their higher selves.

It is not a formal and doctrinaire Theosophy that The Theosophical Society has to give to the world, but rather that Theosophy which radiates courage, confidence, peace. What is the value of Theosophy if it cannot give these priceless jewels? And if for some there are other ways to these jewels, let them tread such ways, and God speed them. Some of us believe that Theosophy can and does show the way to them. It is within our experience that it does, so we pass our experience on. It is our duty so to do. But there must be many who would fain have other ways under their feet. So be it. God forbid that we should seek to exalt our ways as above other ways, as if there be but one way—and that way ours.

We must not forget the great danger, one of the greatest of dangers, where an individual reads into the minds and feelings of other individuals motives and considerations which from his own viewpoint must be behind the thoughts and emotions which he disapproves simply because they do not happen to suit him. They are outside his own experience; therefore they should be outside other people's. He himself has achieved peace, salvation, liberation; he has passed through the gateway, *and there is no other*. One ventures to think that perhaps he has not, after all, achieved until he knows of ways other than his own, and knows how to tread them almost, but not quite, as triumphantly as he treads his own.

'. . . . AND THE TRUTH SHALL MAKE YOU FREE''

As is well known throughout the East, the full moon of Asala, which occurs in July, is signalized by a great utterance of the first Sermon of the Lord Buddha, and by a commentary which applies the teachings of the Sermon to the conditions prevailing in the outer world. It is therefore appropriate that not only should we reproduce in THE THEOSOPHIST the best available text of this wonderful Sermon, but that we should also call attention to other great statements of Eternal Truth by other Teachers of the Wisdom, each expression of Truth being in reality complementary to all the others. And the heading ". . . the Truth shall make you free" is highly appropriate, for it is only Truth that can ever give freedom to anyone. So long as teaching remains teaching, so long as doctrine remains doctrine, so long as authority remains authority, so long as argument remains argument, Truth has not yet come, for the essence of Truth is individual experience. But where there is experience, there is Truth, and there alone is Freedom. Freedom which is real is Truth, and Truth which is real is Freedom. All else is at best but the way to Freedom-Truth.

G. S. A.

THE TRUTH THROUGH THE LORD BUDDHA

The Lord Buddha's first Sermon was delivered, to a group of monks in the Deer Park at Isapatana (now Sarnath) near Benares. There He turned the "Wheel of the Law."¹ It is this historic discourse which the Lord Maitreya recites at a gathering of the Brotherhood on the full moon of July. The ceremony is fully described in "The Masters and the Path":

THE ASALA FESTIVAL

A Ceremony in the Himalayas

BESIDES the great Wesak Festival, there is one other occasion in each year when the members of the Brotherhood all meet together officially. The meeting in this case is usually held in the private house of the Lord Maitreya, situated also in the Himalayas, but on the southern instead of the northern slopes. On this occasion no pilgrims on the physical plane are present, but all astral visitors who know of the celebration are welcome to attend it. It is held on the full moon day of the month of Ashadha,² usually corresponding to the English July. This is the anniversary of the delivery by the Lord Buddha of His first announcement of the great discovery—the Sermon which He preached to His five disciples, commonly known as the "Dhammachakkappavattana Sutta," which has been translated by Rhys Davids as "The Setting in Motion of the

¹ The references are at the end of the article.

Royal Chariot-Wheels of the Kingdom of Righteousness." It is often more briefly described in Buddhist books as "The Turning of the Wheel of the Law." It explains for the first time the Four Noble Truths and the Noble Eightfold Path, expounding the great Middle Way of the Buddha—the life of perfect righteousness in the world, which lies midway between the extravagances of asceticism on the one hand and the carelessness of mere worldly life on the other.

In His love for His great Predecessor the Lord Maitreya has ordained that, whenever the anniversary of that first preaching comes round, the same Sermon shall be recited once more in the presence of the assembled Brotherhood; and He usually adds to it a simple address of His own, expounding and applying it. The recitation of the Sermon commences at the moment of full moon, and the reading and the address are usually over in about half an hour. The Lord Maitreya generally takes His

place upon the marble seat which is set at the edge of a raised terrace in the lovely garden just in front of His house. The greatest of the Officials sit close about Him, while the rest of the Brotherhood are grouped in the garden a few feet below . . . There is often an opportunity for pleasant converse, and kindly greetings and benedictions are distributed by the Masters among Their pupils and those who aspire to be Their pupils. . . .

That great Sermon is wonderfully simple, and its points are repeated over and over again. There was no shorthand in those days, so that it might be taken down and read by everyone afterwards; His disciples had to remember His words by the impression made on them at the time. . . . One may readily see in reading it that it is constructed for this special purpose—that it may be easily remembered. Its points are arranged categori-

cally, so that when it has once been heard each point reminds one of the next, as though it were a kind of mnemonic, and to the Buddhist each of these separate and easily remembered words suggests a whole body of related ideas, so that the Sermon, short and simple as it is, contains an explanation and a rule of life.

One might well think that all that can be said about that Sermon has been said already many times over; yet the Lord, with His wonderful eloquence and the way in which He puts it, makes it every year seem something new, and each person feels its message as though it were specially addressed to himself. On that occasion, as in the original preaching, the pentecostal miracle repeats itself. The Lord speaks in the original sonorous Pali, but everyone present hears Him "in his own tongue wherein he was born," as is said in the *Acts of the Apostles*.

• THE LORD BUDDHA'S DISCOURSE

The Path to Nirvana

Thus have I heard: at one time the Lord dwelt at Benares at Isapatana in the Deer Park. There the Lord addressed the five monks:

"These two extremes, monks, are not to be practised by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless, and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathagata has gained the enlightenment of the Middle Path, which produces insight and knowledge, and tends

to calm, to higher knowledge, enlightenment, Nirvana.

"And what, monks, is the Middle Path, of which the Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana? This is the noble Eightfold Way, namely right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is the Middle Path, of which the Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to

higher knowledge, enlightenment, Nirvana.

"(1) Now this, monks, is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five groups of grasping³ are painful.

"(2) Now this, monks, is the noble truth of the cause of pain, the craving, which tends to rebirth, combined with pleasure and lust, finding pleasure here and there, namely the craving for passion, the craving for existence, the craving for non-existence.

"(3) Now this, monks, is the noble truth of the cessation of pain, the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment.

"(4) Now this, monks, is the noble truth of the way that leads to the cessation of pain: this is the noble Eightfold Way, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"This is the noble truth of pain': Thus, monks, among doctrines unheard before, in me sight and knowledge arose, wisdom arose, knowledge arose, light arose.

"This noble truth of pain must be comprehended.' Thus, monks, among doctrines unheard before, in me sight and knowledge arose, wisdom arose, light arose.

"It has been comprehended.' Thus, monks among doctrines unheard before, in me sight and knowledge arose, wisdom arose, knowledge arose, light arose.

(Repeated for the second truth, with the statement that the cause of pain must be abandoned and has been abandoned, for the third truth that the cessation of pain must be realized and has been realized, and for the fourth that the Way must be practised and has been practised.)

"As long as in these four noble truths my due knowledge and insight with the three sections⁴ and twelve divisions was not well purified, even so long, monks, in the world with its gods, Mara, Brahma, its beings with ascetics, brahmins, gods, and men, I had not attained the highest complete enlightenment. This I recognized.

"And when, monks, in these four noble truths my due knowledge and insight with its three sections and twelve divisions was well purified, then monks . . . I had attained the highest complete enlightenment. This I recognized. Knowledge arose in me, insight arose that the release of my mind is unshakable: this is my last existence; now there is no rebirth."

The Gods Rejoice

Thus when the Wheel of the Doctrine was set turning by the Lord, the earth-dwelling gods raised a shout: "This supreme Wheel of the Doctrine has been set going by the Lord at Benares at Isapatana in the Deer Park, a Wheel which has not been set going by any ascetic, brahmin, god, Mara, Brahma, or by anyone in the world." The gods of the heaven of the Thirty-three hearing the shout of the gods, of the four Great Kings . . . the Yama gods . . . the Tusita gods . . . the Nimmanerati gods . . . the Paranimmitavasavattin gods

. . . the gods of the Brahma-world raised a shout: "This supreme Wheel of the Doctrine has been set going by the Lord at Benares at Isapatana in the Deer Park, a Wheel which has not been set going by any ascetic, brahmin, god, Mara, Brahma, or by anyone in the world."

Thus at that very time, at that moment, at that second, a shout went up as far as the Brahma-world, and this ten-thousandfold world system shook, shuddered, and trembled, and a boundless great light appeared in the world surpassing the divine majesty of the gods.—From *Early Buddhist Scriptures*, by E. J. Thomas.

REFERENCES

¹ The symbol of the Wheel figures prominently in Buddhist sculptures and frescoes, mostly as a beautifully decorated *shivachakra*, like an aureole, behind the head, more rarely as a canopy above the statue.

² Ashadha and Asala are the Sanskrit and Pali respectively for July; similarly Vaishakh and Wesak for May. Generally, the Sanskrit form is used among Hindus and the Pali among Buddhists.

³ Khandas, five groups of constituents that make up the individual.

⁴ These are the three ways in which each truth is treated: (1) The truth of pain, (2) the fact that it must be comprehended, (3) the fact that it has been comprehended, and so on for the other truths.

YE ARE NOT BOUND

*I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know
Ye suffer from yourselves. None else compels.*

From *The Light of Asia*.

THE TRUTH THROUGH THE LORD VYASA

The Great One who was to be the Lord Buddha, was a World Teacher of the Aryan Root-Race during four of its sub-races, as He had been for the last three Atlantean sub-races. In each of these Aryan sub-races He appeared as the founder of a great religion. Vyasa, as the name implies, was the "divider" of the Eternal Veda, the Ever-Existent Wisdom, and from this Eternal Truth, or World-Religion, He drew out the religions of the sub-races, giving to India the Wisdom in its purest form with the Sun as its symbol; as Tehuti or Thoth, He founded the Wisdom of Egypt, with Light as its symbol; as Zarathustra the Religion of Fire; as Orpheus, the Singer of Greece, He spoke in music to the western world. In each sub-race religion He brought out one dominant note.

As to when Vyasa made the recension of the Vedas for the Aryans, Dr. Besant says it seems probable that He was one of the Mighty Beings who dwelt in the White Island in the Gobi Sea, and there He taught the Vedanta to the Aryans in their original home. There, near the White Island, the race was settled about 78,000 B.C., and by 45,000 B.C., a mighty empire was at its zenith.

According to Dr. Besant¹ the sage Vyasa not only subdivided the Veda for each sub-race, but the Puranas are ascribed to Him and he is spoken of as the composer of the "Mahabharata"; for it was felt that He was the "Oversoul" of Hinduism, inspiring its wonderful literature. As typical of Hinduism we have chosen from His "Mahabharata" the following passages in "The Bhagavad-Gita," which is the daily spiritual inspiration of millions of Hindus:

¹ Our Elder Brethren, p. 25.

THE YOGA OF UNDERSTANDING

THE Blessed Lord said: Thou neither for the living nor for the grievest for those that should dead. (II, 11.)
not be grieved for, yet speakest As the dweller in the body ex-
words of wisdom. The wise grieve perieneth in the body, childhood,

youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat. (II, 13).

The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bharata. (II, 14).

He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered. (II, 20).

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. (II, 22).

For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve. (II, 27).

The Vedas deal with the three attributes; be thou above these three attributes, O Arjuna; beyond the pairs of opposites, ever steadfast in purity (sattva), careless of possessions, full of the SELF. (II, 45).

All the Vedas are as useful to an enlightened Brahmana as is a tank in a place covered all over with water. (II, 46).

Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached. (II, 47).

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, is called a sage. (II, 56).

The objects of sense, but not the relish for them turn away from an abstemious dweller in the body; and even relish turneth away from

him after the Supreme is seen. (II, 59).

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires. (II, 70).

The Yoga of Action

All actions are wrought by the qualities (Gunas) of nature only. The self, deluded by egoism thinketh: "I am the doer." (III, 27).

But he, O mighty-armed, who knoweth the essence of the divisions of the qualities and functions, holding that "the qualities move amid the qualities," is not attached. (III, 28).

Better one's own duty (Dharma) though destitute of merit, than the duty of another, well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger. (III, 35).

It is said that the senses are great; greater than the senses is the mind (Manah); greater than the mind is the Reason (Buddhi); but what is greater than the Reason, is He (the Supreme). (III, 42).

The Yoga of Wisdom

Though unborn, the Imperishable SELF, and also the Lord of all beings brooding over nature, which is Mine own, yet I am born through My own Power. (IV, 6).

Whenever there is decay of righteousness (Dharma), O Bharata, and there is exaltation of unrighteousness, then I Myself come forth.

For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age. (IV, 7-8).

However men approach Me, even so do I welcome them, for the path men take from every side is Mine. (IV, 11).

Better than the sacrifice of any objects is the sacrifice of wisdom. All actions in their entirety culminate in wisdom. (IV, 33).

The Renunciation of Action

Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste. (V, 18).

The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending, not in them may rejoice the wise. (V, 22).

The Blessed Lord said: He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a Yogi, not he that is without fire, and without rites. (VI, 1).

Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna. (VI, 16).

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me. (VI, 30).

Discrimination

This divine illusion (Maya) of Mine, caused by the qualities (Gunas), is hard to pierce; they who come to Me, they cross over this illusion. (VII, 14).

I know the beings that are past, that are present, that are to come, O Arjuna, but no one knoweth Me. (VII, 26).

The Supreme

From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve even in That called the unmanifested. (VIII, 18).

By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. (IX, 4).

All beings enter my lower nature (Prakriti) at the end of a world-age (Kalpa); at the beginning of a world-age again I emanate them. (IX, 7).

The Universal Form

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion. (IX, 26).

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, do thou that as an offering unto Me. (IX, 27).

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them. (IX, 29).

Sovereignty

The multitude of the Shining Ones, or the great Rishis, know not my forthcoming, for I am the beginning of all the Shining Ones and the great Rishis. (X, 2).

The seven great Rishis, the ancient Four (the four Kumaras, or Virgin Youths, the highest in the occult Hierarchy of this earth), and also the Manus (the heads and legislators of a race), were born of My nature and mind; of them this race was generated. (X, 6).

And whatsoever is the seed of all beings, that am I, O Arjuna; nor is there aught, moving or unmoving, that may exist bereft of Me. (X, 39).

Having pervaded this whole universe with one fragment of Myself, I remain. (X, 42).

The Field of Evolution

Know thou that Matter (Prakriti) and Spirit (Purusha) are both without beginning; and know thou also that modifications and qualities (Gunas) are all Matter-born. (XIII, 20).

Spirit seated in Matter useth the qualities born of Matter; attachment to the qualities is the cause of his births in good and evil wombs. (XIII, 22).

From Hell to Heaven

Triple is the gate of hell, destructive of the self—lust, wrath, and

greed: therefore let man renounce these three. (XVI, 21).

A man liberated from these three gates of darkness, accomplisheth his own welfare, and thus reacheth this highest goal. (XVI, 22).

Liberation

Of Brahmanas, Kshatriyas, Vaishyas and Shudras, the duties have been distributed, according to the qualities born of their own natures. (XVIII, 41).

Man reacheth perfection by each being intent on his own duty (karma). Listen thou how perfection is won by him who is intent on his own duty. (XVIII, 45).

Better is one's own duty (Dharma) though destitute of merits than the well-executed duty of another. He who doeth the duty (Karma) laid down by his own nature incurreth not sin. (XVIII, 47).

(Annie Besant's translation)

ARJUNA'S EPILOGUE

Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word. (XVIII, 73).

THE TRUTH THROUGH THE LORD TEHUTI

The Egyptians and Arabians were established in the doctrine of the Inner Light by the Lord Tehuti or Thoth, or Thrice-Greatest Hermes, as He was known to the Greeks. This utterance of His was recovered by clairvoyant research from the Memory of Nature, the investigators actually hearing the Mahaguru addressing an Egyptian audience forty thousand years before He turned the Wheel of the Law in India. At that far distant time, Egypt was a great Atlantean Empire with a dynasty of Divine Kings, and many of the demigods such as Herakles of the twelve labours, whose traditions were handed on to Greece. This Atlantean Empire had attained a very high state of civilization; it had immense temples such as that of Karnak, with a very ornate ritual and elaborate religious teaching.

"THOU ART THE LIGHT: LET THAT LIGHT SHINE"

The Legend of Osiris

IT was to this people that the Mahaguru came as Tehuti . . . to teach the great doctrine of the "Inner Light" to the priests of the Temples, to the powerful sacerdotal hierarchy of Egypt, headed by its Pharaoh. In the inner court of the chief Temple He taught them of "the Light that lighteth every man that cometh into the world"—a phrase of His that was handed down through the ages, and was echoed in the fourth Gospel in its early Egyptian-coloured words. He taught them that the Light was universal, and that Light, which was God, dwelt in the heart of every man: *I am that Light*, He bade them repeat, *that Light am I*.

And again he said:

"Osiris is Light: He came forth from the Light; He dwells in the Light; He is the Light. The Light is hidden everywhere; it is in every rock and in every stone. When a man becomes one with Osiris the Light, then he becomes one with the whole of which he was part, and then he can see the Light in everyone, however thickly veiled, pressed down, and shut away. All the rest is not; but the Light is. The Light is the life of men. To every man—though there are glorious ceremonies, though there are many duties for the priest to do, and many ways in which he should help men—that Light is nearer than aught else, within his very heart. For every man the Reality is nearer than any ceremony, for he

has only to turn inwards, and then will he see the Light. That is the object of every ceremony, and ceremonies should not be done away with, for I come not to destroy but to fulfil. When a man knows, he goes beyond the ceremony, he goes to Osiris, he goes to the Light, the Light Amun-Ra, from which all came forth, to which all shall return.

"Osiris is in the heavens, but Osiris is also in the very heart of men. When Osiris in the heart knows Osiris in the heavens, then man becomes God, and Osiris, once rent into fragments, again becomes one. But see! Osiris the Divine Spirit, Isis, the Eternal Mother, give life to Horus, who is Man, Man born of both, yet one with Osiris. Horus is merged in Osiris, and Isis, who had been Matter, becomes through him the Queen of Life and Wisdom. And Osiris, Isis, and Horus are all born of the Light.

"Two are the births of Horus. He is born of Isis, the God born into humanity, taking flesh of the Mother Eternal, Matter, the Ever-Virgin. He is born again into Osiris, redeeming his Mother from her long search for the fragments of her husband scattered over the

earth. He is born into Osiris when Osiris in the heart sees Osiris in the heavens, and knows that the twain are one."

So taught He, and the wise among the priests were glad. To Pharaoh, the Monarch, He gave the motto: *Look for the Light*, for He said that only as a King saw the Light in the heart of each could he rule well. And to the people He gave as motto: *Thou art the Light, Let that Light shine*. And He set that motto round the pylon in a great Temple, running up one pillar, and across the bar, and down the other pillar. And this was inscribed over the doors of houses, and little models were made of the pylon on which He had inscribed it, models in precious metals, and also in baked clay, so that the poorest could buy little blue clay models, with brown veins running through them, and glazed. Another favourite motto was: *Follow the Light*, and this become later: *Follow the King*, and this spread westward and became the motto of the Round Table. And the people learned to say of their dead: "He has gone to the Light." (*Man: Whence, How and Whither*).

THE GNOSIS

On the pious soul the Mind doth mount and guide it to the Light of Wisdom. And such a soul doth never tire in songs of praise to God, and pouring blessing on all men, and doing good in word and deed to all, in imitation of its Father.

From the *Hymns of Hermes*

THE TRUTH THROUGH THE LORD ZARATHUSTRA

The Lord Zarathustra incarnated in the Royal Family of Persia and founded the Religion of the Fire in 29,700 B.C. His coming was the supreme event in the history of the old Iranian Empire, which for thirty thousand years dominated the whole of Western Asia.

From Far Shamballa

THE day arrived when the first public appearance of the Mahaguru was to be made; He had come from Shamballa in His subtle body, and had taken possession of the body of Mercury, and a great procession started from the Royal Palace to the chief Temple of the city. In it walked, on the right, under a golden canopy, the stately figure of the King; the jewelled canopy of the High Priest glittered on the left; and between them was carried, shoulder-high so that all might see, a golden chair, in which sat the well-known figure of the King's second son. But what was there that caused a murmur of surprise, of wonder, as he passed along? Was that really the Prince, whom they had known from childhood? Why was he carried high as the centre of the procession, while King and Hierophant walked humbly beside him? What was this new stateliness, this unknown dignity, this gaze, so piercing yet so tender, that swept across the crowd? Not thus had held himself, not thus had looked at them, the Prince who had grown up among them.

The procession swept on and entered the huge courtyard of the

Temple, crowded with people in the many-coloured garments of festival days, when each wore a mantle of the colour of his ruling planet; down the sides of the steps which rose to the platform in front of the great door of the Temple were ranged the priests in long white garments, and rainbow-coloured over-robos of silk; in the midst of the platform an altar had been erected, and on it wood was piled, and fragrant gums, and incense, but no smoke arose—for the pile, to the people's surprise, was unlighted.

The procession passed on to the foot of the steps, and there all halted, save the three central figures; they ascended the steps, the King and the Hierophant placing themselves to the right and left of the altar, and the Prince, who was the Mahaguru, in the centre, behind it.

Then Surya, the Hierophant, spoke to the priests and to the people, telling them that He who stood there behind the altar was no longer the Prince they had known, but that He was the Messenger from the Most High and from the Sons of the Fire who dwelt in the far East, whence their forefathers had

come forth. That He had brought Their word to Their children, to which all should yield reverence and obedience, and he bade them listen while the great Messenger spake in Their Name. As the Head of their faith, he humbly bade Him welcome.

Then over the listening throng rang the silver voice of the Mahaguru, and none there was who could not hear it as though spoken to him alone. He told them that He had come from the Sons of the Fire, the Lords of the Flame, who dwelt in the sacred City of the White Island, in far Shamballa. He brought a revelation from Them, a symbol which should ever keep Them in their minds. He told them how the Fire was the purest of all elements and the purifier of all things, and that thereafter it should be for them the symbol of the Holiest. That the Fire was embodied in the Sun in the heavens, and burned, though hidden, in the heart of man. It was heat, it was light, it was health and strength, and in it and by it all had life and motion. And much He told them of its deep meaning, and how in all things they should see the hidden presence of the Fire.

The Fire Descends

Then He lifted up His right hand, and behold! there shone in it a Rod, as of lightning held in bondage, yet shooting out its flashes on every side; and He pointed the Rod to the East of the Heavens, and cried some words aloud in an unknown tongue; and the heavens became one sheet of flame, and Fire fell blazing down upon

the altar, and a Star shone out above His Head and seemed to bathe Him in its radiance. And all the priests and the people fell upon their faces, and Surya and the King bowed down in homage at His feet, and the clouds of fragrant smoke from the altar veiled the three for a few moments from sight.

Then, with His hand upraised in blessing, the Mahaguru descended the steps, and He, with the King and the Hierophant, returned with the procession to the Palace whence they had come. And the people marvelled greatly and rejoiced, because the Gods of their forefathers had remembered them, and had sent them the Word of Peace. And they carried home the flowers which had rained down upon them from the sky when the Fire had passed, and kept them in their shrines as precious heirlooms for their descendants.

The Mahaguru remained for a considerable time in the city, going daily to the Temple to instruct the priests; He taught them that Fire and water were the purifiers of all else, and must never be polluted, and that even the water was purified by the Fire; that all fire was the Fire of the Sun, and was in all things and might be released as fire; that out of the Fire and out of the water all things came, for the Fire and the water were the two Spirits, Fire being life and water form.

The Mahaguru had round Him a quite august assemblage of Masters, and others less advanced. He left these to carry on His teaching when He departed. (*Man: Whence, How and Whither.*)

THE TRUTH THROUGH THE LORD CHRIST

"Lord of Compassion and of Wisdom—such was His name—and from His dwelling in the Secret Places He came forth into the world of men . . . To that manifested Presence the name of 'the Christ' may rightly be given, and it was He who lived and moved in the form of the man Jesus over the hills and plains of Palestine . . . By parable and luminous imagery He taught the uninstructed crowds who pressed around Him, and, using the powers of the free Spirit, He healed many a disease by word or touch, reinforcing the magnetic energies belonging to His pure body with the compelling force of His inner life."—ANNIE BESANT.

ST. MATTHEW, CHAPTER 5¹

Who are Blessed

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying:

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

¹ The Lord Christ's utterance, known as the Sermon on the Mount, has been slightly abbreviated, by the omission of the passages in which the Master comments on the Commandments given to His forefathers: that they should not kill, should not commit adultery, and should not forswear themselves.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peace-makers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Light of the World

13. Ye are the salt of the earth: but if the salt have lost his savour,

wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Fulfilling the Law

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Loving Our Enemies

19. Ye have heard that it hath been said, *Thou shalt love thy neighbour, and hate thine enemy.*

20. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

21. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

22. For if ye love them which love you, what reward have ye? do not even the publicans the same?

23. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

24. Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6

On Giving Alms

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

The Lord's Prayer

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye:

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

10. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

11. GIVE US THIS DAY OUR DAILY BREAD.

12. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

13. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

On Fasting

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Laying up Treasure

19. Lay not up for yourselves treasures upon earth, where moth

and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

God and Mammon

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your

heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7

On Judgment

JUDGE not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The Sacred Mysteries

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Exhortation to Prayer

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh find-

eth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The Narrow Way

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

False Prophets

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

The Will of God

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Who Is a Wise Man?

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

THE DIVINE SHEPHERD

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—THE LORD CHRIST.

THE TRUTH THROUGH THE LORD MUHAMMAD

The Messenger of God came into the world in A.D. 570, in Mecca. Called by an Angel to become the Prophet of God, he obeyed the call, and not merely founded a Faith, but turned lawless Arabia into a settled State and for the last ten years of His life ruled it and raised it to a great height of learning and power. Islam cannot die, Dr. Besant has said, "for it has spoken, in exquisite language, immortal truths." These are some of the jewels of the Lord Muhammad's teaching:

Allah and His Prophets

THERE is no distinction between Prophets.

Every one of the Prophets believed in God, His angels and His scriptures and His apostles. We make no distinction at all between His apostles.

Say, we believe in God and that which hath been sent down unto us, and that which was sent down unto Abraham and Ismail and Isaac and Jacob and other tribes, and that which was delivered to Moses and Jesus and the Prophets from their Lord; we make no distinction between any of them.

They who believe in God and His apostles and make no distinction between any of them, unto those will we give their reward, and God is gracious and merciful.

Diversity in Unity

Revile not the idols which they invoke beside God, lest ye maliciously revile God without knowledge.

Unto every one of you have we given a law and an open path; and

if God had pleased He had surely made you one people. But He hath thought fit to give you different laws, that He might try you in that which He hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will He declare unto you that concerning which ye have disagreed.

The Way of the Lord

Invite men unto the way of the Lord by wisdom and mild exhortation; and dispute with them in the most condescending manner, for the Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed. Let there be no violence in religion. If they embrace Islam they are surely directed; but if they turn their backs, verily unto thee belongeth preaching only.

Righteousness

It is not righteousness that you turn your faces in prayer towards the East or the West; but righteousness is of him who believeth in

God and the Last Day and the Angels, and the Scriptures, and the Prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and in hardships, and in time of violence.

Love

Your smiling in your brothers' face is charity; an exhortation addressed to your fellow-men to do virtuous deeds is equal to almsgiving. Putting a wanderer in the right path is charity; assisting the blind is charity; removing stones and thorns and other obstructions from the road is charity; giving water to the thirsty is charity.

Attitude to Women

Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper beside God; but whoso doeth good works, whether he be male or female, and is a true believer, he shall be admitted into paradise and shall not in the least be unjustly dealt with.

True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and the patient women, and the humble men and the hum-

ble women, and the almsgivers of either sex, and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward.

I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other.

Wisdom

Acquire knowledge; for he who acquires it in the way of the Lord performs an act of piety; who speaks of knowledge, praises God; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

The ink of the scholar is more precious than the blood of the martyr.

THE TRUTH THROUGH THEOSOPHY

By ANNIE BESANT

This epitome of Theosophy, brief yet deep and spacious, was written by Dr. Besant in her prime for "The Encyclopedia of Religion and Ethics." In all likelihood, no finer statement of Theosophy has been made, and we reproduce it for Theosophists and others amongst whom it is not so well known as it should be.

I. DEFINITION AND SCOPE

Typical Theosophists

EVERY great religion has two parts, an inner and an outer, a spirit and a body, "the knowledge of God," which "is Eternal Life," and its dogmas, rites, and ceremonies. The inner part, "the wisdom of God in a mystery," spoken of by St. Paul as known to "the perfect," is that which has, since the third century, been known in the West as "Theosophy"; in the East it has been known for ages under its Sanskrit equivalent *Brahma-vidya*, "God-wisdom," "God-knowledge," or "God-Science." Such Theosophy, or mysticism, the direct knowledge of God by man, belongs equally to all great religions, as their sustaining life, and may be possessed by any individual, even outside any religious organization. The Brahmadists, "knowers of God," in Hinduism; the Gnostics, the "knowers," who, Origen declared, were necessary to the very existence of the Christian Church: the *shaikh*, in Islamic Sufism—these are typical Theosophists from the standpoint of the

modern Theosophical Society. No man is truly a Theosophist who has not direct knowledge of God, but he may win this through any religion or by his own unaided efforts.

Theosophy, in the modern as in the ancient world, proclaims the possibility of such knowledge, as the inevitable result of the immanence of God. Man is essentially a spiritual being, his self, or spirit, being an emanation from the Universal Self, or Universal Spirit, God, as a ray is an emanation from the sun. Hence, to know himself, his deepest self, is to know God; he can sink in consciousness into the depths of his own being, beyond the body, the passions, the emotions, the mind, the reason; these are all his, but they are not he; he can pass beyond them all, and realize himself as separate from them, the pure "I," pure being. This is the universal experience of those who, successfully, seek the Kingdom of Heaven within, and it is followed by the recognition that this Universal Being, into which the self opens, transcends all the beings in which it is manifested, and is alike in all.

Out of this experience, repeated for every one who becomes a knower of God, or Theosophist, are built the two fundamental truths of Theosophy: the immanence and transcendence of God, and the solidarity, or brotherhood of all living beings. The realization of the first truth, man's identity of nature with God, as a fact in consciousness, and the subsequent realization of the second, his identity of nature with all around him, by a blending of his self with their self, a conscious dwelling in their forms as his own—these sum up Theosophy in its fullest and deepest sense. The man who has thus reached self-realization in God, and in all beings is a Theosophist; those who deliberately aim at such self-realization are also generally called Theosophists.

Theosophy as a Doctrine

The word "Theosophy" has further, historically, a second meaning: it denotes a body of truths, or facts, concerning God, man, and the universe; and these may conveniently be classified under three heads: religion, philosophy, and science. On these truths is based its system of ethics, rational, inspiring, and compelling. In considering this body of truths we are not studying a system invented and published in modern days; we have to do with what has aptly been termed the Wisdom-Tradition, handed down in all civilized countries, ancient and modern, by a long succession of prophets, teachers, and writers.

It may be traced in the *Upanishads*, *Puranas*, and epics of the Hindus, and in the six systems

(*darsanas*) of Hindu philosophy; it underlies many of the Chinese systems, especially Taoism, and is seen in such books as *The Classic of Purity* and in the writings of Lao-tse; it is found in Egypt, as in *The Book of the Dead* and the papyri from which its religion has been reconstructed; it appears in the fragmentary records of Assyria and Chaldea; in the *Gathas* and other scriptures of the Parsis; in the Hebrew Scriptures as expounded by the Kabbala and the Talmud; in the Christian, as treated by the early Fathers of the Church, and by such Gnostic writers as Valentinus, Basilides, and a host of others; in Pythagoras and Plato, with the Pythagorean, Platonic, and Neo-Platonic schools, with Plotinus, Iamblichus, and the theurgists; it is taken up from these by the doctors of Islam and the Sufi mystics; appears in the Rosicrucian students of alchemy and astrology, in Rosenkreutz, Paracelsus, Bruno, Eckartshausen, Boehme, Eckhart, Vaughan, Bacon, More, Fludd—all these and scores of others have assimilated and handed on the Wisdom-Tradition; it has lent its symbols to Masonry, and hidden some of its mysteries in Masonic ceremonies; it peeps out of Scandinavian and Celtic folk-lore, out of the Hawaiian legends and Maori traditions, the unburied temples of the Mayas and Quiches, the magic of the Zunis and other North American Indian tribes.

Its revival and its systematization into a coherent and inter-related body of doctrines, separated from non-essential and irrelevant teachings—this is modern, and is the work of The Theosophical

Society, a modern association. But the doctrines themselves are scattered everywhere, through all times, in all places.

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

The universal—i.e. the Theosophical—doctrines of religion are: the unity of God; the manifestation of God as a Trinity for the building of a universe; the existence of graded orders of intelligences, a vast hierarchy of beings, forming the inhabitants, visible and invisible, of a universe, or a solar system. The doctrine of reincarnation, taught in every religion, though in some temporarily overlaid, belongs to the domain of philosophy rather than to that of religion; the immortality or rather the eternity, of the spirit belongs also to philosophy more than to religion, when dealt with intellectually; the law, of action and reaction—*karma*—

falls under science, as do the constitution of a solar system and of man.

II. RELIGIOUS TEACHINGS

The Unity of God

The universal one Existence which is the source of all existences actual and potential, the super-life and super-consciousness in which all lives and consciousness inhere, eternal beneath the transitory, changeless beneath the fleeting, unsupported but the support of all, all-embracing, all-containing, the One without a second—this is the central teaching of Theosophy as of all religions, the first universal truth of religion.

The Trinity of the Manifested God

This is the second great and universal truth of religion, and therefore of Theosophy. Theosophy speaks of the manifested God as the Logos, borrowing the term from Plato, Philo, and the Fourth Gospel.

"Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of His activity, thus outlines the area of His universe. Within that area the universe is born, is evolved, and dies; it lives, it moves, it has its being in Him; its matter is His breath; its forces and energies are currents of His life; He is immanent in every atom; all-pervading; all-sustaining; all-evolving;

He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything, and everything in Him. Thus have the Sages of the Ancient Wisdom taught us of the beginning of the manifested worlds.

"From the same source we learn of the Self-unfolding of the Logos into a threefold form; the First Logos, the Root of all Being, the *Will* which outbreathes and in-breathes the worlds; from Him the Second Logos, manifesting the two aspects of life and form, the primal-duality, making the two poles of nature between which the web of the universe is to be woven—life-form, spirit-matter, positive-negative, active-receptive, Father-Mother of the Worlds—the *Wisdom*, or Pure Reason, 'mightily and sweetly ordering all things,' sustaining the universe; the Third Logos, the Universal Active or Creative *Mind*, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in matter during the evolution of the universe, the fruits of past universes, brought over as seeds for the present."¹

The Hierarchy of Beings

This is the third truth universally accepted: the "seven spirits before the throne of God"; the primary emanations of the Supreme Trinity; the ranks of secondary

¹ Annie Besant, *The Ancient Wisdom* (London 1897), pp. 41-42, with minor alterations, by the author herself, of course.

Logoi, who rule congeries of solar systems, down to the Logos of a single solar system. In such a system the vast hosts of spiritual intelligences (the *devas*, archangels, and angels of religions), the grades of spirits encased in human bodies, the sub-human intelligences and those not yet even awakened to intelligence—all these, with the solar Logos at their head, form the ladder of lives, and evolve within the system. The sub-human intelligences include all nature-spirits, the gnomes, fairies, etc., who play so great a part in folk-lore, the living though limited intelligences who make all nature a living responsive organism instead of a soulless mechanism, whom little children sometimes see, and who are visible to the ordinary seer.

Universal Brotherhood

The fourth truth in Theosophy is that of Universal Brotherhood, the inevitable deduction from the preceding; since there is but one life in all forms, all forms must be inter-related, linked together, and, however unequal they may be in development, they none the less make one huge family, are "of one blood." The Universal Brotherhood of Theosophy differs from the political conception of "Equality," the foundation of modern democracy, in that it postulates identity of origin and of potentiality, but recognizes varying degrees of development, the latter yielding the hierarchy of beings, or ladder of lives. In this Freemasonry resembles it, with its broad division of mankind into the enlightened and the profane, and the subdivisions of the enlightened into degrees

and graded officers, uniting the essential equality with the hierarchical order and due subordination. In this both Theosophy and Freemasonry are in harmony with nature, increasing power going hand-in-hand with increasing knowledge and increasing responsibility. Wisdom, supported by strength and made manifest in beauty, rules in a true brotherhood, as in nature.

It is interesting to note that these four primary religious truths of Theosophy, of universal religion, are but the intellectual formulation—for the instruction of the people—of the two primary spiritual truths directly contacted by the knower of God, the gnostic, the Theosophist. The first three are religious dogmas, expressing intellectually the first spiritual truth; the fourth is the expression in the outer life of the second spiritual truth. The spiritual truths can be *known* only by individual self-realization; they may be intellectually taught and believed as the fundamental dogmas of universal religion, Theosophy. A dogma is the intellectual presentment of a truth known by the spirit, and believed on external authority.

III. PHILOSOPHICAL TEACHINGS

Consciousness

Philosophically, Theosophy is idealistic; consciousness is primary, the one indubitable fact, which can neither be strengthened nor weakened by argument. "I am" is the testimony of consciousness to itself, and nought can disprove its witness, since every disproof, every argument, must be addressed to that same conscious-

ness, and imply its existence. To the All-Self, matter is but the limitations imposed by Himself on His thoughts; to us, evolving in a universe which is the manifestation of our Logos, matter is His thought, limitations imposed on us by His thought and activity—limitations which we cannot transcend until we can realize ourselves in Him.

Human thought, though feeble and undeveloped, is of the same nature as divine thought, and increases its power over matter with its increasing growth; thought is the one creative and moulding power, and, as evolving man realizes this, and so clarifies his lower nature that this aspect of the self can work through it, he becomes the master of that lower nature and of his surroundings, the creator and controller of his destiny. By thought, mastering the science of physical nature, he bends it to his will and utilizes it; by thought, mastering the science of the emotions, he builds virtues and destroys vices; by thought, mastering the science of mind, he subdues his turbulent energies into orderly obedience; by thought, directing will and controlling activity, he brings all things, within and without, into subjection to the self, "the inner ruler, immortal." Only by such fit rule and due subjection can man attain perfect health of body, emotions, and mind, and reach the highest good. Hence many of the practical Theosophical teachings deal with this power and control of thought.

Continuity

The eternity of spirit—more loosely spoken of as the immortality of the soul—is an integral part

of Theosophical philosophy. It is an inevitable deduction from the identity of nature of the human and the universal Self; "unborn, undying, perpetual," it is eternal as God Himself. The continuity of consciousness is equally inevitable, since the self is conscious and continuous, and in the self must consequently abide all its experiences, of which a successive survey is memory. The extent to which these memories are carried on by the material sheaths, or bodies, of the self—i.e. the survival of the individual and the person—will be better considered under the constitution of man.

Reincarnation

The method of the unfolding of this continuous and conscious self in the human kingdom is by reincarnation. Reincarnation is, in fact, the only doctrine of immortality that philosophy can look at, as Hume said.¹ It means that the self, having unfolded to the human stage, appropriates matter from the three worlds (see below) and builds it into bodies, suitable for life in those worlds, beginning in the stage of barbarism, as a savage of a low type. During earth-life he gathers experiences, pleasant and painful; after death he meets the results of these experiences—the lower in the intermediate world, where he suffers in the appropriate body of matter belonging to that world, and converts all these experiences into mental and moral capacities. When all are thus converted, he returns

¹ David Hume, "Of the Immortality of the Soul," *The Philosophical Works of David Hume*, ed. by T. H. Green and T. H. Grote (London 1875-1878), iv. 404.

to earth-life, bringing with him these capacities wrought out of experiences, into new bodies built to express and utilize them. In these he goes through a similar cycle, gathering, suffering, transmuting, and so on and on; each birth brings the fruitage of the preceding lives to start the new pilgrimage, and this is the inborn character and temperament, mental, moral, physical. Step by step he climbs the ladder, working under inflexible and inviolable laws, until he reaches the stature of the perfect man; he passes through all the classes of the school of life until he has mastered all that this world has to teach, and is *asekha*—he who has no more to learn. He is then a man, beyond birth and death, "fitted for immortality," ready for work in the larger life.

IV. SCIENTIFIC TEACHINGS

Occult Science

Theosophy differs from modern science in the fact that it includes under "science" investigations into superphysical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observation, framing of hypotheses, discovery of invariable sequences (i.e. of natural laws) repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified—super-senses, in fact—responding to vibrations of matter finer than that which affects the physical senses.

As with modern science, so with Theosophical—"occult science," it is usually called—there is a body of accepted facts, laid down by recognized experts and largely verified by later experiments, and a

fringe of modern discoveries, constantly added to, revised, and modified. The accepted facts have been established by generations of occult experts, and their existence is often referred to in the scriptures of various religions; the more accessible of these are being constantly re-verified by occult students today, but the larger cosmological facts are beyond our reach. Any discoveries made by students are subject to revision and modification, as observations are repeated and the instruments of observation are improved.

The Constitution of the Universe

The broad outline of this comes from the seers of the past, and is largely confirmed in the scriptures. It appears reasonable to us, and is congruous with the observations which we are able to make. The laws of analogy and recapitulation confirm it, for we see its outlines repeated in miniature within our own range of observation, and we see sequences rapidly repeated in miniature which the seers have described as occurring in a universe—as the aeonian evolution of the kingdoms of nature is mimicked in the growth of the embryo in the womb. A universe consists of seven kinds of matter, or planes, of which the densest is called physical or solid; the next finer, astral, or watery; the next, mental or fiery; the next, spiritual or airy; the next, superspiritual or ethereal; and the two finest, divine. What are called solar systems are all on the physical plane of the universe, and a solar system repeats within itself the seven kinds or states of matter, these subdivisions of the vast cos-

mic plane forming its planes, or worlds.

Within a solar system these subdivisions can be mostly studied by less developed seers, and we are in a field of research open to the occult student of our own day. We find in relation to our own earth: "physical matter," all formed by aggregations of similar physical atoms, similar except that some are positive, some negative; these aggregations are grouped into solids, liquids, gases, and three kinds of ethers; "astral matter," formed by aggregations of astral atoms, differing from physical atoms in shape, and grouped into states corresponding to the physical; "mental matter," formed by aggregations of mental atoms, again distinguishable by their form, and again grouped as before; the "spiritual" and "superspiritual worlds" are formed on the same plan, each having its own type of atom and its own corresponding states of aggregation. Of the "divine worlds" we cannot directly speak.

The Constitution of Man

This is analogous to that of the solar system, and hence the possibility of knowledge concerning it. As said, he is a fragment of the Universal Self, and he is clothed in the matter of his system. In the divine world dwells his true self, the monad, and his consciousness appropriates matter from each of the five worlds below in order that he may know and conquer them; as the continuing "I," he uses matter from the superspiritual, spiritual, and the finer regions of the mental world; this is the "spiritual body" of which St. Paul speaks;

it grows and evolves through the whole cycle of reincarnation, and beyond, but is not changed or lost in birth or death; probably St. Paul refers to this when he speaks of our "house not made with hands, eternal in the heavens," which he says "we have." It is this spirit in the spiritual body which is the reincarnating Ego, or individual, though the term is often used to indicate only the consciousness working in the finer mental matter, in what is termed "the causal body," a subdivision of the spiritual taken separately. When the reincarnating Ego takes a new birth, he appropriates some of the coarser matter of the mental world for his "mental body," some of the matter of the astral world for his "astral body," some of the matter of the physical world for his "physical body"; his consciousness, in thinking, uses mental matter; in desiring or sensing, uses astral matter; in acting in the physical world, uses physical matter; these are "the three worlds" in which his evolution goes on, and in which he is affected by birth and death, and is a personality, or person, i.e. the individual, as limited in expression by grosser matter; the mental body is closely related to the brain, though not dependent on it, save for activity in the physical world; the astral body is mainly correlated with the cerebro-spinal and sympathetic ganglia and nerves, and the glands; the three bodies interpenetrate each other, mutually acting and reacting throughout waking life.

In sleep consciousness withdraws from the physical body, clothed still in its astral and mental gar-

ments, living then in the astral world, and sometimes, on its return, impressing on the physical brain some of its experiences in vivid and coherent "dreams"; it keeps in magnetic touch with its physical body. In death this magnetic touch is broken off, and the consciousness dwells for a while in the astral world, called often "the intermediate world," in relation to those who have passed away from earth. After a while the astral body dies, and the man passes in the mental body into the mental world, or heaven, where he abides for a period extending to many centuries, the length depending chiefly on the richness of his intellectual, emotional, and artistic past life on earth.

When he has assimilated all the experiences of this nature accumulated on earth, the mental body disintegrates, the consciousness withdraws to the spiritual body with all it has gathered to enrich the Ego. Then the Ego builds a set of new bodies for a new pilgrimage in the three worlds, and returns to them by birth. Thus the evolution of man is carried on in three worlds, brooded over by the spirit—himself—the spirit garnering the results and unfolding thereby; he is an inhabitant of the three during waking life; of two during sleep and for a period after death; of one during his heavenly life.

The lowest, the physical body, is at present the most perfectly organized, and therefore the most capable of receiving impressions from without and transmitting them to the consciousness. The astral body is rapidly becoming organized, and its proper senses are developing, so that it is receiving and transmitting

many impressions from the astral world, though generally with a lack of sharpness and accuracy; these include the phenomena of second-sight, premonitions, warnings, visions, perception of phantasms of the living and the dead, etc.—the phenomena to which modern psychology is paying so much attention. An increasing number of people are "sensitive," or "psychic," and are using the supersenses, i.e. the senses of the astral body, more or less consciously. The mental body is becoming well organized in educated people, but more in relation to its organ, the brain, than as an independent vehicle of consciousness, active in its own world. Consciousness, in the mental body, is in-turned rather than outward-turned.

The occultist, having by the practice of special methods—meditation, concentration, etc.—artificially forced the evolution of the astral and mental bodies beyond the normal, is, as regards these, many centuries ahead of his time; he uses the supersenses for life in the astral and mental worlds in his waking consciousness, and thus carries on his investigations in them as the physical scientist does in the physical world. The dying of the three bodies, and the building of new ones for each successive life-period, is the cause of the loss of memory of past lives; that memory is in the reincarnating Ego, and is shared by the consciousness when animating the lower bodies only if, in those bodies, the man has realized himself as one with the higher.

The Law of Action and Reaction

This is universal, and exists in the worlds of emotion, thought, and

spirit as much as in the physical world. Hence a man can build his character as scientifically as he can build up his body, and disregard of the mental and moral laws is as destructive of mental and moral health as disregard of physical laws is destructive of physical health. The study and utilizing of the laws, summed up as *karma*, forms an important part of Theosophical work.

Evolution

The monad gradually unfolds his powers by coming into touch with matter and appropriating portions of it; he thus passes through the mineral, vegetable, and animal kingdoms, until in a highly developed animal the intelligence reaches the human stage; thenceforward reincarnation under *karma* is his means of unfolding. Humanity, on our globe, takes on a fresh type—more delicately organized as to the nervous system—that of a root-race, when a considerable number of reincarnating Egos are ready to develop a higher quality of consciousness. The third, or Lemurian race, was the first to assume the really human type in the middle period of its evolution—the previous types being embryonic; the surviving remnants of the Lemurian are the negroes and the many negroid peoples scattered over the world. The fourth, or Atlantean, race with its seven sub-races—of which the Toltec, Akkadian, Turanian, and Mongolian peoples are typical—is still the most numerous. The fifth, or Aryan, race has already five sub-races—the Aryans of India, the Mediterranean Aryans (Arabs, the

later higher class Egyptians, etc.), the Iranians, Celts, and Teutons—and has yet to develop two more. These varying types afford to the reincarnating Egos the necessary varieties for their evolution, each Ego taking birth in the races and sub-races as often as is necessary for the unfolding of the qualities characteristic of each.

Human Perfection

By repeated reincarnations under inviolable law, each man reaping exactly as he has sown, man reaches his temporary goal—human perfection. At the present stage of evolution it is possible for him to reach this goal in advance of the evolutionary term, which will last yet for many millions of years. By strenuous exertions and noble and unselfish living, he may attract the attention of the spiritual Guardians of mankind, who will teach him how to quicken his evolution, so that he may enter on "the Path of Holiness," pass through its five initiations—or stages of widening consciousness—and become a "Master," the last of the five initiations opening the gateway of super-human evolution. He may then pass into other worlds, or enter the ranks of the Guardians of this world as he wills. From the

hierarchy of these Guardians have come the Founders of world-religions, the lesser prophets and teachers being their disciples.

V. THE ETHICS OF THEOSOPHY

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest saints, prophets, and founders of religions. All that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the ethics of Theosophy. As man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the Divine Will in evolution is right; that which works against it is wrong; and the best examples of that will are found in such divine men as the Buddha and the Christ. These the Theosophist looks up to as examples, and strives to reproduce their likeness in himself.

From the *Encyclopedia of Religion and Ethics*, Vol. XII (1921).

THE BLESSING OF A CORONATION

FOR some time before the Coronation Day, May 12th, some of us had already become aware of the inner preparations, the gathering of the powers for good, and the first faint intimations of that singing of the Angels which was to achieve its consummation at the moment of the Crowning of the King-Emperor in Westminster Abbey. The air was alive with sound and blessing, and in its magic we began to dwell awhile in Heaven, even though confined to earth.

It was a long time since I had felt such uplift as I experienced as the time for the Coronation was drawing near. At such a time the lower recedes out of perspective, while the higher reigns even in the outer worlds as it does not often reign. Vitality increases. Insight deepens. Vision broadens. Understanding mellows. For the time being one is indeed led, as the famous verses from the Hindu Scripture exhort:

*From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality.*

The day of the Coronation itself dawned amidst great rejoicings, some the recognition in the inner worlds of the reality of all Coronations, some the fruit of the rejoicings in the outer world. There is something peculiarly awesome in the hush before the dawn, whatever be the nature of the dawning; and

over the whole world hovered songs celestial and the blessing of the Elder Brothers of mankind.

The commemoration held in the great hall at Adyar in the morning of the 12th was opalescent with colour-music, and our invocations in the terms of the many faiths, especially the chanting of the mighty Coronation verses from the Ramayana depicting the enthronement of Sri Rama Chandra, brought down waves of magnetism which not only bathed the whole of India, but also helped to prepare the way of the Coronation to come.

The little festival for poor children and the providing of hundreds of poor people with food were fitting continuations of the festive note already sounded. And then came, later on in the afternoon, the unique circumstance of the broadcasting of the procession to Westminster Abbey, of the actual Ceremony in the Abbey, and the return journey in all the panoply of regal consecration.

At first we were somewhat troubled with static, but as the day wore on the record came through with ever-increasing clarity, and we were thrilled indeed to think that never before had a Coronation Ceremony been broadcast, never before had people thousands of miles away from the occurrence of the event itself participated in it in so intimate and inspiring a manner.

The voice of the King was heard on more than one occasion with

great clearness as he responded to the questions of the Archbishop of Canterbury. The organ and the choir were beautifully clear, the boys' voices coming through with special purity. We felt we were in the historic Abbey itself, amidst the gorgeous throng, yet fortunately away from all the tinsel and in touch alone with the pure gold. The placing of the Crown upon the head of the King-Emperor was a particularly solemn and impressive moment, while the final Benediction caused many of us, seven thousand miles away though we were, to bend our heads in reverence.

I wonder how many millions of people throughout the world "attended" the Ceremony as we attended it. What a mighty gathering even in these outer worlds! But how much greater was the gathering in the inner worlds, where Gods, and men, and angels, and denizens of every kingdom of

nature, joined in praise and thanksgiving.

I have written in amplification of this short account in the Watch-Tower of this issue. Such an event, as I have sought to explain, should surely be followed by great gestures, great examples, and great actions. The world has dire need of these, and of what use a Coronation, of what avail celestial songs and blessings, if we who partake of these do not seek to express them in terms of service and sacrifice.

May we hope that the world will be happier because of this Coronation.

May our Elder Brethren be able to rely on Their servants in The Theosophical Society to be fortified by the Coronation in their precept and practice of the Wisdom of Theosophy and of keen Understanding through their membership of The Theosophical Society.

G.S.A.

PRAYER FOR THE KING-EMPEROR

MAY THY BLESSINGS, O Lord, rest upon our King-Emperor and all those set in authority under him, that by their endeavours all things may be ordered and settled upon the best and surest foundations, to the happiness and welfare of all thy peoples and the perfecting of thy work amongst men: through Christ our Lord. Amen.

From the Coronation Service.

H. P. BLAVATSKY'S "ORDERS"

BY JOSEPHINE RANSOM

Long before The Theosophical Society was founded Madame Blavatsky was directed in her training by her Master; she was ordered to go to America to meet Colonel Olcott, and after they had formed The Society it was continuously directed by the Higher Authorities. This material is the substance of an address which Mrs. Ransom delivered at the White Lotus Day celebration at Adyar on May 8th, after which Dr. Arundale testified that The Society is still the object of the constant attention and guidance of the Elder Brethren.

Directed by Her Master

H. P. BLAVATSKY had been for many years before the formation of The Theosophical Society under the direction of her Master. Her movements were regulated, perhaps completely, by His directions, or "Orders," as she called them, or by those of other members of the Great Brotherhood. Two of these Adepts were the inner Founders of The Society, as she and Colonel Olcott were the founders in the outer world. She obeyed them instantly, whether the "orders" were minor or major.

H.P.B. had under such guidance wandered about the world in search of that experience which would most effectively train her for those last and desperately strenuous twenty years of her life. From 1873 onwards she was given orders which are of exceptional interest. They reveal the efforts made, the mistakes and failures, and the final success in getting established the kind of Society the Masters needed for Their work.

Some years prior to 1871 H.P.B. was ordered to form an organization through which real Occultism should be given to the world, publicly, and with the least possible danger of misuse or misunderstanding. Two essentials were to be kept in mind:

1. The nature of the all-powerful Self in man, whose divine innate forces could, through appropriate personal training, be released into action;

2. Such training must now be anticipated and always accompanied by the high morality of a brotherhood which would leave no room for anything but sound and bedrock altruism and unselfishness. The lesson of the sad and dangerous misuse of spiritual power for personal ends in ancient Atlantis still seems to direct the policy in Occultism of Those who are responsible for it. They will not, apparently, risk any repetition of that dreadful disaster.

A Swami's Prophecy

The founding of an outer Brotherhood, a replica of that Great

Brotherhood of Adepts, was foretold by an Indian Swami, Ramalingam Pillai, of Chidambaram, South India. In 1867 he founded a Society based on the principles of Universal Brotherhood, for the propagation of the true Vaidik doctrine. This Society lasted only five or six years. After January 1874 the Swami was seen no more. He repeatedly said that the real members of the Brotherhood were living far away towards the north of India. Though people were determined not to be convinced by him, yet, he said: "*The time is not far off when persons from Russia, America, and other foreign lands will come to India to preach to you this same doctrine of Universal Brotherhood.*" Then only will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that *the Brothers who live in the far North* will work a great many wonders in India, and thus confer incalculable benefits upon this our country."¹

In consequence of her "orders," H.P.B. made her first effort in Cairo, 1871, to found a Society through which would be taught the principles of true Spiritualism, or Atma-vidyā. She made her starting point the advocacy of Allan Kardec's views on "spiritism," as he preferred to call Western "spiritualistic" phenomena, mainly, I think, because they included Reincarnation, though not the reincarnational system as known later in The Theosophical Society, for only two out of the seven principles of man's constitution were comprehended by Kardec.

¹ The references are at the end of the article.

This effort failed for various and obvious reasons.

"Go to America!"

In March 1873, H. P. B. was ordered to proceed from her home in Russia to Paris, where she awaited further orders. In June the orders came to go to the United States of America. This she did, and, in considerable discomfort and deprivation, waited in New York City. In July her orders were to proceed to Chittenden, where the much-talked-of mediumistic phenomena were taking place at the Eddy homestead, and here, in September, she met Col. Olcott who was already there investigating and reporting, by request, to several newspapers on the phenomena. He was to be her future co-worker, whom she was to help to train. Her directions were to try to explain also *true* Spiritualism and at the same time to expose fraudulent mediums.

This true Spiritualism was never made really clear, for the word "spiritual" had become too closely connected with the phenomena of the astral world, as displayed through the "spirit guides" of mediums, for the distinction to be appreciated. The public simply could not understand that while H. P. B. claimed to be a *Spiritualist*, yet she could so strongly attack fraud and trickery among mediums—as she did, for orders had been received from the Brotherhood, Luxor section, Egypt, directing her to tell the truth about mediums and their phenomena. "And now," she exclaimed, "my martyrdom will begin." She knew the Spiritualists, of the credulous kind, the Christians and the sceptics would

all be against her. The Masters later gave reasons for Their strong opposition to Spiritualism and mediumship. The Master K. H. said that every new "angel-guide" the Spiritualists welcomed was productive of untold evils for the Ego concerned.²

The Miracle Club

In May 1875, Col. Olcott, with the concurrence of H.P.B., made another effort by forming a private investigating Committee which was called the "Miracle Club." They were to make experiments in psychic phenomena with the aid of a non-professional medium, David Dana,³ brother of Charles Dana, editor of the *New York Sun*. He, however, failed them.

In July came orders, this time from the Brotherhood in India, "to establish a philosophico-religious Society, and choose a name for it, and also to choose Olcott."⁴

How significant were all these efforts is shown by the fact that two Masters, At . . . (name not decipherable in the Scrapbook) and Ill . . . (Illarion, or Hilarion) passed through New York and Boston, then went on through California and Japan back to India. The Master M. was appearing daily to H.P.B.

At this time Elbridge Gerry Brown was editing at Boston a journal called the *Spiritual Scientist*. He was different from the ordinary run of Spiritualists, for he was independent and philosophic, and his paper was better than the others on Spiritualism. He drew to himself the attention of the Egyptian Section of the Great Brotherhood because of his "desire

to understand the occult laws behind spiritualistic phenomena."⁵ So, the Club having failed, the effort was now to be made to support the intended Society through this journal, for Brown had put it at the disposal of the Brotherhood. H.P.B., Col. Olcott and E. G. Brown were directed to collaborate.

H.P.B. was advised to see Brown and devote her time to his training. The cause in America depended upon "the closest unity between you three—our Lodge's chosen Triad . . ." wrote a Master from Egypt. This was the first of those important Triads, or Triangles, that is, groups of three people to be responsible for specific work, which were a feature of some of the later occult history of The Theosophical Society.

H. P. B. and Col. Olcott gave much attention, time and money to Brown's paper, but because they did not believe in *Spirits* in the same way in which he did, Brown broke with them in 1878, the paper failed, and he went out of the movement.

The Masters' Policy

During these few years the policy of the Masters, through H.P.B., gradually unfolded itself somewhat thus:

1. Explain real Spiritualism.
2. Take advantage of articles on Rosicrucianism to explain that its true sources were to be found in the Orient.
3. Then introduce Occultism, "introduce cautiously the general idea of a hidden occult knowledge still to be found by those who sought it." This was to be done by

study of the laws of Nature and by personal training to know and control them.

4. Point to the East, to India, as the repository and guardian of the Ancient Wisdom, the divine *Magic*; and create a greater respect for the wisdom of India, her philosophy and achievements, and for the peoples of India and Tibet.⁶
5. Outline the Ancient Wisdom, Theosophy, to the public. This was done in *Isis Unveiled*, under the constant direction and supervision of the Masters.

The Theosophical Society is Born

Seeing that it was the Egyptian Section of the Great Brotherhood which played so large a part in these preparations, it is worth noting that in September 1875, G. H. Felt, who was a deep student of Egyptology, should be drawn in to give a brilliant lecture on "The Lost Canon of Proportion of the Egyptians." In this lecture he revealed the long-forgotten secrets of architectural knowledge of the Egyptians, and their ability, through geometrical forms and mathematical formulae, to evoke the "elementals" to assist in their work. It was after his lecture, during the discussion that followed among the few invited to attend, that Col. Olcott was inspired with the idea that it would be a good thing to promote and pursue such occult research. He handed a note to H.P.B. asking: "Would it not be a good thing to form a Society for this kind of study?"

And H.P.B. said it would.

Thus was born The Theosophical Society, such being the name selected for it. Ever since its inception, there has poured through it the rich stream of Theosophy, varying in emphasis and volume according to the time and the need of the world.

Such were the deeply interesting attempts to find the right people, the right way, to assist H.P.B. in launching the Theosophical ship.

For the next two years H.P.B. was the channel through which came the first great book on Theosophy—*Isis Unveiled*, a strenuous labour, in which she was ably and unwearingly aided by Col. Olcott. Upon publication it was hailed throughout the world as marking an epoch in thought, as a light which threw illumination upon so much which seemed puzzling and obscure.

Directed to Adyar

Almost it looked like failure again in 1878. The public clamoured for exciting phenomena and were given a noble philosophy of life.

By 1878 H.P.B. and Col. Olcott were left almost alone, with a few others; but these two had a passionate determination to succeed. The West did not understand—the East might. So, under the directions of an Egyptian Master they turned their faces Eastward.

In India further orders directed their movements and shaped their policy, and one of those orders was to acquire this property at Adyar as the permanent home and Headquarters of The Society. Here the Masters visited and directed the Founders. Here H. P. B. lived,

wrote and suffered. Here she left the indelible impress of the *real* H.P.B.—great, reserved, erudite, royal. Here we commemorate her passing—under orders—"to useful work on higher planes," as is said in a letter from the Master K.H. to Dr. Besant,⁷ greatest pupil of H.P.B., who, in her turn, received what directions were necessary for the right steering of the precious Theosophical ship carrying so marvellous a cargo.

REFERENCES

- ¹ *Hints on Esoteric Theosophy.*
- ² *The Mahatma Letters to A. P. Sinnett.*
- ³ David Dana is the "David" mentioned in *Letters from the Masters of Wisdom (Second Series)*, p. 12. "I have no clue who David is," the annotator observes. His identity is established by Mrs. Ransom from a note in H.P.B.'s handwriting in her Scrapbook, Vol. III.
- ⁴ *H.P.B.'s Scrapbook, Vol. I.*
- ⁵ *Letters from the Masters of Wisdom.* C. Jinarajadasa. Second Series.
- ⁶ *H.P.B.'s Scrapbook, Vol. I.*
- ⁷ THE THEOSOPHIST, May 1937.

IN THE HANDS OF THE ELDER BRETHREN

By THE PRESIDENT

Dr. Arundale's White Lotus Day Address was as follows:

FRRIENDS: This day is not merely intended to fulfil the request of Madame Blavatsky. It is even more intended to renew in each one of us his loyalty, his devotion to and enthusiasm for the great Cause which we all serve. I feel that we must not allow this day to pass without rejoicing in our membership, rejoicing in that great leadership which brought The Society into existence, without feeling full of confidence as to the future. For while Mrs. Ransom has referred to the directions given to H. P. B. and Colonel in those early days, most of you are well aware that the orders and directions continued throughout the period of

Dr. Besant's presidentship. There was no major activity on her part which had not behind it the directions of the Elder Brethren. So that up to 1933 we were in the hands of the Elder Brethren; and I know well that not only do we remain in Their hands today but shall remain in Their hands forever.

We ought to take courage from that fact, especially on a day like this, and to adjust ourselves to that reality which is so much nearer to us on May the 8th than it is during most days of the year. The Real is round about us, the Real is within hail, the Real is so near to us that we can contact it with very little difficulty. You and I,

dedicated to the upholding of the Real in the midst of the unreal, take fresh vitality today, renew our enthusiasm for the work that lies before us, confident that the Elder Brethren who have directed us hitherto are directing us now. You may be perfectly certain that if anyone in authority proves to be "indirectable"—if I may use that word—he will be removed out of authority, because The Society matters more, both to Them and to the whole world, than any individual member in it. Hence, if an individual who is in some position of authority ceases to prove receptive to Their will, you may be sure that occasion will be found for his removal, for his replacement by someone who will be more receptive, more intuitive, more able to take those Orders which were so splendidly taken, so magnificently fulfilled, by our great predecessors.

But you must not for a moment imagine that the way of The Theosophical Society today must necessarily be the way of The Theosophical Society in the past. As the times change, as the world changes, so inevitably does the work of The Theosophical Society change, and the whole process of the adjustment of The Theosophical Society to the needs of the outer world is extremely delicate, because it involves the manipulation with the utmost circumspection and care of innumerable forces drawn together to produce the result the Elder Brethren need. It behoves every one of us who desires to be a channel for the force of the Masters constantly to be intent on Their will, to intuit it to the best of his power, to minimize to the utmost

his own personality, what is called his "personal equation," so that as purely as possible Their will may pass through The Society into action in the outer world. That is the work of every one of us—to put his smaller self on one side and to endeavour to become a pure channel as H. P. B. was, as Colonel Olcott was, as Dr. Besant was, as Bishop Leadbeater was, as all of them still are for the Masters' work.

On this day we think once again with great intensity as regards the high purposes of The Theosophical Society and the way in which those purposes are to be fulfilled under present conditions, and resolve to do our utmost to dedicate ourselves to the contribution of our own eager willingness to the performance of Their will. I think that all of us who are intent upon Them are constantly conscious of the presence of the Elder Brethren, and of those great leaders who have preceded us. Hardly a day passes, I should imagine, when any one of us intent to serve the Masters is not aware of the influence at least of one or another of these Great Ones.

We are in the midst of a world to no small extent distracted, a world different from the worlds which our leaders have had heretofore to face. We are in the midst of a different world with Eternal Theosophy at our disposal. It falls to our lot in fact to adapt this Eternal Theosophy to the needs of this changed world, and our business is constantly to feel after ways and means of making the adaptation as perfect as we can possibly make it. We must not in any way be confined within the forms of the

past. We must not in any way imagine that as The Theosophical Society lived in the past, so must it live in the future. We must realize that it is the life alone which never changes, but forms do change. Just as today we have our own peculiar work to do, different from the work which has fallen to the lot of our predecessors, so will those who come after us have their work to do different in no small degree from the work which is ours at the present time.

We must emphasize the great aspect of the Third Ray, sometimes stated to be Adaptability. We must learn to be supremely adaptable to the changing needs of the world, to the different conditions

obtaining from time to time in the world, so that our Theosophy may be ready at any moment and at all times to be what it should be to the world which changes and grows.

I hope that all of us today feel a renewal of courage, a renewal of enthusiasm, a renewal of devotion to The Theosophical Society, a renewal of tremendous keenness with regard to the great Science of Theosophy, so that during the coming year, we shall all of us be more eager members of The Society, deeper students of Theosophy, more active agents of the Elder Brethren, who alone, in Their wisdom, can give the world Light in the midst of this prevailing darkness.

WORKING FOR EVOLUTION

Of the work of the Hierarchy, in every day of its public manifestation, may be repeated the wise counsel of Gamaliel, when the messengers at the last Coming of the Bodhisattva were haled before the courts of their time and evil entreated: "If this counsel and work be of men, it will come to naught; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."—ANNIE BESANT.

THE LADY OF LIFE

By MARY F. BILLINGHURST

The Mother of the World in all Her beauty is depicted as a Divine Personage worshipped by the followers of every faith; She spiritualizes the ideal of womanhood, and as Consolatrix Afflictorum alleviates the sorrows of mankind.

The Cosmic Myth

IN the Sanskrit we find a word, *Ambā* meaning "Mother," and "Ambā" is also the name for the great Virgin Mother of the visible Universe whom we find identified with the Upper Aether, or *Ākāsha*. This, of course, is not the ether of popular science, but that primal substance—that Virgin Sea from which, when overshadowed by the Holy Ghost, are called into existence Matter and Life, Force and Action, and out of which are evolved all visible forms. Here we have the great Cosmic Immaculate Mother who generates and brings forth Her "Mind-born" Son, the Universe: "In the Beginning, before Mother became Father-Mother," as we read in the *Stanzas of Dzyan*. Whether we look beyond our world at the great and marvellous Universe, or turn to the many races of humanity which inhabit this globe, always we find the Virgin-Mother, just as always we shall find the Christ.

The subject is altogether too vast to be dealt with in a single article, and I can only touch upon some of the aspects of the great Mother as manifested in our own Aryan, or Fifth Root Race.

The Aryan Mother

The first sub-division of this great Race is that of the Hindu, whose people tell us the lovely story of Devaki. When She is spoken of as Aditi, or Devamātri—the Mother of the Gods—it is the Cosmic Mother that is meant; but Devaki, the pure and gracious sister of Kansha, the Herod of the Hindu story, is the mother of the Holy Child, Krishna.

We read that the King had no son, and that when he sacrificed to the Devas and prayed for an heir who would be master of the world, he was told that no son of his would be master of the world, but that his young sister would bear such a child. The old story relates that Devaki miraculously bore seven sons, most of whom were slain by Kansha; H. P. Blavatsky says that in a mystical sense, our seven principles symbolize these, and that we must separate from them before we reach the Krishna or Christ-state, and centre ourselves entirely in the Highest—the Seventh or the One.

When the time drew near when the Holy One should manifest on earth Devaki was warned by a priest and escaped in the night

from the hatred of her brother, flying to the forest cells of the holy Rishis. Here she lived for many months, learning from them and attended by pious women. It was there, overshadowed by Mahādeva, the Spirit of the Universe, that she conceived the Divine Child. In the *Vishnu Purana* she is identified with the universal substance, and we read (V, ii):

"No one could look at Devaki by: reason of the light in which she was enveloped; those who beheld her splendour felt their minds troubled; the gods, invisible to mortal eyes, were continually singing her praises, since Vishnu was embodied in her person. They said: Thou art that infinite and subtle Prakriti, who formerly bore Brahmā in her womb; thou wast afterwards the goddess of the word, the energy of the Creator of the Universe, and the mother of the Vedas. Thou, O eternal being, comprising in thy substance the essence of all created things, wast identical with creation; Thou wast the parent of the triform sacrifice, becoming the germ of all things—Thou art sacrifice, whence all fruit proceeds; Thou art the word, which by friction engenders fire. As Aditi, Thou art the parent of the gods; as Diti, Thou art the mother of the Daityas, their enemies. Thou art the light whence springs the day; Thou art humility, mother of true wisdom. . . . Thou art intelligence, the mother of science; Thou art patience, the mother of courage; the firmament and stars are Thy children; from Thee proceeds all that exists. . . ."

After seven months Devaki went to the shepherds who lived at the

foot of Mount Meru. There she found refuge from the persecutions of her brother, and there she bore the radiant Child, Krishna. Devaki left this earth when her son was fifteen years old. Edouard Schuré gives us a lovely picture of Krishna's vision at the death of the Rishi Vasishtha, when they are both caught up to the seventh heaven of the Devas, and find her radiant and glorified, thousands of Devas coming to steep themselves in the radiance of the Virgin-Mother.

The Lady Isis

When we turn to the second great sub-division of our race—the Egyptian—it is the holy Lady Isis who is held in reverence and love. She was worshipped, with Osiris, from the earliest times, and held a position different from that of any other goddess. She was "the great and beneficent goddess and mother, whose influence and love pervaded all heaven, and earth, and the abode of the dead, and she was the personification of the great feminine creative power which conceived, and brought forth every living creature, and thing, from the gods in heaven, to man on earth, and to the insect on the ground; what she brought forth she protected, and cared for, and fed and nourished, and she employed her life in using her power graciously and successfully, not only in creating new beings but in restoring those that were dead." (E. Wallis Budge.)

Inseparably associated with her was her sister Nephthys—her opposite in every respect. Isis, according to Plutarch, represented the part of the world which is visible, and Nephthys that which

is invisible, and Dr. Wallis Budge says that they represent the things which are, and the things which are yet to come into being, the beginning and the end, birth and death, life and death. Yet Nephthys was also associated with the coming into existence of the life which springs from death. There is a beautiful speech of hers in the *Book of the Dead* (ch. cli A): "I go round about behind Osiris. I have come that I may protect thee, and my strength which protecteth shall be behind thee for ever and ever. The God Ra hearkeneth unto thy cry; thou, O son of Hathor, art made to triumph, thy head shall never be taken away from thee, and thou shalt be made to rise up in peace."

The great god, Osiris, was slain by his dark brother, Set, and his body placed in a chest which was sent drifting down the river toward the sea. Isis, in deep sorrow, sought for many days and at last found the chest, which she hid in a safe place. By means of her words of power, she roused her husband from his state of death, and from their union Horus was born in a lonely papyrus swamp, safely concealed from Set. But Isis could not stay long in concealment—she had to fly before the wrath and vengeance of Set and many were the trials and hardships she underwent before the Divine Child grew to man's estate and could avenge his father. Nephthys was, throughout, her faithful companion. Together they sought for the body of the dead god, together they prepared it for burial and mourned over it, and together they assisted at his resurrection, as in all ages they aided the

deceased to rise to new life by means of the words which they chanted over his bier.

Isis had many titles—very lovely ones—which give one some idea of her attributes. Among others, we find God-Mother, Lady of Heaven, Queen of the Earth, Most Mighty One, Lady of Warmth and Fire, Lady of Life, Lady of Green Crops, Lady of Abundance, Lady of Joy and Gladness, the Beautiful Goddess, the Lady of the Words of Power.

Demeter and Mary

There seems to be very little information about the goddess of the third or Iranian sub-race, but that little is interesting. The Chaldeans worshipped Nuah, the Universal Mother—the female Noah—who is always identified with the Ark. Another rather significant fact is that Anna, the name of the mother of the Virgin Mary, is derived from the Chaldean Ana—Heaven, Astral Light, Anima Mundi. There is also a reference to the Celestial Virgin, which says that the Chaldean sphere or globe showed in its heavens a newly-born babe in the arms of the Celestial Virgin.

From the Chaldeans we turn to the fourth sub-race—the Greeks—and here we have many aspects of the Mother—Semele, Aphrodite, Athena, Diana, Demeter.

The story of the loss of Persephone is well known, how her mother, Demeter, the great goddess of the fruitful earth, wandered sorrowing in search of her, and at last Persephone was restored to her from the underworld. Demeter was one of the Kabiri—those great ones who helped forward the evolution

of infant humanity. To her, as to Isis in Egypt, was attributed the introduction of wheat. She was worshipped in a twofold sense by the Greeks—as the foundress of agriculture and as the goddess of law and order. Isocrates writes: "Ceres hath made the Athenians two presents of the greatest consequence: corn, which brought us out of a state of brutality; and the Mysteries, which teach the initiated to entertain the most agreeable expectations touching death and eternity."

It was at Eleusis that Demeter received shelter during her wanderings, and, in return, she instructed the Eleusinians in the rites which played an important part in the religious life of the Greeks for so long a time.

The fifth sub-race looks to the Lady Mary, the Mother of Jesus, as its representative of the great Virgin Mother of All. In her has been gathered up all that was most holy, most lovely in the others to shine forth again with her own light at the higher level of consciousness developed by this sub-race, for it must be remembered that the growth of a Race is progressive, each sub-race having a wider field of "awareness" than the one before.

We do not find much about her in the Gospels, but we are left with a picture of great love and purity, and of tenderness and a quick and ready sympathy for the needs of others. It was a saintly and godly life—one of terrible suffering borne nobly and patiently, yet with wondrous consolations.

Mother and Maiden

Was never such as she:

*Well might such a Ladye
Goddess Mother be!*

There are many most interesting points of contact in these stories of the Lady of Life. In all of them we have the three distinct ideas as classified by Bishop Leadbeater:

1. The story of the Mother of the Lord Jesus.
2. The sea of Virgin Matter, the Great Deep, the water over the face of which the Spirit of God moved.
3. The feminine Aspect of the Deity.

Virgin and Child

In all these stories there is a holy child, a flight for the safety of the born or unborn child, or a search—often both. Aditi flies from Kansha, Isis from Set, Mary from Herod. The Babe is born in humble surroundings—a shepherd's hut, a papyrus swamp, a stable. The youth Krishna searches for his mother, Isis for Osiris—who is born again as Horus—Demeter for Persephone, and according to the old legend, Anna, the mother of Mary, followed them to Egypt in search of them. And Anna, it should be remembered, was identified with the Chaldean Virgin of Light.

Isis, who is also spoken of as one of the Kabiri, was the Lady of Green Crops—she says: "I was the first to reveal to mortals the mysteries of wheat and corn"—and we must remember how sacred was this symbol of life with the Egyptian priests. Wheat is a very old and sacred symbol for, as H. P. Blavatsky reminds us in *The Secret Doctrine*, wheat has never been found

in the wild state; it is not a product of the earth. All other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. The Celestial Virgin of the Zodiac, known to the Chaldeans, is represented carrying a wheat sheaf, and wheat, combined with poppies, is the well known symbol of Demeter. The most solemn part of the Mysteries of Eleusis was when, after the sacred marriage, the hierophant displayed to the initiated an ear of corn, proclaiming: "The divine Brimo has given birth to the holy child Brimos: the strong has brought forth strength." In the early Christian pictures, the Madonna is often portrayed holding ears of corn in her hand.

Lotus and Lilies

In almost every case we find the sacred lotus introduced, for the lotus and water are among the oldest symbols. The lotus is the most lovely symbol of the world of ideal form, for the seeds, even before they germinate, contain perfectly formed leaves, the miniature shapes of what they will become one day, as perfected plants. "O Thou Eternal! I see Brahm, the Creator, enthroned in thee above the Lotus!" says Arjuna in the *Bhagavad Gita*. Lakshmi, the Hindu Goddess of Good Fortune, the female aspect of Vishnu and one of the beneficent aspects of Cosmic Motherhood, is shown floating on a lotus-flower at the Creation. There was a lotus in the hand of the Bodhisattva who announced to Mâyâ, Gautama's

mother, the coming birth of the Buddha, the world's Saviour. There are many references to this flower in Egyptian writings. The goddess Hiqit—who is also an aspect of Isis—is represented as resting on a lotus, and Osiris and Horus are constantly shown in association with it. The lilies in the hand of Gabriel, the angel of the Christian Annunciation, were in the first instance depicted as lotus, or water-lilies. The lotus was, and still is, held sacred by the Chinese and Japanese, who are fourth Root Race people. They, too, revered the feminine Aspect in Kwan-Yin, the Mother of Mercy and Knowledge—the Divine Voice of the Soul.

The Potency of Sound

A point of great interest in this study is the recurring emphasis on Sound—perhaps Vibration is a better word. The fact that this is a creative force is familiar to us all. After the Spirit of God had moved over the face of the waters, it was the Word which—by vibration—called forth forms from that primeval substance: "All things were made by Him; and without Him was not anything made that was made." So we find that the Mother-Goddess is looked upon as the personification of this power, and that controlled utterance is essential in the hierophant of Her Mysteries. Of Devaki, when identified with the feminine aspect of the Logos (Vâch, Mystic Speech, in this case), is said: "Thou wast afterwards the goddess of the Word, the energy of the Creator of the Universe." Vâch is spoken of as the Mother of the Vedas, "since it is through her powers (as Mystic Speech) that

Brahmâ revealed them, and also owing to her power that He produced the Universe."

Kwan-Yin, the Merciful Mother, is the Divine Voice of the Soul and she dwells in the "Melodious Heaven of Sound." Then, with the Chaldean Hebrews, there is Bath Kol, the Filia Vocis, or Daughter of the Divine Voice, so Kwan-Yin, Vâch and Bath Kol are really the "Music of the Spheres" which Pythagoras heard.

In the *Hymn to Osiris* we are told that Isis, Lady of the Words of Power, "uttered the Words of Power with all the skill of her mouth. Her tongue was trained, and she committed no fault of utterance, and she made her decrees and her words to have effect."

In the Mysteries of Eleusis the hierophant was chosen from the family of the Eumolpides, Eumolpus meaning "a good singer," and great importance was attached to the quality of his voice, for all who recite a prayer or a formula intended to force the gods to perform certain acts must be of true voice, and it was essential that the formulae disclosed to the initiates at Eleusis should be pronounced with the proper intonation, for otherwise the words would have no efficacy. Correct intonation was of far greater importance than syllabic pronunciation.

There seems to be no direct reference to this magic potency of sound in connection with the Great Lady of our fifth sub-race when we think of Her as representing the feminine aspect of the Deity, possibly because, in terms of consciousness humanity is now dealing with a realm beyond those of form, as

the term is generally understood—that of the Higher or Synthetic Mind expressing itself at its own level instead of at the level of the concrete or analytical mind, the emotions, activity, or perception as it has done through the fourth, third, second and first sub-races respectively. Sound is *one* interpretation at these levels of the mighty vibration to whose undertones, only, humanity has so far been able to "tune in." Now our "awareness," whether we know it or not, stretches out of the realms of the personality and into the lower levels of the egoic, and our definitions tend to change accordingly.

Star of the Sea

We have spoken of the sea of Virgin Matter, the Great Deep, and further links in this great chain will leap to the mind. The Greeks taught that all living forms originated from the ocean, and scientists today tell us that sentient life on this planet was first found in the tiny unicellular creatures inhabiting the sea. I think the Eleusinian call to purification—"To the sea, ye Mystae!"—implied more than the ceremonial cleansing without which they could not proceed. Is it possible the neophytes were called to

. . . The great, sweet Mother,
Mother and lover of men, the sea,

and not just to a convenient place for total immersion? Venus, who typifies the Higher (or synthetic) Mind, rose from the sea, and the Lady Mary takes her lovely title "Stella Maris"—"Star of the Sea"—from her. Moreover, there is a prayer used by the Neapolitan and Provençal sailors which is copied

textually from that of the Phoenician mariners to their Virgin-Goddess, Astarte: "O Virgin of the Sea, blessed Mother and Lady of the Waters, stay Thy waves."

Bishop Leadbeater tells us that "She is the Sea-Queen, . . . the Star of the Sea because it is only by means of our passage through matter that we evolve. She is also to us Isis the Initiator, the Virgin Mother of whom the Christ in us is born, the causal body, the vehicle of the soul in man, the Mother of God in whom the Divine Spirit unfolds itself within us." We also read in *The Secret Doctrine* that it was only those who could learn the truth of all things, i.e. those who could look the Great Isis in her unveiled face and bear the awful majesty of the Goddess, who became Initiates. "Man, know Thyself."

Queen of Angels

For us in the West, the focal point of all this, the foregoing, is the Lady Mary, Queen of Angels—she who on earth was the mother of Jesus and who has now progressed beyond the realm of human evolution to become queen of the great Deva kingdom, and in that capacity works continually for the great orphan, humanity.

The Chinese say of Kwan-Yin, the Mother of Mercy and Knowledge, that she is the incarnation of love and pity, and that she has refused to enter paradise, so that, remaining ever in touch with this earth, she may bring consolation to the sorrowful and afflicted, and will depart from it only when the Starry Gates have closed behind the last sinner, and sorrow and

sighing are no more. Even so Our Lady is essentially Mary the Mother, the type of love, devotion and pity; the heavenly wisdom indeed, but most of all the Consoler of the Afflicted, the comforter and helper of all who are in trouble, sorrow, need, sickness or any other adversity. It is in the power of each one of us, and our very great privilege, to co-operate with her according to our several ability. She, the great Mother, takes all mothers, all children under her special care. The chick in the egg and the vixen in her den are no less under her protection than the human mother and her baby.

Among the lovely symbols of the Lady Mary is one borrowed from the Song of Solomon—that of the Enclosed Garden—and to me, a gardener, it immediately suggested, not the lovely little pleasaunce of the Canticle, but that sheltered and unobtrusive corner where the hedges are windbreaks and where one finds the cold frames and seedbeds. There is a strong and tender protection emphasized in this interpretation that is missed in the more obvious one.

Consolatrix Afflictorum

Our Great Mother needs our help everywhere. She has her angel ministers to do her bidding, but she needs many channels through which Her wonderful love and compassion can be outpoured upon the world which owes so much to Her care. Not all of us can take specific knowledge and training to this department of Her work, but we can keep our hearts open and our sympathy alert. We can keep with us our own childhood with its

little things of great importance, its sudden agonizing panics that no amount of grown-up reasoning could explain away, and its lovely imaginings, for that enables us to help Her all the more. One is so often horrified by petulant, unsympathetic remarks to children from "grown-ups," when the cause of the trouble is so obvious, for a child's need of the Consolatrix Afflictorum is very great, even though the affliction may not last very long.

The World Mother is working all the time to achieve the spiritualization of the whole idea of motherhood and marriage. It is of such vital importance that this should be brought about, and those who wish to serve Her must endeavour to use in that direction whatever influence they may have. Abdul Ba'ha once said that humanity is like a bird whose wings are Man and Woman—if one of the wings is clipped, Humanity cannot soar. One of our great Elder Brethren pointed out long ago that it is not until Woman has taken her rightful place in the world that she will be able to bear bodies fit for the Buddha or the Christ. For this, too, our Mother works—not that her daughters should develop into that rather repellent object, labelled "Modern Woman," but rather that Woman should truly be the complement of Man.

In days of turmoil and stress such as these the Lady of Life and Healing has many calls for help from confused and suffering mankind. So few have any idea of what lies behind all these changes

and upheavals. The majority cannot see beyond their own troubles and difficulties, and often we find each individual, each town, each nation attempting to solve its own particular problem without reference or heed to that of its neighbour. The result is great sorrow and misery and a paralysing confusion. And through all and over all is shining this great healing tenderness and serene consolation. It will reach all who have even the smallest ability to respond. If we can develop in ourselves the right and spiritual attitude toward the world problems of today, if we can keep ourselves calm and unshaken and can find that inward certainty and peace which shine out in the lovely serenity one sometimes finds in people who are going through very great trouble—if we can do this, however imperfectly, we are making ourselves channels through which She may reach many who think themselves disillusioned and sceptical, or whose power of response is lying dormant, only to be awakened by some human contact and sympathy.

*There is a vision in the heart of each
Of justice, mercy, wisdom, tenderness
To wrong and pain, and knowledge of their cure.
And these embodied in a woman's form
That best transmits them pure as first conceived
From God above her to mankind below.—ROBERT BROWNING.*

THE KINGDOM OF GOD

A STUDY IN CHRISTIAN FUNDAMENTALS

By CHARLOTTE E. WOODS

The central idea of the Kingdom, as Miss Woods sees it, is that the Divine Presence shall dominate every situation until finally it shall rule the world. This completes her learned study commenced in our June issue, in which she dealt with Jesus' proclamation of the Kingdom and the implications of His Messiahship.

The Kingdom in Action

THE foregoing is the plain sense of the physical-plane history of Jesus, as recorded by the Synoptic writers. We are now brought to the question as to whether any of the teachings respecting the coming Kingdom are to be referred in the first instance to Jesus, or whether they are all expressions of the pious hope of his time. If the latter is the case, as is held by late nineteenth century critics, we have to confess that we know practically nothing about the mission and gospel of Jesus. For if the Kingdom and its near coming be eliminated from the authentic parts of the Synoptic Gospels, there is very little left. True, we should still have traces of a sublime ethic, but it will be an ethic that is deprived of its *raison d'être*. For the ethic of Jesus was to be applied to a special end; it was *the Kingdom in action*, the expression of its laws and principles, its dynamic in the world of conduct.

The Sermon on the Mount has been styled an "interims-ethik," a line of life to be followed until the

Messianic reign is actually set up. In reality it is more than this. It represents the temper and mode of consciousness of the New Age. It reveals the immense gulf which separated Jesus from other claimants of his race in that he penetrated deeply into the spiritual implications of the Jewish ideal, and in so doing lifted it for all time beyond the limits of race particularism. "The ideal would be," says Schweitzer, "that he should have preached religious truth in a form independent of any connection with any particular period, and such that it could be taken over easily and without change by each succeeding generation. This, however, he did not do, and doubtless for a good reason."

The Twofold Message

In consideration of this reason two points emerge:

1. That every divine message must in the very nature of things possess a twofold aspect, the temporal and the eternal, the human and the divine. Neither the impetus nor the revelation were less

appropriate to the race's needs because they were combined in this inevitable union. Few Christian thinkers will at present admit that the Truth and the Life could express itself in an outer clothing of error. But that this is the inevitable accompaniment of every truth that is transmitted through a human instrument is being gradually recognized by the more forward minds in the Church today. The Chaplain of Ripon Hall, Oxford, states the matter with almost brutal frankness:

"What of the eschatological teaching of Jesus? It can of course be argued that these Jewish beliefs came into the Church through the disciples, and not through the teaching of our Lord. If Jesus was Himself responsible for this teaching in primitive Christianity, as many eminent scholars hold today, then we must admit that He was mistaken in the form of His eschatological teaching, though still profoundly true in the spirit in which He used that form. Our Lord accepted, as it seems to me, the contemporary Jewish belief in the imminent end of this world-order; events soon proved Him mistaken; in any case He had Himself confessed ignorance, for of that hour knoweth no one, neither the Son. He was wrong in accepting as literal fact the dramatization of the future as a sudden cataclysmic judgment."

But another suggestion may also be made: There are two lines of eschatological teaching in the Gospels, the immediate and the more remote. The former may have been the outcome of the first stirrings of the Messianic conscious-

ness in Jesus which, beginning in uncertainty, ended in the fuller sensing of the truth which we find in many of the parables, notably those of the leaven and the mustard-seed, which seem to indicate that the coming of the Kingdom would be a slow and perhaps age-long process. Or, speaking Theosophically, the development may be due to the gradual heightening, by the Supreme Teacher, of the Jesus-consciousness with which He was blended; as the union between disciple and Master grew more perfect, so too would become the comprehension of the inner meaning of the Kingdom of God.

A New World-Order

The note that was ringing out into the world of that day was obedience to divine rule. To acknowledge the supremacy of God in all things, in the within as well as in the without, was the great religious insistence of late-Judaism and its prophets, their immense contribution to world-religion. Jesus might have sounded the note of Greek Wisdom, and have found his spiritual home in the Schools of the later Platonists. He chose another and perhaps more dynamic mode. Coming primarily as a Jew to Jews, he could have had no idea of forming a new and world-embracing religion. He sought to found something far more drastic, *an entirely new order of being*.

The Elect were to be literally born again into a supernatural divine world. His aim was to prepare and select from among the more advanced members of the Jewish and Gentile world those who were worthy to become members

of the New Age. He termed them the "Children of the Resurrection." The work of selection was of a very rigid order. Many were called, but few chosen. None were debarred, but only the fit would enter. The door was open to every natural son of Abraham only as he fulfilled the conditions of the Kingdom, which consisted not in confessions of "Lord, Lord," but in the doing of the will of the Father in Heaven. Jesus brought everything to the bedrock test of character and deed. The "favoured people" were only such to the extent in which they possessed the required character. Without this the Kingdom might be taken away, and given to a people bringing forth the fruits thereof. Whatever the Messiah would or would not do in his reign of power, the Messiah-to-be had to prepare, by selective judgment, the personnel of the Kingdom. "For judgment am I come into the world—and my judgment is just." It was a very real work because of its immense and far-reaching idealism.

Brotherhood Without Distinction

The New Age for which he exercised the winnowing process so graphically described by the Baptist may not have come exactly as he prefigured it to his eschatological consciousness, but it was none the less a world-fact. It was to bring, among other benefits, the total breaking-down of man-made barriers. Jesus' selective judgment was only a part of his world-work. By his insight into the mighty Universal of the Love of God, and his proclamation of human brotherhood without distinction between

Jew and Gentile, he sought to abolish forever the curse of religious particularism. His acceptance of contemporary beliefs strengthened his hands for the tremendous tasks entrusted to them. And whether he stood consciously above the limitations, or acted within them for an unforeseen end far greater than they, the magnitude of what he accomplished on the inner planes—whether known or unknown to the personal consciousness—justifies and attests the claims he made.

The Mountain View

II. Jesus claimed Messiahship and lifted the conception into a spiritual realm because he felt within himself the Messianic consciousness. He knew himself to possess powers and intuitions appropriate to his claim. Of the exact extent of his personal prevision, it is perhaps enough to state that he knew with an unerring assurance the note that had to be sounded in his particular epoch, without necessarily perceiving its distant repercussions upon a world in whose continued existence he could not, in the very nature of things, have believed. To think of him as teaching with his eye on the twentieth century is surely to go beyond the evidence. But this is of of very small consequence since, as far as essentials go, the truths he gave remain true throughout the centuries.

If he expected a realistic Kingdom of God, expressing itself immediately in supernatural events, 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. Because of the greater consciousness which seemed to permeate at all times his very human time-colouring, we believe that that order will one day be a fact. The question of chief interest for us is the place that it occupies in Christendom today. Has the ideal any meaning at all, and especially any meaning which will continue to be true from age to age?

As one envisages the Christian world today one sees a vast falling off of the many, and a great intensification of true spiritual ideals on the part of the few. It is becoming urgently recognized that civilization itself is dependent upon what Jesus showed to be the laws of the Kingdom. Put into modern terms we can state it thus: There is but one life, and that life is divine. But men have broken it into a thousand distorted fragments, have trampled, soiled and animalized it, turning it to their own base ends, and defacing the image of God that was impressed upon its every manifestation.

The world will never accomplish its destiny until God in all His original divinity becomes paramount in human consciousness. In vain we pray "Thy Kingdom come," unless there follow the intuitive assertion that "Thine is the Kingdom," here and now, everywhere and forever, needing only that men should become its willing subjects, furthering its universal ends. As long as this remains the fundamental ideal of Christianity, that religion will continue to be the leaven which, on the whole, it has been since the day of its very humble inception.

The Central Idea

And we think it must in all fairness be said that the central idea of the highest Christian consciousness still is to make the will of God so completely the all of being, that the divine Presence shall dominate every situation, acting in rulers, administering in priests, coursing in love through the arteries of the social system, every advance in knowledge being its own self-revelation, every conquest over evil a step nearer the goal of divine world-rulership.

We are seeing this work accomplished as much outside as within the Christian ranks, thereby showing that there is no longer a division into sacred and secular, Christian and Pagan, but that the life which at first consolidated its ideals within limits, has now removed the scaffolding and revealed the Palace of the Universal, well advanced in many of its wings, and with the central throne already awaiting the occupancy of the King. Christianity is preoccupied with many less worthy aims, but it is and ever has been true to the ideal of the Kingdom of God.

And the Messiah works; not in the sense of the vicegerent of a distant God, but as one in whom the immanent life flows unstintingly over the world of men. The eternal thing that he is enables men of all ages to fit him into their particular frame of reference, since they see him "not after the law of a carnal commandment, but after the power of an endless life." For his consciousness is the Kingdom of God, realized first individually and ultimately in the many. Far from being a spent force, associated

with a past phase of Jewish particularism (though he was so associated), he still points to a Kingdom that is not of the earth earthy, and to a spiritual order that has its source in the blood-brotherhood of divine sonship. His personal consciousness was the expression of his particular time-view: to deny this is to falsify history—but to deny him his triumph of perfected Divine

Manhood, endowed with all the promise of the achievement he set before him to accomplish, for his brethren, is a falsification greater still.

These, then, are the fundamental, original Christian truths which will last when the lesser conflicting elements will have passed naturally away from the expanding Christian consciousness.

THE KINGDOM

*Hold, there! Where runnest thou?
Know Heaven is in thee!
Seek'st thou for God elsewhere,
His face thou'lt never see.
Ah! would thy heart but be
A manger for that birth,
God would once more become
A child upon this earth.*

ANGELUS SILESIVS

THE OCCULTISM OF THE ATOM

BY RAY F. GOUDEY

Mr. Goudey develops the idea of correspondences between the atomic structure of the Cosmos and that of man the microcosm. This article strengthens the author's contention, in our April issue, that science is definitely confirming the occult explanation of the atom.

THE most recent discovery of a revolutionary nature is Dr. Carl D. Anderson's announcement of the electron's twin particle, the positron. Dr. Millikan, in commenting upon this discovery, stated that this finding would have a far-reaching effect because "it means that the universe no longer can be regarded as built up at the bottom out of protons and electrons alone; or, putting it another way, that the old theory of the merely proton-electron foundation must be enlarged to include three separate fundamental entities, positive electrons, negative electrons and neutrons."

In reviewing the recent findings of science, what better fits in with the trinities of religion, philosophy, and Theosophy than the trinity represented by the proton, neutron, and electron? The proton is positive, the neutron is dual or balanced, and the electron is negative. This trinity clearly represents the involution of matter and corresponds with the First Outpouring. It is the fundamental starting point in all considerations dealing with the physical side of the universe.

THE SECOND TRINITY IN THE ATOMS

The second trinity in the atoms is somewhat obscure: According to correspondences this trinity should deal with the involution of life and show energy linked to material forms. It should deal with those parts of atomic structures which limit, control and determine how much energy and in what manner it may come into manifestation. Such a trinity is found in the periodicity, internal structure and valency of the atoms.

Involution

All atoms possess: first, a vortex through which force appears as it enters physical manifestation; second, walls, orbits, and exterior faces which control the outlets of energy; and third, material parts made up of atoms which are the building blocks of molecular structures.

The function of the vortex of the atom is of great importance, because in it lies the mystery of how life and energy from the sun can be transmitted to the earth.

At different times in the past science has struggled with two theories on the transmission of light and energy from the sun to the earth. One theory was named the corpuscular theory and the other the undulatory theory. The corpuscular theory assumed that there were actual physical particles flowing from the sun to the earth. The undulatory theory postulated an ether of space in which a stress or strain permitted a transfer of energy.

Science has found that all vibrational forms of life and energy, such as electricity, heat, light, X-rays, radio-activity, etc., are but forms of a single energy called radiation. This radiation is transmitted to the earth not through physical matter, but in superphysical matter, and on reaching the atoms of our earth it acts on them and gives rise to various phenomena such as light, heat, electricity, radioactivity, etc., which are sensed by instruments and by the sense organs of man. This energy is said to appear through the atoms as if welling up from inside them. It may be the vortex which serves this very function.

The present theories of science, in noting that all forms of energy are vibrational and in a sense electronic, as well as the discarding of both the corpuscular and undulatory theories of the transmission of light, again provide vindication of Madame Blavatsky's teachings. She also spoke of the energy of the sun being transmitted to the earth by the "cold flame," and what other can that be than the superphysical matter of occultism which can transmit energy

from the hottest of flames through interplanetary space which has the temperature of almost absolute zero? May not this energy also be that which enlivens the protoplasm direct?

Internal Structure

The second aspect of the second trinity, which deals with the structural side of the atom, is full of interest. The solar systems have their suns which are positive, their planets which are balanced, in that they are neither positive nor negative, and stars which are negative. Certain combinations of suns, planets, and stars are tied together in orbits to revolve around fixed centres, and constitute separate entities. Just so do the protons, neutrons and electrons in the atoms form miniature solar systems of almost identical pattern. It is quite possible that the protons constitute the vortices; the neutrons, which are the so-called dead spaces, corresponding with the dead planets (which in the heavens do not shine), may be the main axes or the neutral connecting parts of the atoms; and the electrons may create the orbits surrounding the vortices which specially endow those parts of the atoms with specific functions.

Of special interest are the forms assumed by atoms of different valencies. Occult investigation shows that the atoms are built on the pattern of the platonic solids. To illustrate this point—all univalent substances except hydrogen have the general shape of two tetrahedra set apex to apex. This shape has been referred to frequently as the "dumbbell form." All divalent

substances take the shape of a single tetrahedron. All trivalent elements are patterned after cubes, which are two tetrahedra extended through each other. All other valencies appear to be different combinations of tetrahedra, which is exactly what the platonic solids are known to be. It is worth noting again that the second form stands half way between the first and the third.

Just as the component parts of the atoms have specific functions, so do the principle zones of the atoms, as well as the entire forms of the atoms, exist for definite purposes. It is well known that cosmic rays have powerful penetration and rain upon the earth in continuous and great intensities. Yet atoms which have not been particularly prepared and opened up to their influence remain apparently unaffected. Who can say that the so-called spirillae of occultism, which constitute modifications of lines of force in the walls of the atom, may not constitute windows to permit desired influxes of energy, and yet if they are closed remain inert to those same influences?

In the human body it is stated that there are certain centres called *chakras* which, when developed, will permit a wider consciousness to manifest through the physical body and accelerate evolution. The atoms are also endowed with corresponding powers. For instance: Occultism states that during the first Round of life on the Earth the highest expression of normal development was through the physical life-breath. In the second Round the spirillae were developed to raise life's expression to the etheric level and thereby allow

prana on higher levels to manifest downward. In the third Round man became brain-endowed. In the future the newer models, so far as the operating functions of the atoms are concerned, will permit ever higher manifestations of life. The component parts of the atoms will probably remain unchanged, but the development of their functioning abilities will be modified, as required in the progress of the evolutionary forces of the universe.

The second aspect of this trinity, namely, the structural form, is that represented by the mythical Christ, in religion. The involved life in the form of the atom truly sustains life, is a great protecting influence, and is a continuously operating expression of life. What else could this be than the continuous sacrifice of the Cosmic Christ, which not only sustains the very atoms themselves but makes our own existence possible.

Valency

The third part of the second aspect of the trinity in the atoms is represented by the term "valency." Valency is the fixed way in which one element can combine with or react to another element. It is apparently fixed through the component parts of the atoms as they can filter out through the enclosure of the atoms. It is typified by the creative life of prana on the physical plane which is called physical life. All physical vitality and life, whether it is in the mineral, plant or man, possesses physical life common to all, even though it may have higher types superimposed upon it. The chemical reactions and the forces of adhesion, cohesion, and affinity

are physical life in its lowest forms. Higher up it is seen as the pulse in the sap, the ever-circulating flow of material in protoplasm, and in the beating blood-stream of animals and man.

The trinity of periodicity, with its great magnificence as the focus of power; of the structure of the atom which recapitulates the macrocosm in the microcosm; and of valency which represents material limitations so far as combining ratios are concerned in the expression of physical life—these clearly represent the functions of the second aspect of the trinity and of the second outpouring.

THE THIRD TRINITY IN THE ATOMS

The Permanent Atoms

The third trinity in the atom is made up of the specially endowed atoms which have been created for specific functions of a higher nature than previously mentioned. The first type include the permanent atoms of occultism; the second group include the germ cells; and the third is the great class of soma or body cells. The function of this trinity is to arrange for monadic life to express itself in a form which has been evolved out of involved matter and involved life. Although this trinity may be traced in the lower kingdoms, it can more readily be discerned in man.

The monad is said to have been created by the first aspect of the Divinity and to have been endowed with the qualities of the other aspects. Further, the occult teaching is that the second aspect of the

Divinity clothed these monads with the matter of the highest plane, and linked them to the lower planes by a series of permanent atoms, from the highest to the lowest, around which vehicles on the different planes could be assembled as required. These permanent atoms are said to be enclosed in a "golden life web," are immortal, eternal, are the property of the monad, and exist from the beginning of existence to the end. They are specially created and do not reproduce or react with other atoms. This gives man a true basis of immortality. These permanent atoms are the recipients of all development and growth belonging to the monad.

Monads were first linked unconsciously to the lower kingdoms to feel and work out gradually a basis whereby the subtle life of the Most High could, in a gradually changing series of experiences, develop efficiency in physical expression. In man the progress toward human perfection may take place consciously, and the monad is subjected to accelerated development. The monad stands next to Divinity, and hence can be rightfully called the "Father." The permanent atoms are the representatives of the monad, and the physical permanent atom residing in the cave of the heart just above the physical heart thus takes on a new significance.

The permanent atoms store all experiences. In them reside our character, capacity and power. They are the centre of activity around which the various bodies are constructed. The permanent atoms sound the keynote for each

life and keep the body organization intact. Existing in the true cave of the heart and glowing as a violet flame, they become the elixir of life which ever forces the soul upward and onward. It is the altar flame in the sanctum sanctorum and rightfully can be called the Father in Heaven. When death occurs in the stopping of the heartbeat the body grows cold. As the physical permanent atom withdraws from the heart to the third ventricle of the brain the death chill occurs. When the physical permanent atom passes from the third ventricle of the brain to the pineal gland the eyes glaze. The passage of the physical permanent atom from the pineal gland to the outside of the body is coincident with the snapping of the cord which finishes the death process. Perhaps this is the reason why Descartes called the pineal gland "the seat of the soul."

Madame Blavatsky called these permanent atoms the Sleeping Atoms, the Monad Atoms, the Life Ray Atoms, the Animated Atoms and the Thread Soul Atoms. While science has not yet discovered the permanent atoms, they do nevertheless correspond accurately with the proton or the positive side of nature.

The Germ Cells

In the germ-cell we have a very beautiful illustration of the second aspect of the Solar Logos and of the involution of life. This corresponds with the second trinity of the atom dealing with its structure. The germ cells are permanent in another and different sense from the permanent atoms, for instead of existing unchanged from the

beginning to the end they are continually reproducing themselves. Their method of reproduction, however, is unique. There are no parent or daughter cells. Each germ cell belongs to its own sequence, in that one cell divides always into two up to 64 or more, equally endowed in all respects with the parent cell, which has been absorbed equally by the new cells. All different types of germ cells are traceable back to certain original germ cells into which were placed or involved the archetypes, "blueprints" and prototypes of everything which would later be evolved through them. Herbert Spencer referred to this starting process as the real evolution, even though it took place in the mind of the Creator.

The germ cell is a particularly created form of an atom which has a special threefold structure consisting of the wall, the nucleus and the centrosome. Its reproduction process was thoroughly worked out by Weismann. When a cell is ready to divide, two centrosomes appear and become enlarged. The chromatin in the nucleus forms a continuous circuit and breaks up into a fixed number of rods, each being one-fifty-thousandth of an inch in length. Each rod can be divided into four smaller subdivisions, and the bi-phores, which are of the fourth order, are credited with being the carriers of heredity. Each of the separate rods in the reproduction process splits longitudinally into equal halves, one set of halves going to one centrosome and the second set to the other centrosome; finally the cell divides with halves of the original nucleus and one of

the centrosomes in each of the new halves.

This "heredity stream" from parent to offspring accounts for ancestral features such as the Stuart nose being handed down from father to son. The germ cells determine just how much of his own higher self a man can bring down into any particular body for expression on the physical plane. It accounts for the fact that mutilations, such as the binding of the feet by the Chinese, are never transmitted to offspring, because the germ cells have not been affected. It explains why children born before parents reach maturity develop physical characteristics in later life similar to those which also develop later in the parents. It explains how clean and normal children can be born of parents who have stooped to dissipation, without such symptoms being shown in the children. Alone and unaided these germ cells carry out the archetypal will of the Creator and expend, without any conscious control of man, more than three quarters of his energy. Perhaps the greatest unanswered question of the day is, Why is Nature so prolific and yet so wasteful in reproduction?

Madame Blavatsky referred to these germ cells as follows: "These germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations."

The Body Cells

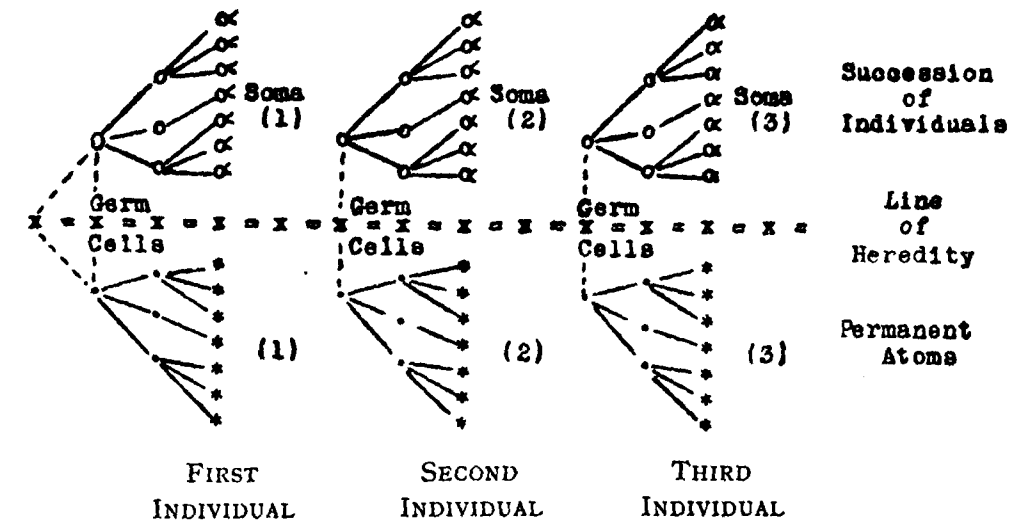
The body cells which constitute the third part of this last trinity

are those taken in by food to support the human body processes and to replace continually every cell in the body. It is said that there is a complete change of every body cell in the human frame at least once in seven years, even including the enamel of the teeth. There is no permanency to the body cells. The fact that the body cells can be readily replaced means that by purity of life and cleanliness in food the body can be raised to the maximum degree of self-expression, consistent with the heredity and internal glandular set-up, controlled by the germ cell. One can change by what he eats only in so far as the germ cells will allow. Madame Blavatsky referred to the body cells as "brute atoms" and "physical plasm."

The permanent atom, germ cell, and body cell complete the third trinity in the atoms. It is noted that the first in each trinity are in close correspondence, such as the proton, periodicity, and the permanent atom, which are all positive and represent the highest in nature and man. The second parts of each trinity are also similar, such as the neutron, internal structure of the atom, and the germ cells. A parallelism is also seen in the electron, valency, and body cells which represent the negative side—the materials from which all forms are constructed.

The trinity of the permanent atoms, germ cells, and body cells is clearly depicted by a slight modification of Figure 8 in *The Cell in Development and Heredity*, by E. B. Wilson, reproduced as follows:

THE TRINITY OF ATOMS IN MAN



The significance of this is indicated by the following quotation from Madame Blavatsky's *Secret Doctrine*, I, 244: "Complete the Physical Plasm,¹ mentioned above, the 'Germinal Cell' of man with all its material potentialities, with

¹ Body Cells.

the 'Spiritual Plasm,'² so to say, or the fluid that contains the five lower principles of the Six-principled Dhyani—and you have the secret, if you are spiritual enough to understand it."

² Permanent Atoms.

SCIENCE AND OCCULTISM

There are—even among English men of science—those who are already prepared to find our teachings in harmony with the results and progress of their own researches, and who are not indifferent to their application to the spiritual needs of humanity at large. Amongst these it may be your task to throw the seeds of Truth and point out the path.—"The Mahatma Letters to A. P. Sinnett."

H. P. BLAVATSKY IN LONDON

By KATHERINE A. BEECHEY

H. P. Blavatsky was one of the founding members of Blavatsky Lodge, London, which on May 20 this year celebrated its fiftieth anniversary. In this second instalment of her narrative, compiled from the minute-books of the Lodge, Miss Beechey depicts Madame Blavatsky speaking to the members and surrounded by other giants of the period: Annie Besant, Colonel Olcott, A. P. Sinnett, G. R. S. Mead, Dr. Wynn Westcott. H. P. B. ceased to attend in 1890, and passed over on the 8th May 1891, inquiring as to its welfare up to the very last. In the two years with which this chapter deals, the attendance rose from 40 to 245.

Study in Christian Origins

THERE is a gap in the first Minute Book of Blavatsky Lodge from July 1888 until September 1889, when Madame Blavatsky returned "from Fontainebleau and Jersey." Dr. Besant has described, in a lecture on "Study and Practice" delivered under the auspices of the Lodge in 1919,¹ how the members tried to carry on without her:

"When H.P.B. went off to the Channel Islands, I think it was, leaving very few students behind her, she said we must not break our sequence of the meetings on any account. When one of us said: 'Well, perhaps none of us will be here,' she would say: 'Well, one

¹ Transaction III issued by the Blavatsky Lodge of The Theosophical Society. "Study and Practice": a lecture delivered by Mrs. Besant at Mortimer Hall, under the auspices of Blavatsky Lodge, on 2nd October 1919.

of you will be here, and that person must hold a meeting.' . . . So, we met at the rooms of H. P. Blavatsky; two or three of us together. . . . That was most faithfully carried out in the early days of the Blavatsky Lodge."

However, on H.P.B.'s return a meeting was held at 8.30 on September 19, "at which there was a preliminary discussion on the subject and arrangement of the proposed course of instruction by H.P.B. on the "Origin, History, Authenticity and Esotericism of the New Testament." Twenty members and associates and seven visitors were present. The following week the President (Mr. W. Kingsland) "read a paper introducing the discussion on the esoteric nature of the four Gospels," and "a general discussion followed."

After that, for the next four weeks, Mr. G. R. S. Mead would

read a paper on some verses of the first chapter of the Gospel of St. John, the verses then being "explained by H.P.B.," though at the end "the plan of taking verse by verse was discontinued" and selections from the Old and the New Testaments were made, while on one occasion "the significance of the names Jesus and John (was) explained by H.P.B."

Unfortunately, the intellect of the members was apparently unequal to the combined brilliance of Madame Blavatsky and Mr. G.R.S. Mead, for on October 24 "it was decided that as the explanations which had formed the subject of the previous meetings were too abstruse for many members of the Lodge, a new departure should be made and some subject of a more elementary nature be attempted at the next meeting."

Visit of Colonel Olcott

The minute for 31st October 1889 records the visit of Colonel Olcott to the Lodge, for we are told that the President-Founder lectured on Karma, while a fortnight later there was a general discussion on Reincarnation, "the President-Founder being the chief speaker." Again, on December 19, "the President-Founder was present and took part in the debate" on the *Key to Theosophy*, the writer of the minutes describing this discussion as "perhaps the most interesting of the year." Afterwards "Mrs. Annie Besant in the name of the Lodge thanked Colonel H. S. Olcott for his visit and the work he had accomplished for the cause by his lecturing tour," and in wishing him farewell and *bon*

voyage hoped that he would convey the Lodge's fraternal greetings to its Indian brethren.

The President-Founder, replying in a short speech, "traced the rapid growth of The Society and said how much he regretted again leaving his colleague, Madame H. P. Blavatsky, concluding with kindly words of farewell to all."

The subject eventually chosen for study and discussion from November 1889 until June 1890 was the *Key to Theosophy*. The method adopted was for the President, or whoever was in the chair, usually Mrs. Besant, to read anything from eight or nine to a dozen pages of the *Key*, after which there would be a general discussion, the Minutes recording faithfully week after week the numbers of the pages chosen for study. By June 1890 they were taking pages 288-294. The attendance gradually rose from 40 during October 1889 to over 60 from March onward, and there begin to occur such statements as these: "We had a very full meeting and were much cramped for space." "The attendance was large . . . the room being filled to overflowing." Finally comes the entry: "26th June 1890. No meeting. Changing address."

Madame Blavatsky's Health

During 1889 Madame Blavatsky was usually present at the Lodge meetings and took an active part. From January 1890 onwards, however, we find frequent references to the state of her health. For instance, on January 3 we learn that "Madame Blavatsky was unfortunately away for a change at Brighton on account of her continued

ill-health." On January 30 she was "still away owing to her ill-health." However, on February 13, though she was "still away recruiting her health," she "is expected back by next Sunday." And on February 20 we learn that "Madame Blavatsky returned last Sunday to Town and is better for the change, although she is not quite well."

From then until the end of June, with the exception of April 10, when "Madame H. P. Blavatsky was too ill to appear in Lodge," she regularly attended the Lodge meetings, the usual wording of the minute being "Mrs. Annie Besant in the Chair. Madame Blavatsky present, though still suffering in health."

On July 3 there was the inaugural meeting in the new hall of the Blavatsky Lodge at Avenue Road, described (in *T. P. S. Series*, III, 9) as follows:

"The chair was taken by the President of the Lodge, Mrs. Besant, at whose side on the platform sat Madame Blavatsky, to whose noble example and unceasing, self-denying labour these Headquarters of The Society in Europe owe their existence."

"The proceedings terminated amid enthusiastic congratulations to Madame Blavatsky." (*Lucifer*, July 1890).

On July 20 Madame Blavatsky was due to speak at the Lodge, on "Woman in Antiquity," "but being too much disturbed and ill by the late change of residence," her place was taken by Annie Besant on "Woman in Modern Society," which had been scheduled for August 27. However, on August 7 "H.P.B.'s notes on 'Woman in

Antiquity' were read by Annie Besant; and besides these, H.P.B. gave considerable information verbatim, concerning the Past of Women and its Karmic results."

From then on, apart from a statement on October 30 to the effect that a member had been "expelled from the Lodge for slandering the Society and H.P.B.," there is no further reference in the Minutes to Madame Blavatsky until on 12 May 1891 we find inserted in the book a printed notice as follows:

At the next Lodge meeting, Thursday, May 14th, the Vice-President, Dr. W. Wynn Westcott, before the usual lecture, will speak briefly of H.P.B. and the great blow the Society has suffered by the loss of her personal presence. All the members and Associates of the Lodge are earnestly requested to honour the occasion with their presence.

CLAUDE F. WRIGHT,
Hon. Secretary.

Dr. Besant Takes a Prominent Part

I have been anticipating somewhat, and must now return to the autumn of 1889, when Mrs. Besant began to take a prominent place in Blavatsky Lodge. The first mention of her name occurs in the minutes for 21 November, 1889, when we are told: "In the absence of W. Kingsland, Annie Besant took the chair." She continued to preside, was elected President of the Lodge in January 1890, and held this office until 1904 when, in view of her frequent absences from England, she resigned. Mr. Mead was elected President, and Mrs. Besant "President of Honour," with power to preside at meetings when able to attend the Lodge.

This post of honour she held until she became President of The Theosophical Society in 1907, later becoming an Honorary Member of the Lodge and remaining so until her death in 1933.

Going back to 1889, we find that the minutes are concerned with the ordinary Lodge meetings held on Thursdays at 8.30 p.m., but occasionally there was business to be done. At a meeting held at 7 o'clock on 12 December 1889, delegates were elected to represent the Lodge at the British Section Council meeting. The following week nominations were made for the election of officers, who were duly elected in January 1890. At this date Mrs. Annie Besant was President, Mr. W. R. Old Vice-President, Mr. F. L. Gardner Secretary and Countess Wachtmeister Treasurer, the remaining members of the Council being W. Kingsland, A. W. Cobbold and Herbert Burrows.

By this time the rules of the Lodge had undergone some alterations to bring them in line, apparently, with the rules of the British Section. The revised rules were adopted on 2nd January 1890, the chief changes being in the aim of the Lodge and the rules regarding visitors. The object is now stated to be: "To train its members in Theosophical knowledge by study and discussion, and to serve as an active centre for Theosophical work." Members and associates could introduce visitors at three ordinary meetings, "but if after the third visit such visitor does not become an associate or member he can no longer be admitted." As an associate, "interested in

Theosophy but not yet prepared to take up full membership," he was allowed to attend the Lodge for three months, and at the end of this period "he must either become a member or cease to attend the Lodge meeting and resign his associateship." Applications for associateship or membership had to be posted up on the notice-board a fortnight before election. There was no subscription to the Lodge, expenses still being met by voluntary contributions from members and associates, but a subscription was required "as a member of the British Section." The meetings were held weekly and were open to members, associates and visitors, but power was taken to have meetings for members only. In May cards for visitors were introduced, and these had to be signed by the members responsible.

Relations with London Lodge

It has already been stated that on several occasions Mr. A. P. Sinnett was present at meetings of the Blavatsky Lodge and took part in the debates. It is interesting, therefore, to note the relationship which existed between the London Lodge and the Blavatsky Lodge. On 5th July 1888 it was recorded in the minutes that "letters between Messrs. Harbottle and Sinnett were read and discussed, the point in question being the separation of the Blavatsky Lodge from the London Lodge." It was resolved that "in the opinion of the Blavatsky Lodge it is highly inadvisable for those members of the Blavatsky Lodge who are also members of the London Lodge to resign their membership of the London Lodge."

Further we are told that "this was unanimously carried as an instruction." At this same meeting Mr. Harbottle proposed, and Madame Blavatsky seconded:

That notice be sent to all members of the London Lodge acquainting them with the times at which meetings will be held at 7 Duke Street, and that the Secretary be instructed to write to the Secretary of the London Lodge suggesting that notice of the meetings held by the London Lodge be added to this notice.

Mr. Sinnett, however, seemed to view the matter in a different light, and it is worth while to quote from the report of the London Lodge which was published in the report of proceedings of the first Annual Convention of The Theosophical Society in Europe held in July 1891:

"In 1887 Madame Blavatsky returned to England, and the Blavatsky Lodge was formed. That organization very shortly afterwards began an energetic propaganda, and the London Lodge decided to withdraw to a corresponding degree from public activity, considering that it would be undesirable that it should enter into any sort of competition with a Lodge that Madame Blavatsky was personally associated with. Those of its members who wished to share in the proceedings of the Blavatsky Lodge were recommended to transfer their membership, which course was adopted by a large majority. A certain number preferred on the other hand to remain in association on the lines of the older branch, and the London Lodge continued to meet and discuss Theosophical subjects, though without holding any more open meetings."

Increasing Membership

On 3rd July 1890 there was held an "inaugural meeting in the Lodge's Lecture Hall at the New Headquarters, 19 Avenue Road, Regent's Park, N.W." Cuttings from *Lucifer*, July 1890, and *T. P. S. Series*, III, 9, being inserted in the minute-book. Mrs. Besant was in the chair, with Madame Blavatsky by her side. We are told that "the new hall will seat some 300 people with comfort, and is appropriately hung with curtains of Oriental silk, while the panels of the walls and ceiling have been decorated with symbolical paintings by one of the Fellows of the Lodge, Mr. Machell"; also that "every seat, every inch of standing room was occupied, and a number of late arrivals found themselves compelled to stand outside and follow the proceedings as best they could through the door and windows."

The first session in the new hall began on July 10, when a series of discussions was inaugurated by Herbert Burrows on "Theosophy in Relation to the Problems of Modern Life." The lectures were entitled:

- July 17. "Education." Mr. Bertram Keightley.
- 24. "Woman in Antiquity." From notes by H.P.B.
- 31. "Woman in Modern Society—civil and economic." Mrs. Cooper-Oakley.
- Aug. 7. "Woman in Modern Society—the family." Mrs. Besant.
- 14. "Capital and Labour." Mrs. Besant.
- 21. "Theosophy and Materialism." Mr. Kingsland.
- 28. "Theosophy and Modern Culture." Mr. W. B. Yeats.

- Sept. 4. "Philanthropy." Mr. G. R. S. Mead.
- 11. "Treatment of Criminals and Lunatics." Mr. W. R. Old.
- 18. "Treatment of Animals, Vivisection, etc." Dr. Archibald Keightley.
- 26. "Theosophy and Ecclesiasticism." Mr. Kingsland.

The attendance during this session is not recorded, except for the meeting on July 17, when there was a "small meeting of about 20 people, the rain being heavy." Yet the serial number allotted to an associate whose name was posted on July 25 was 175. The annual general meeting was held on Tuesday, 30th September 1890, Annie Besant being re-elected as President, William Kingsland elected as Vice-President, Claude F. Wright elected as Secretary and Countess Wachtmeister re-elected as Treasurer. Sydney V. Edge was elected Assistant Secretary, the additional members of the Council being W. R. Old, G. R. S. Mead, and Mrs. Cooper-Oakley. W. Kingsland resigned in January 1891, "he desiring to accept the position of President of the new Lodge at Chiswick," and Dr. W. Wynn Westcott was appointed to fill the vacancy."

On October 9th a new series began on "Theosophy from the Root Up." This continued until 15th January 1891, the syllabus giving detailed references to *The Secret Doctrine* and the *Key to Theosophy* for the different lectures. A second course on the same subject, conducted by Mrs. Besant, occupied the meetings from 22nd January to 26th March 1891. All this time the membership of the

Lodge was increasing, the serial number on March 5 being 245. It was found necessary to hold additional meetings, and the following circular was sent out to members:

Blavatsky Lodge,
Theosophical Headquarters,
19 Avenue Road,
Regent's Park, N.W.
London, November 25th, 1890

Dear.....

Taking into consideration the rapid increase in the number of those attending the weekly meetings of the BLAVATSKY LODGE, the Council has proposed that a *conversazione* be held on the first Tuesday in each month at 8 p.m. This reunion is to give members the opportunity of becoming better acquainted with each other, there being no possibility of private conversation at the regular Lodge meetings.

The Council feels that each member ought to be encouraged to take an active interest in the supporting and carrying out of the work at Headquarters, and to make the Headquarters as far as possible a living centre of Theosophic thought and life.

You are likewise asked to invite any of your friends that may evince interest in Theosophy, and, owing to the number of strangers that will naturally be expected, are requested as far as possible, with other members and associates, to assist in entertaining the guests.

The first reunion will, then, be held on Tuesday, Dec. 2nd, at 8 p.m.

Tea and coffee will be served.
Evening dress optional.
Yours fraternally,

CLAUDE F. WRIGHT, Secretary.

Death of H.P.B.

From April 2 to May 14 Mrs. Besant's name does not appear in the minutes, because she was absent in America. Dr. Wynn Westcott

took the chair at the meetings. There is no break in the Lodge meetings on account of Madame Blavatsky's death on Friday, 8th May 1891.

The May 7 meeting was occupied with a paper read by Mrs. Marshall on "Theosophy and Theosophical Christianity," and we are told that Madame Blavatsky wished very

¹ Reminiscences of H. P. Blavatsky.

much to know from Miss Louisa Cooke "whether there had been a good Lodge meeting" that evening.

On May 12 a notice was sent to all members that at the Lodge meeting on May 14 Dr. W. Wynn Wescott would speak briefly, before the usual lecture, of "H. P. Blavatsky and the great blow The Society had suffered by the loss of her personal presence."



A JUBILEE CELEBRATION

The President was happy to receive at Adyar the following telegram from London: "Loyal greetings from Blavatsky Lodge, England, assembled for Jubilee Celebration, May 20."

THE MYSTIC'S PRAYER

*Lay me to sleep in sheltering flame,
O Master of the Hidden Fire!
Wash pure my heart, and cleanse for me
My Soul's desire.*

*In flame of sunrise bathe my mind,
O Master of the hidden Fire,
That, when I wake, clear-eyed may be
My soul's desire.*

FIONA MACLEOD

SYMPHONIES IN PERFUME

By NORMAN INGAMELLS¹

When a geranium base is used for attar of roses, is the attar adulterated, or is it reinforced? The point arises in the following treatise on correspondences between sounds and scents, which are as real in the science of vibration as correspondences between sounds and colours, as in colour music. Mr. Ingamells suggests that we may some day have symphonies in perfume!

WESTERN peoples are becoming increasingly interested in the ancient esoteric teaching of the law of correspondences in the manifestations of nature. Through The Theosophical Society perhaps more than any other society in the West this teaching of the Wise Men of the East has been disseminated. Musicians,

especially the more intuitive and sensitive, are convinced that relationship exists between sounds and colours; and it would seem that this law of correspondences also applies to the relationship between sounds and scents.

A fellow student once gave the writer the following very interesting chart of correspondences between musical sounds and scents:

¹ Edited by C. Nelson Stewart.

B	... x ...	Peppermint	Mint	Southern-wood	Cinnamon	Stocks and pinks	Clove
A	... x ...	Lavender	Tonquin bean	Vernal grass: "new-mown hay"	Tolu	Balsam of Peru	Storax
G	... x ...	Magnolia	Syringa	Orange-flower	Sweet Pea	Pergolaria	Plumaria alba (Frangipani)
F	Civet	Ambergris	Jonquil	Tuberose	Musk	Castor	Benzoin
E	Verbena	Cedrat	Portugal	Acacia	Orris	Calamus	Wallflower
D	Citronella	Bergamot	Almond	Violet	Heliotrope	Clematis	Vanilla
C	Pineapple	Jasmine	Camphor	Rose	Geranium	Santal	Patchouli
	(Octave of Jasmine)	(Octave of Camphor)	(Octave of Rose)	(Octave of Geranium)	(Octave of Santal)	(Octave of Patchouli)	

This table is drawn up from the lists given in a book which is now rare and difficult to obtain, namely *The Art of Perfumery*, by Septimus Piesse, Ph.D., London, 1855. Piesse says that jasmine is the only perfume that cannot be made by a combination of others; he also says that the scents of commerce as sold over the chemist's counter are made up in chords, for example:

C . . . Camphor
G . . . Orangeflower
E . . . Acacia
C . . . Geranium
C . . . Santal

Such chords they call "bouquets." Here is another:

B . . . Southernwood
G . . . Orangeflower
F . . . Tuberose
D . . . Violet
G . . . Sweet pea
G . . . Pergolaria

and yet another:

F . . . Jonquil
C . . . Camphor
A . . . Tonquin bean
F . . . Tuberose
C . . . Rose
F . . . Musk

My correspondent's comments upon Piesse's tables contain a useful warning. "Note," he says, "the

many obvious relations, such as rose-geranium-sandal-patchouli-camphor-jasmine-pineapple. It is fairly well known, I think, that attar of roses is adulterated with geranium attar, if no other 'C' scent. From our point of view one can scarcely call it adulteration, rather reinforcement. Note the 'D's' again: their peculiar *dusty* odour is most marked. The clove-stocks-cinnamon-southernwood-mint-peppermint series is another easily appreciated. The 'A's' are, on the whole, a less known set; but the new-mown-hay-lavender fusing is fairly plain. And so on; the correspondences will bear study. Let students beware, however, of any rigid interpretation of Piesse's scale: any attempt to correlate it to Theosophical Rays must be careful and tentative. Call Piesse's 'C' merely Doh—and then remember that he may have erred in his arrangements. Make your fellow-students feel that they have no definite authoritative statement, but just a very suggestive piece of work—something to brood over and possibly get light from, though in a different direction altogether from where Piesse looked for it."

Here is the scent-scale fitted to the sound-scale:



Patchouli Frangipani Cinnamon Rose New-mown Hay Jasmine Civet

What sensitive has not the recollection of emotional, mental, and even higher states of consciousness, awakened by flower-scents of high vibratory rates? When I was a small boy wandering on the plains of Victoria, Australia, I once came upon some small, honey-sweet, white blossoms in the fields whose perfume produced in me an ecstasy I have never forgotten, and I never meet that scent again without a host of memories of those most happy days returning. Another incident of childhood comes to mind. In a beautiful grove one fair moonlit night I came upon a pear tree in full blossom and its fragrance transported me to some fairyland of consciousness so sweet that I could hardly tear myself away to go home.

The scent of the jasmine, the rose, the violet, the wallflower and some others, still have this magical effect upon the writer. Under such experiences the soul seems to leap into the infinite, made strong and exulting by this "drink of the Gods," to be quaffed and translated into joy by those who respond to its magic. This is the technique of the art of this type of sensitive: something of this joy, this intuitive nectar, he passes on to his fellow-man for the nourishing of his psyche.

Some day we may have symphonies in perfume; and why not a "scripture," so to speak, in scent language, since the Self speaks to man through all the manifestations of Nature, its living garment?

THE SCALE OF CAUSES

All the mental, emotional, psychic and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale leads the student to perceive in the following order: (1) colour; (2) sound; (3) the sound materializes into the spirit of the metals, i.e. the metallic Elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them colour and smell, both of which "properties" depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the "principles" of man.

The Secret Doctrine, Vol. III, p. 463.

THE WILL OF THE GODS

A MEDITATION ON UNDERSTANDING

By GEORGE S. ARUNDALE

International Goodwill Day was celebrated at Adyar on the evening of May 18th, numbers of residents gathering in the Great Hall to listen to the President, who sublimated the ideal of the day from Goodwill to God's Will, as in the following address. This was preceded by an historical talk by Mr. Davidge, who stated that in 1927 Dr. Arundale introduced Goodwill Day into Australia; the movement was pioneered by Theosophists and later sponsored by the State Education Departments.

Intensifying Goodwill

THIS Goodwill Day has its importance in the fact, as you all realize, that it is another channel through which our Elder Brethren can pour forth Their blessing upon the world. We all of us, dedicated to the Masters' Service as we are, are eager to give help to any movement which can act as such a channel between the Elder Brethren and this outer world. It is for this reason that our President-Mother supported so strongly the Baden Powell Boy Scout and Girl Guide Movement. She had in her extremely busy life enough to do already without adding that activity, but she took it up, because she knew that the Chief Scout had been sent by the Elder Brethren into the world to make this great Movement. So, as a loyal soldier, she associated herself heart and soul with him. So did she also with this Goodwill Day, though as this particular cele-

bration is of a more general nature, she had less to do with it than with the Boy Scout and Girl Guide Movement. In these difficult days when every ounce of energy is needed for good, I think it is worth while to lay a little stress on such a day as this, and to associate ourselves with an organization for Goodwill which is being celebrated all over the world.

The Will of the Elder Brethren

We, as Theosophists, can go a step further than Goodwill. We can speak of God's Will, which is the only real Good Will, God's Will—the Will of the Elder Brethren, the Will of the Hierarchy, the Will of the Real Government of the World, the Real Government of all the nations and faiths, and peoples, and of the kingdoms of nature. So we can talk of God's Will, and should, as students of Theosophy, know something about it.

Goodwill is splendid. One is happy that there should be goodwill, or, as we are saying in the Campaign for Understanding, understanding between individual and individual, between race and race, nation and nation, faith and faith. There should indeed be Goodwill, Understanding. But still more important is the knowledge of God's Will, and the capacity to associate oneself actively with that Will. While Goodwill means sympathetic understanding, God's Will may mean very much more. In Goodwill we carry everybody with us, we try to make all people friends, but when we are servants of God's Will, then sometimes we have to stand alone in our leadership, because God's Will is not always the will of the people of the time.

It is said in a Latin proverb, *Vox Populi, Vox Dei*, "The voice of the people is the Voice of God." From one point of view that has some truth in it, but from another point of view the voice of the people, inevitably, is very rarely the voice of God. Our Theosophical Society is intended to help people more clearly to hear the Voice of God, and that clarity is achieved partly through the study of the great Science of Life, Theosophy, God in Manifestation, and partly through the practice of Goodwill. Goodwill plus a knowledge of Theosophy draws us near to God's Will.

Leading the World

I want all of you to realize as members of The Theosophical Society and as Theosophists, that your business is not just to associate yourselves with any particular

movement, but to help to lead it, and to be quite willing, quite eager, quite happy to stand alone and by yourselves in such leadership. This is our work—to be ahead of the world and to be strong enough to stand alone. Otherwise we cannot really lead.

Therefore, when you are thinking of Goodwill and are trying to help the Goodwill Movement, try to understand what Goodwill is in terms of God's Will. What does He want? Most of us are occupied in pleasing ourselves with what we want, in telling the world that such and such a panacea is the only panacea, such and such a solution is the only solution, and we are in a measure right in so doing. Often we stand very sternly and strongly, and perhaps even fanatically, for Peace, but God's Will may not endorse our own particular fanatisms, prejudices, and even causes. It is right we should have them. It is right we should stand behind our causes, be prepared to suffer for our causes, but the stage beyond is to substitute God's Causes for our causes, or at least to hold our causes so lightly that at any moment when we perceive God's causes we let them take the place of ours.

On the Alert

So a Theosophist is always on the alert, so far as he can be, not merely to throw himself into those activities in which he feels interested, but to "catch Their slightest whisper above earth's loudest song." While he may seek to promote this, that or the other cause with all the intensity of his being, he only allows a proportion of his force to be sent forth along a particular

line, for he is always waiting, listening, trying to understand what is the Will of God, since the Will of God is the only true way to the happiness of the world.

It is very important in these days when there are so many causes, when people are so alert to the needs of the world, not to be lost in a cause, not to be a slave of a cause, but to use it as a weapon which can easily be dropped and taken up, as occasion, opportunity or intuition may demand.

So for my own part, while on the one hand I am strong for Goodwill, Understanding, Kindliness, Sympathy, Appreciation—very strong for all of these—while these must needs be the background of all my activities, on the other hand I am still more strong for God's Will, and for trying to be sure that I do not do anything which may in any way hinder the expression of that Will, in so far as it needs expression on the physical plane through the channel of individuals.

God's Will for India

If, for example, you think of India, we are insistent, all of us I imagine, for Home Rule, Swaraj, we are eager that India shall be free, and while some of us are certain that she must become free along one line, others think freedom must come along other lines. But what are *God's lines* for India's freedom? That is what matters to you and me, as Theosophists. If our understanding of God's line seems to demand that we shall oppose any particular policy or activity, then we must oppose.

We cannot as Theosophists necessarily ally ourselves to multi-

tudes. Anyone can become one among a crowd. Anyone can become lost in a crowd. But not many have the courage and insight and understanding and will to stand outside crowds and to lead them, to oppose them if need be. All the greatest services that have been rendered in this world of ours have been rendered not by the many but by the few, and very very often by one individual alone.

We Theosophists have to remember that Theosophy is ready to help us to develop and make clearer our intuition, and we have a nearness to the Elder Brethren which, of course, is quite unique. So at Adyar, the Great Centre established by the Elder Brethren to be a shadow of the Veritable Centre in the Gobi Desert, we can celebrate Goodwill Day as no others, save those who are like us, can celebrate this Day—scientifically, with knowledge, with a realization of truth, and with a conscious sense of being servants of the real Rulers of the World.

So I will ask you, especially while thinking of Goodwill and joining in it heartily, to make this day an occasion for the dedication of yourselves to the service of the Elder Brethren, so that the real Goodwill—the Will of the Gods—may come through your efforts to translate into action the Will of the Gods.

A Day of Dedication

Meditate constantly on Their Will and you will discover it. Meditate constantly on Their Will and you will express it. Meditate constantly on Their Will and you will become one of Them in due course, and in the meantime one of

their apprentices, Their agents in the outer world, as every Theosophist should be.

Our contribution to Goodwill Day is to dedicate ourselves to the Will of the Gods, and if we so do, we shall help the spread of Goodwill throughout the world, as I think nothing else possibly could. It is an opportunity for a renewal of our relationship with our Elders who have admitted us to membership of The Theosophical Society, for without Their fiat, membership would not be possible to us. It is *Their* Society, not ours.

It is well on May the 18th, when there is so much Goodwill abroad, that we should meet here in this Great Hall and take advantage of the channels from earth to heaven which Goodwill Day affords. Heav-

en and earth do come nearer together, because heaven inspires earth and earth aspires to heaven. We who know something about Heaven, living in it from time to time, and knowing what it is to live in it, can draw down through these very channels of aspiration and inspiration whatever comes from the Great Hierarchy.

Therefore, when you retire to rest tonight, let your final thought be of Them and of the sincere and ardent eagerness to be more and more faithful to Them as the days pass, so that They may rely on us more and more, until the time comes when we ourselves, having passed the great examination of wise service, become fit to join the company of the Rulers and to help to govern the world.

*From Illwill lead me to Goodwill,
From Goodwill lead me to Understanding,
From Understanding lead me to God's Will.*

THE CHEMICAL ELEMENTS

RECENT CORROBORATIONS OF THEOSOPHY

I

"IT is a dogma of science . . . that the allegation that the Hermetists discovered the elixir of life, and that certain of them, by partaking of it, prolonged their existence far beyond the usual term, is a superstitious absurdity. And the claim that the baser metals have been transmuted into gold, and that the universal solvent was discovered, excites only contemptuous derision in a century which has crowned the edifice of philosophy with a coping-stone of protoplasm."—H. P. BLAVATSKY, *Isis Unveiled*, 1877, I, 501.

* *

II

"One of the truest things ever said by a man of science is the remark made by Professor Cooke in his *New Chemistry*: 'The barren premonitions of science have been barren because these seeds of truth fell upon unfruitful soil; and, as soon as the fulness of the time has come, the seed has taken root and the fruit has ripened.'

"The revolution through which chemistry has recently passed, is

I

"If these hypotheses (concerning the possibility of causing the atoms of ordinary elements to absorb energy) are just, then the transmutation of the elements no longer appears an idle dream. The philosopher's stone will have been discovered, and it is not beyond the bounds of possibility that it may lead to that other goal of the philosophers of the dark ages—the *elixir vitae*!"—SIR WILLIAM RAMSAY, *Harper's Magazine*, 1904.

"Artificial transmutation of the elements was first accomplished by Cockcroft and Walton in 1932 . . . Some years earlier Rutherford had produced transmutations semi-artificially by using the high-speed particles emitted from radio-active substance."—SIR ARTHUR EDDINGTON, *New Pathways in Science*, 1935, p. 160.

II

" . . . Modern ideas as to the genesis of the elements seem to reflect in an altered form, the speculative views of the Ancients."—SIR WILLIAM TILDEN, *The Elements: Speculations as to their Nature and Origin*.

"What would the Alchemists of the Middle Ages say if they could return to their old habitation today and learn that actual transmutations do take place in

well calculated to concentrate the attention of chemists upon this fact; and it would not be strange, if, in less time than it has required to effect it, the claims of the alchemists would be examined with impartiality and studied from a rational point of view."—H. P. BLAVATSKY, *Isis Unveiled*, I, 163.

" . . . Every year also chemistry, beyond all the other sciences, approaches nearer and nearer the realm of the Occult in Nature. It is assimilating the very truths taught by the Occult Sciences for ages, but hitherto bitterly derided."—H. P. BLAVATSKY, *The Secret Doctrine*, 1888, I, 594.

"Occultism says that in all cases Matter is the most active, when 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 eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain. But to Physical Science this will be an absurdity."—*The Secret Doctrine*, I, 553.

III

"In the annexed plate three gases are shown in the gaseous and four etheric states; it will be observed that the structure of the ultimate physical atom is the same for all, and that the variety of the 'elements' is due to the variety of ways

nature?"—GIBSON, *Scientific Ideas of Today*, 1920.

"The atoms of matter are vibrating or gyrating with extraordinary vigour. The piece of cold iron you hold in your hand, the bit of brick you pick up, or the penny you take from your pocket is a colossal reservoir of energy, since it consists of trillions of moving atoms. . . . Each molecule of the air, which seems so still in the house on a summer's day is really travelling faster than a rifle bullet does at the beginning of its journey . . . Electrons are to be found everywhere, forming part of every atom. . . . These amazing particles may travel with the enormous velocity of from 10,000 to more than 100,000 miles a second. . . . Even in the atoms of hydrogen at a temperature which we could produce in an electric furnace the electrons spin round at a rate of nearly a hundred trillion revolutions a second! . . . In a little bubble of hydrogen gas no larger than that letter ("O") there are *trillions* of atoms; and they are not packed together, but are circulating as freely as dancers in a ball-room."—J. ARTHUR THOMSON, Prof. of Natural History, University of Aberdeen, *Outline of Science*, art. "Foundations of the Universe," 1922.

III

"Up to the point we have reached, then, we see what the new view of Matter is. Every atom of matter, of whatever kind throughout the whole universe, is built up of electrons in conjunction with a nucleus. From the smallest atom

in which these ultimate physical atoms combine."—ANNIE BESANT, *The Ancient Wisdom*, 1897, (1918 reprint), p. 46.

(ED. NOTE: The "ultimate physical atom" in Theosophical terminology is not the "atom" of physical science, but the final subdivision of the atom, and is analogous to the electron.)

of all—the atom of hydrogen—which consists of one electron, rotating round a positively charged nucleus, to a heavy complicated atom, such as the atom of gold, constituted of many electrons and a complex nucleus, *we have only to do with positive and negative units of electricity.*"—THOMSON, *ibid.*

Research by ALEXANDER HORNE.

UNIVERSAL IDEAS

Plato was right: ideas rule the world, and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march, crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an ETERNAL NOW, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. . . .

"The Mahatma Letters," p. 24.

Basic Truths of Theosophy

IMMANENCE AND REINCARNATION

By L. W. ROGERS

A Foundation Principle

THERE is no simpler fundamental of Theosophy than the Immanence of God and none that more clearly draws the line between orthodox thought and occult philosophy. In the earlier days of Christianity when the Gnostic teachers were at the zenith of influence the doctrine of the Immanence was much in evidence; and if the ancient teaching of the Immanence can be brought back into modern Christianity, and can be given the prominence it deserves, it will clear the way for a friendly relationship with physical science, because the doctrine of Immanence is in perfect harmony with all that science offers on the subject of evolution. If the human soul is an emanation of God, it naturally has potentially within it all the attributes of the Deity, and its latent wisdom, power and compassion must be slowly evolved as the centuries pass. It is a simple step from Immanence to the hypothesis of Reincarnation. Immanence establishes the necessity of the evolution of the soul. How can it evolve except by reincarnation? One lifetime on earth is utterly inconsistent with the hypothesis of the evolution of the soul. Whoever believes that we are here for one incarnation only is

forced to reject evolution and accept the idea of miraculous creation.

The Logic of Reincarnation

Haeckel was the last eminent scientist in recent years to stand, to the end, by his materialistic guns; he gave his views to the world in *The Riddle of the Universe*. In replying to Haeckel's arguments Sir Oliver Lodge, in *Life and Matter*, says that the materialist cannot explain "the extraordinary rapidity of development which results in the production of a fully endowed individual in the course of some fraction of a century." That statement may not have been intended for that purpose, but it is an excellent argument for reincarnation.

Consider the human being as we see him here at birth. Both the materialist and the believer in special creation of the soul hold that the baby is a new being. But Lodge points out that by the process of evolution it could not change from infancy to a "fully endowed individual" in the "fraction of a century." Every student of evolution will agree with Sir Oliver that such a belief is unreasonable. Nothing is more impressive than the deliberate pace of the evolutionary process. Whether mental or spiritual, growth is exceedingly

slow. While Lodge says nothing in his book about reincarnation he does leave the reader with no alternative but the pre-existence of the soul. It is utterly impossible that the change from the vacuous mind of the infant to the intellectual power of the adult can, by the laws of evolution, take place within the brief period that lies between birth and maturity. To hold that at birth there is no mind, but that at maturity there may be genius, is to ignore the known facts.

The only explanation that is consistent with those facts is not that in the infant body a new being is coming into existence, but that an old soul is coming into manifestation through a new body that can only very partially express the intellect that has been slowly evolved through hundreds of previous incarnations. The new body is both an instrument and a limitation. Only as it matures from year to year can more and more of the powers which the soul has thus far evolved be expressed through it.

Value of Physical Life

It is true that we occasionally meet a person who says that he accepts the hypothesis of the evolution of the soul but rejects reincarnation, and adds: "I believe in the eternal progress of the soul, but I prefer to do my evolving in the beautiful realms beyond. I see no reason for returning to the discomforts of the physical world." Instead of being an argument against reincarnation, such a statement of belief only makes it clear that the import of reincarnation has not been grasped. Whether we like the conditions of material life or

not, we must return, because the mental and moral experiences required to evolve us cannot be had elsewhere. No two planes of the solar system are alike. No other plane repeats the advantages which the physical plane offers. Each plane has its definite part to play in developing the latent powers. A repetition elsewhere would be a violation of the law of the conservation of energy.

Consider for a moment the physical life and how admirably it is adapted to the rapid development of the qualities of both the head and the heart. On the physical plane we have the home and family life playing an exceedingly important part in mental and moral development. The family is a karmic group to which souls that have reached physical maturity (the parents) welcome other souls arriving in the material world (the babies) in an utterly helpless condition. As the years go by the infants grow to maturity.

Meantime the protecting parents have grown old and feeble. They who were at first the protectors now become the helpless. Thus in every incarnation each member of the family group has the double experience of helping and being helped. Protection when we are utterly helpless develops love and gratitude as nothing else can do; and nothing so stimulates chivalry in the strong as the opportunity to protect the weak. Amid the difficulties and dangers of the material life the home is the temple of the heart, where love attains its supreme expression. But this marvellous mechanism for the rapid evolution of the heart qualities

does not exist in the life beyond, where there is "neither marrying nor giving in marriage." It is only in a world where we have physical bodies that must be sheltered and clothed and fed, where diseases lurk and dangers threaten, that such dependence upon each other exists.

Intensive Evolution

If we turn from the moral to the mental aspect, we find the physical life equally potent in forcing us along in evolution. The young man grows up in the protection of the home, but the day comes when he must enter business or professional life for himself. He finds it a continuous battle of the wits. He is forced to think or fail. Faced by the problem of food, clothing and shelter for himself and others he is compelled to think as he has never thought before. On the physical plane the necessities of life are Nature's whips and spurs with which she drives the indolent and thoughtless forward in the enforced development of intellect.

In the "beautiful realms beyond" there is no such compulsion. The physical plane is a forcing school where the qualities of both the heart and the head are being rapidly developed. Compared with the inner plane life, we are here for

a very brief, intensive period, and it is made to count heavily for our progress. Is it reasonable to suppose that we would have but one term in such an admirable evolutionary school? To pass on to permanent life in higher realms would be as absurd as to give a boy one term in the grammar school and then send him to the university! He could not even understand what the lessons there were about until he had first acquired what the lower schools had to teach him; and we shall be qualified to work with the Adepts in higher regions only after we are ready to graduate from the material plane. The man who thinks that at the end of this incarnation he can saunter along in "eternal progress in the beautiful realms beyond" would find, were such an attempt possible, that he would be in the position of a child who had run away from the kindergarten with the notion that he could finish his education with the discourses of Einstein!

Those who accept the Immanence of God, which is so clearly and definitely a part of the Christian scriptures, and then *think in the terms of evolution* in accounting for the human being, are inevitably forced to the hypothesis of reincarnation. It becomes a philosophical necessity.

Those who again and again go to the world with birth and death, to existence in this way or in that way—that is the state of ignorance. . . . The wise . . . do not go to rebirth.

From the Buddhist Scriptures.

"SPIRITISM" AND REBIRTH

Our author affirms that Theosophy is not in the least degree indebted to Allan Kardec for its doctrine of reincarnation, notwithstanding Mr. Ralph Shirley to the contrary. Mr. Shirley founded "The Occult Review" and was its Editor up to the time of his death.

The Problem of Rebirth. By the Hon. Ralph Shirley. Rider & Co., 1936.

Reincarnation, says the author, has never been scientifically or philosophically discredited in the West, but has only, in a sense, dropped into the background. He recognizes that The Theosophical Society has championed the belief in it, but is inclined to think that the manner of its presentation has hampered rather than helped it to public favour, and that this presentation has not been such as to commend it to the scientific mind. While we admit that even in The Theosophical Society the study of this great law has not yet been sufficiently exhaustive, we would not agree that it has been faulty.

Mr. Shirley assembles some evidence in support of the theory of reincarnation—such as "innate characteristics," a few evidential cases bearing on the problem, some possible memories of past lives in dreams, psychic memories and other records. He discusses some evolutionary theories, heredity, and memory—so closely related to the vibrations of the ether. He reviews the ideas on reincarnation of the noted Spiritualist Allan Kardec, founder of the French School of "Spiritists." Mr. Shirley repeats

the notion, held even by Col. Olcott, that Madame Blavatsky had not adopted the belief in reincarnation in the earliest period of her career, nor even in the early days of The Theosophical Society.

We refuse to believe that Madame Blavatsky could have travelled in India, and been taught in the Mahāyāna Buddhist Schools and temples of Tibet, and known the famous "Bardo," or Tibetan Book of the Dead, as she did, and not have had a thorough grounding in the teaching of reincarnation. That she did not teach it in the West till later on in the history of The Theosophical Society is another matter.

Mr. Shirley shows how superficial has been his study of Theosophy when he says: "It might in fact be claimed that by far the greater part of the doctrines of Theosophy on the subject of reincarnation are taken direct from the alleged spirit communications which were the foundation-stones of Allan Kardec's philosophy of life . . . it is impossible to doubt that the influence of Allan Kardec on Theosophical thought has been very far-reaching in spite of the fact that his spiritualistic views met with little sympathy in that quarter."

One might say, quite flatly, that Kardec's views on reincarnation have had no influence at all on the development of Theosophical thought, though there was an interest in them in Europe at first. This died right away as the occult conception of man's constitution became more fully understood, and that conception is quite incompatible with Kardec's. He taught only two principles in man, Spirit (or soul) and physical body and between them a communicating factor, the "peri-spirit." Through this peri-spirit the Soul, or spirit, could be communicated with after the death of the body.

The Theosophical conception of man represents him as having seven active constituent principles, of which the "spiritual" is the seventh and highest, with appropriate vehicles, which are gradually made fully operative in the course of evolution. While agreeing with some of the conclusions of Kardec

as to after-death conditions controlling reincarnation, the Theosophical student would not agree that these conclusions are complete or even fundamental.

There is all the difference in the world between the constantly tried and tested first-hand observations of Occultists, viewing man as a whole, and the communications by "spirits," through mediums, about astral plane conditions and the necessarily very circumscribed views on reincarnation as seen from that plane only.

The author has a useful chapter on "Christianity and Reincarnation," and realizes that Christianity lost the wider view of reincarnation as its tenets narrowed to suit its theological notions. He admits that the conception of rebirth has attracted the poetic mind and gives some well-known quotations from the writings of various poets.

"JANAKI."

BOOK REVIEWS

UNDERSTANDING GODLIKE

Understanding Godlike. By George S. Arundale. The Theosophical Publishing House, Adyar (1937). Price Re. 1, Postfree Re. 1-2.

When the President is inspired to write any verses, it is to some purposeful end. We remember the songs which he wrote to forward a patriotic campaign in Australia. This new poem is associated with the Campaign for Understanding, possibly prompted by the Campaign, yet it has more than an educational purpose, for the note of Understanding which it sounds is fundamental to harmony and goodwill, not only

in the individual, but "in every kingdom, all forms of life around us."

"Even now to ears that listen
Intimations faint are sounding
Of the spreading not far distant
Of such Understanding Godlike
As the virtue of the many,
Strength of multitudes and rulers,
Friendship's link between the nations,
Friendship's link between the races,
Friendship's link between religions,
Friendship's link between all creatures
Grace above all other graces,
Bringer forth of Peace and Plenty,
Which, enfolding all in Friendship,
Shall a Golden Age establish."

Dr. Arundale pictures pioneers of the New Age gathering together in societies and movements, and spreading world wide the sense of Brotherhood until at last the world is enfolded in courage, peace and friendship. And in the process, these heralds of the New Age, using their lesser understanding in help and service, develop the "Understanding Godlike" of the Elder Brethren, the "Lords of Life and Light and Glory," whose messengers They are.

There is a deep sense of unity flowing through the poem, and this deep sense, being spiritual, gives a vision of the Real. It is a poem which not only inspires to Understanding, but is worth time to memorize for its singular rhythms and felicitous phrases and inspirations. The metre used approximates fairly closely to that of "Kalevala," the national epic of Finland, whose subject and metre largely inspired Longfellow in his "Song of Hiawatha."

"Understanding Godlike" is a beautiful booklet, with artistic type and cover of cloth and gold. An ideal present.—J.L.D.

THE ADYAR LIBRARY

Brahmavidya: The Adyar Library Bulletin. The Adyar Library, Adyar, Madras, India.

The fine standard which *Brahmavidya*, the quarterly journal of the Adyar Library, set with its first issue in February is sustained in Vol. I, No. 2., published on 8th May in celebration of White Lotus Day. Associated with this anniversary is the frontispiece picture of H. P. Blavatsky and an introductory article entitled "H. P. B. on Oriental Occult Tradition," by Josephine Ransom, indicating how in 1875 H. P. B. instructed the West in *Brahmavidya* by using the word "Qabalah"—to which the West was more accustomed—as a synonym for the Secret Science. At the same time H. P. B. revealed the existence of the Brotherhood of Perfected Men—this she regarded as her first important effort to sow the seed of occultism, afterwards called Theosophy, in the world. "It bore and still bears great fruit," says Mrs. Ransom.

This second issue continues Madhava's Rig Veda commentary; the Yoga Upani-

shads; and the Ashvalayanaghrhyasūtra, with Devasvāmi's commentary—this being the first publication of this rare work.

The serial publications include also first instalments of (1) the *Mela-rāga-mālīkā* by Mahā-vaidyā-nātha Shivan; and (2) the *Bhavasankrānti Sūtra* and Nagarjuna's *Bhavasankrānti Shāstra*, edited by N. Aiyaswami Sastri,—these are based on Tibetan collections preserved in the Adyar Library. The Sanskrit originals of these works, which were lost, have been restored by the Editor. Mr. Aiyaswami Sastri is a pupil of Prof. Vidhusekhara Bhattacharya of Calcutta University, who has a most extensive knowledge of Chinese and Tibetan. Altogether an excellent production, and a credit not only to the Adyar Library, but also to the Vasanta Press, which produced it.—J.L.D.

SCENT PSYCHOLOGY

Fragrant and Radiant Symphony. An inquiry into the wondrous healing virtues of Colour, Sound and Perfume. By Roland Hunt. Daniel, London, 1937.

In the first few chapters of his book, the author reports some interesting experiments in trying to discover and record a Perfume-Music Scale. Perfumes, as is known, are accompanied by colour and sound and have their own octaves of effects. According to one authority, "the heavy odours are the low notes and the pungent odours the high tones." Colours, it is thought, interpenetrate in definitely ordered rhythms.

In the remainder of the book it is clear that Theosophical literature has been drawn upon quite freely, including *The Secret Doctrine*, and sometimes without acknowledgement, especially about the subject of the Seven Rays. Mr. Hunt adheres to the physical plane solar spectrum order of colours instead of the occult order and so makes his correspondences difficult to follow. While one appreciates the evident value that our literature has to the world, yet it would, we think, be more gracious if the author had given fuller acknowledgment when borrowing material from Theosophical books.—J.R.

A THEOSOPHICAL FORUM

OURSELVES AND THE ETERNAL

QUESTION 55: *The study of Bishop Leadbeater's books makes it clear that evolution of soul goes on "pari passu" with that of body, whereas Dr. Besant appears to hold that while body evolves, spirit is changeless and eternal, agreeing with the Vedantins in this matter. Please give your opinion.*

MR. JINARAJADASA: Our Brother Leadbeater says that the "evolution of the soul goes on side by side with the evolution of the body, whereas our Brother Besant says that while body evolves, spirit is changeless." But in this connection our Brother Leadbeater does not say anything about spirit. Why imagine that when he uses the word "soul" he means "spirit"? You can see at once we have here confusion of words.

First there is a Spirit which is changeless, which does not evolve, which is eternal and ever the same, and that is Brahman. But each one of us, as a manifested particle of Purusha, the first emanation from Brahman, is in a process of evolution; we come down into matter, and in the process we pick up various bodies, the physical the lowest. So long as we are the Purusha in manifestation there is a duality of vehicle and the dweller in the vehicle, and what we call evolution is an interrelated process of both beings. So that when you look at the Monad with the knowledge Theosophy gives you, you find

that there is an evolution towards the liberation of the individual emphasized, and also the evolution of his vehicles.

Take, for instance, some savage in a physical body which is full of tamas, that quality of lethargy, until he slowly evolves into a physical body which in the next stage is rajasic, and later on sattvic. At first he cannot come to the full realization of himself as the Purusha. There has, therefore, to be a slow development or an evolution of his body, while at the same time the Spirit is coming to the realization of the Divine process in which he is taking a part. So that what we call evolution of matter and of the agency which is working in matter, or body and soul, is taking place—that process deals with the Purusha as manifested.

Dr. Besant is talking with the Vedantins of the changeless, the eternal, the Unmanifested Purusha. It is behind all the Purusha, that Eternal Nature called the Absolute. We cannot define it. Any definition falls short of its reality—the nearest definition is an abstract Trinity of Existence, Cognition or Intelligence, and Bliss. Those are possible labels, but they are merely human labels for something that is beyond the realization of man. That Eternal Spirit is changeless and eternal. None of us can know anything about it. We can only say that certain of the Great Ones who for a time seem to have contacted the nature of the Eternal have so

described It. But They have only contacted the fringe. To know the nature means to become one with the Eternal, and that means that one can never return again.

There is no contradiction, for the two teachers are dealing with two different matters. One is the problem of Purusha in manifestation and slow unfoldment to liberation; the other is the problem of what lies behind Purusha and that is the great unmanifested nature.

EARTH'S ATMOSPHERE AND SPECTRUM ANALYSIS

QUESTION 56: *How does the presence of gases in the earth's atmosphere affect the reliability of spectrum analysis? H. P. Blavatsky mentioned this point, but how can it be solved?*

ANSWER: The reliability of the analysis of the spectra of the stars and of the Sun cannot be said to be adversely affected by the presence of the earth's atmosphere although, of course, it must be clearly understood that the effects of the Earth's atmosphere must be tracked down and allowed for.

There are two effects of the earth's atmosphere which should be distinguished. There is first, the *general* absorption of radiation in the atmosphere. This general absorption increases towards the violet (or shorter wave-length) end

of the spectrum and results in the *total* absorption of all radiation below a certain (ultra-violet) wave-length. This general absorption accounts for the increased reddish tint of the sun when it is near the horizon.

The second, more important, effect of the earth's atmosphere is due to the *specific* absorption of the various gases composing the atmosphere. The most active gases in this connection are oxygen, water vapour, and carbon dioxide; the nitrogen has practically no effect. These gases produce dark lines and bands in the solar spectrum—the "rain-band" is a clearly distinguishable effect. These bands and lines have to be earmarked and eliminated for the purpose of accurate analysis of the sun's spectrum. They are distinguishable, first by the general variability in their intensity with changes in the earth's atmosphere, and secondly, by their increase in intensity when the sun is viewed through a greater thickness of atmosphere, for example when near the horizon, and thirdly, by the fact that the "earth-lines" are not subject to the shift which is observable in the "Fraunhofer" lines when viewed from the east and west limits of the sun's surface. (There are references to this question in Agnes Clerke's *Problems in Astrophysics*.—D. G. D. (Theosophical Research Centre).

THE INTERNATIONAL CONVENTION

BULLETIN No. 2

Come to Adyar

THIS is Bulletin No. 2 of the International Convention of The Theosophical Society, to be held from December 26th onwards at Adyar, Madras. I hope due note has been taken of Bulletin No. 1, which appeared in THE THEOSOPHIST for June and in *The Theosophical World* for May. I outlined there the unique advantages offered by temporary residence at Adyar, even apart altogether from the Convention itself. I also suggested four possible Symposia for the four principal days of the Convention.

I am now selecting the chairmen for these Symposia. I am expecting to receive favourable replies from the Vice-President, and from Mr. C. Jinarajadasa and Shrimati Rukmini Devi. The fourth chairman is still to be approached.

As for accommodation, there are two separate types, one for Indians and the other for Europeans. In the case of the latter a Reservation Fee of £2 is charged, and it is not returned in the event of the member being unable to travel. Such Registration Fee must accompany the application to attend the Convention, and is to be sent well in advance to the Recording Secretary at Adyar.

If two or more friends or relatives desire to share accommodation there is a proportionate reduction in charges, which vary from Rs. 22½

per head per month (four sharing a room) to Rs. 30 per head per month (two sharing a room). The rupee is generally worth about 1s. 6d. or 37 cents. If a member wishes to occupy a whole room by himself the charge is Rs. 45 per month. These special concession rates are available only from December 10th to January 21st. The charges include board and all meals, but certain extras are separately charged for.

The Indian accommodation is unsuitable for Europeans, the arrangements being different from those to which most Europeans are accustomed, while the food would be considered far too hot. Indian members will find the rates for their accommodation published in *The Indian Theosophist*. Indian members living abroad are requested to communicate with the Recording Secretary at Adyar.

In all cases application should be made well beforehand by all European members, as the accommodation for them is strictly limited.

Of one thing I am very sure. For each member who comes to Adyar for this International Convention the time will pass all too quickly. Apart from the gatherings, fascinating in their nature, apart from the really beautiful and inspiring entertainments which will be given, there are two outstanding features of such a visit to Adyar.

The Glories of Adyar

The first outstanding feature is the glorious scenery, the wonderful Indian scenery, the Adyar river, the Bay of Bengal, the palm groves, the casuarina plantations, the incomparable moonlight nights giving delicate and shimmering silver effects to the adjacent waters. It is a revelation to stay at Adyar and to mingle with its sub-human life of tree, of flower, of birds, and squirrels such as you have probably never seen before. And the walks through the leaf-shaded groves and cunning pathways, with notes from bird and palm-toned wind! What occasion for quiet contemplation and the lifting of consciousness into scintillating regions of bliss! It would be worth while to come to Adyar even if only for these unforgettable experiences. To come to Adyar, as so many visitors unconnected with our Society have testified, is to enter an abode of Peace such as the outer world does not know at all.

The second outstanding feature is the unsurpassed opportunity for mingling with members of many faiths, of many nations, of many outlooks. Universal Brotherhood is visible at our International Conventions. We begin to understand from delightful experience what our First Object can actually mean in fact. Viewpoints so different. Temperaments so varied. Purposes so diverse. And yet all within an almost indefinable charm of comradeship, so that there arises a veritable wealth of giving and receiving, with the result that without knowing it we become changed, we grow, we expand. Our lives cease to be so limited. We begin

to understand where heretofore we have condemned and criticised. We become Theosophists, and not merely members of The Theosophical Society. We know from practical experience that our Society is indeed a family, and may well become a wonderfully happy family, if only its members will somehow try to attend its Conventions, International where they can, but always the National Conventions.

Were there no Symposia, no lectures, no Questions and Answers meetings, these two unique features would alone justify a visit, in very truth a pilgrimage, to Adyar.

Features and Beauty Spots

But in addition to these features, and to all the gatherings, there are many other matters of interest.

There are the two great Memorial Schools—one to the President-Founder, the other to Dr. Annie Besant, the first for the poorer students and for those who have hitherto been called the "depressed classes," the other for the more well-to-do, and intended in special measure to carry out Dr. Besant's educational principles for more responsible citizenship. Both Schools have earned the warmest encomia from Government authorities, and are wonderfully interesting.

Then there is the Adyar Dispensary and the Baby Welcome, most remarkable places to visit especially in the early mornings, when brown babies galore come for food and treatment.

I suppose I need hardly mention the great and internationally famous Adyar Library, repository of thousands of manuscripts and ancient books, where students and learned

men may be seen at work day after day, with our Buddhist monk-librarian flitting here and there in his yellow robes. In many ways this great Library is the *Sanctum Sanctorum* of the whole Estate.

Then there is The Theosophical Publishing House, whence the great truths of Theosophy are sent far and wide throughout the world. Here are to be found seated in comfortable chairs students who wish to glance through the books they are thinking of purchasing—a most restful activity. And then there are the bargains, the books which are cheapened even beyond the dreams of miserliness or penury so that they may carry their message more widely.

And when we have visited The Theosophical Publishing House, we hasten to see the place where so much of our literature is so well printed—the Vasanta Press, established by Dr. Besant, whose name is perpetuated in the word Vasanta, and left in her will to The Society.

What shall we say of the holy Garden of Remembrance where lie the ashes of our second President and of Bishop Leadbeater? What shall we say of the sacred spot where was cremated the body of the President-Founder? Both memorials face north as is meet and right, for they thus face the Himalayas, and the world's Heart beyond.

Is there a single member who at least does not long to visit his great Adyar home, the seat of the International Headquarters of his Society?

Is it not time that some of our members began to make a really serious effort to visit Adyar at any rate once in their lives? Why not now? Why not an effort to attend the 1937 Convention at Adyar?

Does not this Bulletin No. 2 make you "home-sick" with even these small and inadequate descriptions of a few of Adyar's wonders? And there are many Bulletins yet to come!

G.S.A.

WHEN WE COME BACK

When we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing.

ANNIE BESANT

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.

RANSOM, JOSEPHINE: Formerly General Secretary, London, author of several Theosophical books.

BILLINGHURST, MARY F.: Theosophical writer and researcher, Edinburgh.

WOODS, CHARLOTTE E.: Author of frequent articles on Theosophy, Christian origins, and biographical subjects.

GOUDEY, RAY F.: President, Southern California Federation; Technical engineer, Los Angeles Municipality.

BEECHEY, KATHERINE: President of the Blavatsky Lodge, London.

INGAMELLS, NORMAN: Musician and radio programme director, Adelaide.

HORNE, ALEXANDER: American science graduate and author, San Francisco.

ROGERS, L. W.: Formerly General Secretary for America.

COMING FEATURES IN THE THEOSOPHIST

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ON BECOMING AN ARHAT. C. Jinarajadasa.

A. C. SWINBURNE: BEYOND THE PLANES. S. Mehdi Imam.

THEOSOPHY AND THE FIELD OF SOCIOLOGY. J. F. Harvey.

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PARAPSYCHOLOGY IN THE LIGHT OF THEOSOPHY.

THE WORLD MOTHER. Lucia McBride.

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WHITE LOTUS DAY. Annie Besant.

"H. P. BLAVATSKY SAID. . . ." Kate Smith.

A SYNTHESIS OF THEOSOPHICAL LAWS. Gaston Polak.

THE WORLD FOUNDATION. H. S. L. Polak.

OUR GREAT TASK IN ART. J. S. Perkins Jr.

NEW EVIDENCE FOR ATLANTIS. V. Wallace Slater.

THE SIGNIFICANCE OF LOGIC IN BUDDHISM. Geddes MacGregor.

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THE LIVING TRADITION. Josephine Ransom.

THE AGE OF THE UNIVERSE. A. J. Hamerster.

THE HAJJOR CEREMONIAL AT MECCA. Ahmed Ali.

CLAIRVOYANCE IN SHAKESPEARE. L. W. Rogers.

THE KINGDOM OF GOD. Charlotte E. Woods.

ROBERT BROWNING AND THE MONAD. S. Mehdi Imam.

ASHRAMAS AND ADYAR. G. E. Monod-Herzen.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

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 harmonize spiritual culture with material well-being.

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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Forthcoming Special Issues
of
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Celebrating Great Occasions
in the
Lives of the Great

THE THEOSOPHIST

As this July issue is devoted to Declarations of Truth by the Lord Buddha and other great Rishis, so will succeeding issues sound a special note:

September: In commemoration of the Passing of Dr. Annie Besant, 21st September 1933:

THE PASSING OF THE GREAT

Including the last physical plane moments of the Lord Buddha, the Lord Christ, the Lord Zarathustra, King Arthur, Socrates, Giordano Bruno, Hypatia, Henry Steel Olcott, and others.

October: In celebration of the birthday of Dr. Annie Besant, 1st October 1847:

THE BIRTH OF GODS

The coming into the world of Great Personages: Horus, Mithra, Zarathustra, Bacchus, Krishna, Buddha, Jesus.

November: To celebrate the birth of The Theosophical Society, 17th November 1875

THE COMING INTO BEING OF GREAT MOVEMENTS

The League of Nations, the Boy Scouts and Girl Guides, the Red Cross, the S.P.C.A., the Salvation Army, the Quakers, Women's Suffrage, etc.

December: THE INTERNATIONAL CONVENTION AND ITS PURPOSES

New Conventions for Old—The Function of The Theosophical Society—The Truths of Theosophy—Pilgrimage to Adyar—Living at Adyar—the Glories of Adyar.

January: THE YOUNG YEAR

The month for Youth. How is the Youth of the world to be equipped for its work, and its destiny, especially Theosophical Youth?

February: In honour of Colonel Olcott, passed 17th February 1907, and Bishop Leadbeater, born 17th February 1847:

OCCULTISM

The Third Object of The Theosophical Society.

NEXT ISSUE: In the August Watch-Tower:
A CONFEDERATION OF FREE STATES

Q11-2, 1938

THE

DYNAMIC GENIUS

OF

H. P. BLAVATSKY

Is delineated in

MY GUEST— H. P. BLAVATSKY

BY FRANCESCA ARUNDALE

A "close-up" of H. P. B.—Personal and intimate memories—Spiritualism in the eighties—Early impressions of Theosophy—Letters from H. P. B.
pp. 81. Wrapper, As. 10; Bound, Re. 1.

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