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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

August 1937

Vol. LVIII, No. 11



THE DARK POWERS IN NATURE
ANNIE BESANT

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DANCE AND DRAMA: THEIR
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"JANAKI"



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BURNE S. MEHDI IMAM

ART AND THE UNIVERSE
JOHN BEGG

A CONFEDERATION OF FREE STATES
THE EDITOR

"HONOUR THOSE WORTHY OF HONOUR"

Helena Petrovna Blavatsky and Henry Steel Olcott were both born in August, within a year of each other, she on the 12th August 1831, he on the 2nd August 1832. Let us honour their memory by dwelling on the solidarity which they proclaimed in fair and stormy weather—the solidarity which is the strength of The Theosophical Society:

"There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers."—H.P.B.

"One thing that will help our good resolutions is to throw more of our strength into The Theosophical Society instead of giving it all to our personalities . . . I mean The Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable."—H.S.O.

VOL. LVIII

No. 11

THE THEOSOPHIST

(With which is incorporated LUCIFER)

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

Editor: **GEORGE S. ARUNDALE**

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

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THE COMING RACE

These things shall be! a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea and air.

Nation with nation, land with land
Inarmed shall live as comrades free,
In every heart and brain shall throb
The pulse of one fraternity.

Man shall love man with heart as pure
And fervent as the young-eyed throng
Who chant their heavenly psalms before
God's face with undiscordant song.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

JOHN ADDINGTON SYMONDS



ON THE WATCH-TOWER

By THE EDITOR

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

A Confederation of Free States

THE time has surely come, I think it came some years ago but its advent escaped the world's notice, for world affairs to be put in order. We must have Peace. We must have Prosperity. For without these two we cannot have Happiness.

How are we to bring these two about? First, by indirect action, in promoting throughout the world the will to Peace, since without Peace there cannot be Prosperity. Second, by direct action, a number of Free States uniting to impose Peace upon the world, even by force if necessary.

There should be, I think there are, a sufficient number of Free

States, un-enclaved by narrow national outlooks, each with a public opinion wise enough to understand the fundamental principles of international life, which could pool their individual resources in men, in money, in material, in rectitude, so as to be able to forbid aggression, tyranny and exploitation everywhere, for whatever purpose and in whatever field, no less within their frontiers than without, and to forbid by force should there be no other alternative.

Just as a nation must keep order within its territories, restraining its unruly citizens from disturbing the national peace, so must there be a group of nations, with no ulterior motives, with no self-seeking ends

in view, to keep the peace of the world, and to restrain unruly nations from disturbing it.

The League of Nations should, of course, perform this function. But its most valuable activity for the time being consists in its effort to keep within its ranks as many nations as possible and to achieve among them the greatest common measure of agreement. The League cannot in its present state police the world. But a United Free States could do this, and while there has been much talk about a United States of Europe, it would seem that the present trend in international life would make preferable a United States not confined to Europe alone.

* *

The Nucleus of the Confederation

I think of the following States as suitable to form at least a nucleus of Free States, for in each there is Freedom, even though only partially and inadequately expressed: The United States of America, the British Empire, Norway, Sweden, Denmark, Finland, Holland, Switzerland, France, Belgium, Portugal. I imagine that some of the Republics in South America might also join. I do not know about China and Japan. Perhaps there are other States equally fit to join such a Union.

But the qualification for membership must be the definite existence within the State itself of individual and collective freedom. There must be freedom for the individual to live according to his conscience, it being understood that the State must at all costs preserve and maintain Law and

Order, for upon these depends the very existence of the State itself.

Where the State is all and the individual is nothing, there is no freedom, for the very life of the State in the long run depends upon the freedom of each individual citizen. And where such freedom is forfeit to the State, the life of the State is in the gravest of dangers. Free citizens must constitute a State worthy to belong to a comradeship of States fit to maintain the peace of the world.

I think that the citizens of the States I have mentioned are free. There may be other States with a free citizenship. If so, so much the better. Not that we can hope that such freedom will be perfect in all its expressions. If we take the British Empire as an example, we shall find that while there is a freedom in all its territories, thus justifying its admission to the United Free States, on the other hand there is here and there less freedom than there should be. Great Britain itself is largely composed of people whose conception and exercise of freedom is distinctly narrow. In a quite definite measure they lack the vision to seize great opportunities for the release of forces calculated to consolidate the Empire through an intensification of soul-force in the individual constituent nations. India has suffered greatly from such lack of vision. Indeed, it is not an exaggeration to say that the British Empire itself could have prevented the last great war and have been a perfect insurance against future wars had India been lifted to her rightful place among the senior nations. Lost opportunities on the

part of many countries have brought us to our present pass, and among such are the lost, but not yet irretrievably lost, opportunities in India. But let us look forward to the future, and let there be new mentalities for old.

* *

Theosophists as an Advance Guard

I think that those Theosophists who feel so disposed should work with all vigour for a Confederation of Free States, cemented together by a strong international public opinion as the synthesis of the constituent public opinions of each State.

Opposition, criticism, derision, apparently insuperable obstacles must count for little, and in no way diminish the ardour of those who become pioneers for such a Confederation. They positively must have the courage of their convictions, or results will not come. No one is worthy to stand for a great cause who cannot endure failure and opprobrium. These never last.

A Confederation of Free States is essential to the guarding of the world against the advent of those Dark Ages which inevitably succeed weakness, luxury, licence, tyranny, injustice.

And while we call for such Confederation, we must be busy in our respective countries putting in order our various national houses. Assuming that the countries I have specified, and possibly others, are suitable for inclusion, I must, for example, as a subject of the King-Emperor of the British Empire, do my utmost to make the Empire a really free Commonwealth of

Nations. She must honour freedom within if she is to cause freedom to be honoured without.

I am not sufficiently familiar with all the problems which stand between the Empire and Freedom, but to my own certain knowledge there are four major problems which can be solved and must be solved—the first three soon, the fourth when we are able to see somewhat more clearly: Unemployment, India, Ireland, cruelty to animals. We cannot afford the workless citizen, for he must needs become the dissatisfied citizen and later the unpatriotic citizen. We cannot afford a disturbed India, for a disturbed India must soon become a hostile India, and from that stage to the disruption of the Empire is but a step. We cannot afford a hostile Ireland, even though but a portion be hostile. We cannot afford cruelty to animals, for such cruelty must inevitably rebound upon us in the form of disease and disruption, which is what is happening at the present time. To be cruel to others is to grow cruel to ourselves.

But each Theosophist, working for a Confederation of Free States, must know best in what ways to try to put his national house in order. It is hardly, perhaps, for me even to give my own views in such a matter. In any case, the more truly and wisely free we are at home the more effective will be our work for freedom throughout the world.

* *

Must Force be Met by Force?

At present, force rules the world, and force must necessarily be met

by force. We are seeing clearly how the only argument force understands is that of force; and when States are being constructed on the foundations of force and war, when these two expressions, and natural expressions, of savagery are exalted as signs of civilization, it becomes necessary, if true civilization is to survive at all, for force to subdue force, for war to subdue war. I am not for a moment saying that there should not be those who would meet force and war with peace, with passive resistance, with the spirit of the conscientious objector, with any weapons but force and war. I honour such workers for their loyalty to conscience and conviction. But I remain certain for myself that the world has not yet passed the stage of protection through force and even war. There are lunatics abroad, all the more insane for their certainty as to their sanity; and it is futile to argue with a lunatic, to oppose him by passive resistance, to meet him with conscientious objection, even though it may be right that there should be those so to confront him and suffer accordingly.

Therefore do I insist that the Confederation of Free States must, when the worst comes to the worst, use force to guard peace, use physical strength to prevent the abuse of physical strength, and thus police the world. I am well aware that many of my fellow-members will radically disagree with me, and I hope they will say so. But these columns are for the expression of my personal opinions such as they are, and I give them here with the expectation that I may modify them as I grow wiser. Thus does

my Theosophy instruct me. The Theosophy of others will doubtless guide them otherwise. But let no one say that I am untrue to the great ideal of Universal Brotherhood. I may be untrue in terms of their truth, but Truth is exclusive to no one, and to each is his own truth, however different it may be from the forms of others.

I should, therefore, regard the first activities of the Confederation to be:

1. To stop the Spanish fratricide, if it still exists when the Confederation starts to function, by force if need be, or at least to isolate Spain from the danger of infecting other nations with the disease of war.

2. To maintain a mobilization of Confederation forces against all aggressive action everywhere.

3. To explore ways and means to bring about mutual material prosperity within the Federation, so as to give it strength and stability.

4. To explore ways and means of redressing such injustices as may exist on account of maladjustments as the result of the great war of 1914-18.

The Function of Our Society

But even if the world obtains the services of a really impartial Confederation, there must still remain the dangers which have for long characterized the life of every nation without exception, dangers which threaten each with eventual disaster and oblivion. As it seems to me such dangers are:

1. The prostituting of leisure to vulgarity or worse.

2. The enslaving of Justice and Freedom to ruthless pride.

3. The inoculating of the young with the disease of militarism.

4. The degrading of the Press to crude sensationalism.

5. The aggressive and provocative flaunting of power before the world.

6. The inflicting of cruelty for personal gain and satisfaction.

Theosophists need, I think, to be alert against each one of these, applying the power and wisdom of their Theosophy to the elimination of these dangers.

In this connection I have received a most interesting letter from a London member, which I give the prominence of the Watch-Tower because it raises important issues on which the views of our members would be valuable:

With regard to your remark on p. 101 of the May issue of THE THEOSOPHIST I submit the following in answer to your first Question: *What are the functions of The Theosophical Society as such in the outer world?*

Until The Society is agreed as to the purpose for which it was actually founded, it seems hardly possible or useful to discuss whether or not it is fulfilling that purpose, and if not, why not.

The functions of The Theosophical Society as such in the outer world are summed up by one of the actual Founders of The Society—the Masters themselves—in “Some Words on Daily Life,” page 76 of *The Theosophical World* for April:

Theosophy, through its mouthpiece, The Society, has to tell the Truth to the very face of lie; to beard the tiger in his den, without thought or

fear of evil consequences, and to set at defiance calumny and threats. As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers, or the printed word of its journals and publications. . . . But its Fellows, or members, have individually no such right.

Again, the Masters have said *Theosophy must be made practical; humanity in the mass has a paramount claim upon us*; and that it was never their intention that The Theosophical Society should become merely a college for the special study of occultism, rather let it perish. It will also be noted that the view of the respective rights and duties of The Society as such, and its members in their individual capacities, expressed in the sentence beginning ‘As an Association’ (and those three significant words were underlined in the original), is the exact opposite of the view generally held in The Society today.

Not only in Europe, but throughout the world, there is a rapidly increasing growth of those distinctions of race, creed, caste, sex and colour, which by its First Object it is the chief purpose The Theosophical Society to remove. In one European country, those who control the State deliberately propagate the superstition that there is a Nordic race which is supreme, and that the Jews are an inferior race. These same State rulers lay it down that woman is inferior to man; that her sphere in life is properly limited to the Church, the kitchen and the nursery—a return in fact to the conception of the Middle Ages, that the chief occupation of a woman is to be “the recreation of the tired warrior and the bearer of his children.”

Again, distinctions of class are almost universal, the superstition that

certain classes are sent into this world to rule others; that class distinctions are not man-made, but divine. In the words of the well-known Christian hymn:

The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
And ordered their estate.

In face of these facts, The Theosophical Society is hypnotized into acquiescence and inaction by the catchword "neutrality." It tries to "sit on the fence" and pretend there is a middle path between right and wrong, justice and injustice, the false and the true, when there is no middle path. *Theosophy must be made practical*, then let it be made practical by a bold stand against those distinctions which are the negation of the Brotherhood for which it exists, and a courageous defence of those who suffer under them, not by cowardly inaction disguised as a neutrality which is in fact fictitious, since to be "neutral" is merely to acquiesce in the *status quo*. When, for instance, the ruler of one European country states: "War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the people who have the courage to meet it" (Mussolini), and a high official of another country says: "War is the climax of human achievement" (Von Seeckt), it is not only the right, but the duty of The Theosophical Society to declare with no uncertain voice that it is uncompromisingly opposed to such doctrines.

This may seem very negative and destructive. Is that so certain? Since 1918 we have been trying to build a new world upon the foundations of the old, and the result is for all to see, because the *foundations themselves* are rotten and must be rebuilt. The Theosophical Society has been too long content with merely

explaining the world; the real task is to *change* it.

* * *

A Nation's Road to Ruin

I feel quite emphatically that the neutrality-universality of The Society must be maintained, and for me, therefore, the problem as regards this letter will be whether such maintenance can be reconciled with the policy set forth therein.

As I survey the world with all its varied forms of government, I find myself more and more drawn to the conclusion that while nationality can be a mighty force for individual and collective growth, the fact remains—a fact which my studies of Theosophy cause me to regard as paramount—that greater than any dictatorship, greater than any democracy, greater than all forms of government, is the Ordered Freedom of the individual, for it is the individual who causes nations to exist. In these days there is a growing tendency to exalt the State above the individual, even to make the individual the veritable slave of the State. And when in such cases we use the word "State" we mean a cabal or clique of people who have seized power and use it for the furtherance of their own individual conceptions as to the future of the nation over which they hold sway for the time being. Such cabal or clique may do good, but unless it be composed of people with vision and impersonality it is bound sooner or later to do harm, while in so far as there may be a dictator his reign is almost certain in the long run to prove disintegrative, however much it may do

good while he is alive. The dictator spirit can only last a short while. It depends upon the man, and when the man disappears his cause must crash to pieces, all the more if it has rested upon force. Even in the case of the Saviours of the world, time and man ever work havoc with Their causes, great though Their causes be, infinitely far removed in spirit though they be from the policies of the ordinary person, even the dictator.

It has been truly said that where there is no vision the peoples perish. No less true is it that where there is force the peoples perish, where there is arrogance and pride they perish no less, and no less indeed where there is no graciousness. Let any one of us travel through Europe, as I have recently travelled, and note where suspicion is rife, ungraciousness, the spirit of force with all its accoutrements, the blatant sense of superiority: there is a nation decadent, on the road to ruin and to defeat. I see with clear eye more than one nation heading for that nemesis which must ever overtake those who are votaries of might and who stoop to all ends that might may triumph. The days of cataclysms are not yet over. Minor Atlantean catastrophes have yet to come, for from time to time the world has to be purged of dangerous accumulations of wrong. And already signs of dissolution here and there are not wanting. Whether such catastrophes can be averted seems to me doubtful, for when already one lesson with all its terrible circumstances is ignored, the second lesson must indeed be drastic, and to outward appearance ruthless. The

great war seems to have left the world unrepentant. Woe indeed to those nations which today seek to perpetuate the war spirit.

* * *

What Is Theosophy?

A Dutch member from The Hague writes me as follows:

By the fact that members are expected to accept the First Object of The Theosophical Society, we surmise that Brotherhood must be a *real fact* to them, not a hypothesis.

The following method is intended to show how to realize the First Object, namely by expanding the mind through the study of Nature and its finer forces—this results in the realization of brotherhood as a living fact.

Each member follows his own method for gaining this knowledge, so, of course, we may expect the greatest tolerance towards each other's point of view, with respect to these methods.

The Theosophical teachings, as given by our "leaders," are mainly—for most of our members—*hypothetical*, to be studied and considered. However, there is a dangerous inclination amongst many members to accept these theories as facts, and to speak of them as "*our* Theosophical point of view, *our* Theosophical ideas," without the conviction of real experience or knowledge, which, in my opinion, is absolutely wrong. Moreover, one excludes thereby other ideas that are not specifically Theosophical.

In fact, The Theosophical Society ought to be a community of students and seekers after Truth, brought together by the mutual conviction that they are brothers.

I doubt, however, whether The Theosophical Society is, in fact, such a community of students who are tolerant towards all sorts of opinions, outside of what their "leaders" teach, because, for instance, the "Straight Theosophy Campaign" was based chiefly on the promulgation of certain teachings, which are merely hypothetical for most of us. These actions bear the character of converting people to

believe in certain ideas, and this, in my opinion, is in contradiction to the first object of The Theosophical Society.

Therefore I think it urgently necessary to have an open platform in order to encourage all earnest seekers after Truth from outside to enrich our knowledge with their points of view.

Summa Summarum :

1. Only one Truth binds us together as members of The Theosophical Society, namely the brotherhood of mankind.

2. In seeking the Truth, members should have an *open mind*, and should be free in their activity while bringing this Truth to the world.

3. The Theosophical Society ought to encourage the study of all problems, by having an open platform for speakers in all kinds of activity.

4. In order to avoid one-sidedness in our Lodges, I think it necessary to encourage more *mutual discussions*, instead of lectures or the answering of questions by one speaker only. By so doing, all members have a chance to speak out their opinion, which greatly conduces to a better *mutual understanding and unity*.

5. We must lay stress on the fact that it is not only the written books which give us the material for our study, but that the great unwritten Book of Life, with all its everyday problems and puzzles, gives us more than plenty of stuff for interesting discussion and analysis, which, besides, will teach us to understand and help our sisters and brothers better in daily life.

Besides these, there are other topics for discussions, for instance: The aspects of Theosophy; the work of The Theosophical Society; actual world problems, articles from periodicals, etc.

* * *

Cruelty to Animals

I have often thought that while the various Societies for the prevention of cruelty to animals do

splendid work, they are lamentably restricted by the orthodoxies of the day. They really are, or most of them are, societies for the prevention of unorthodox cruelty to animals—conventional cruelty being in some strange way no cruelty at all. I doubt if many of these societies touch vivisection, for example; or flesh-eating, or sport, to mention but two cruelties not only condoned but justified by the general public.

Here, however, is a letter which appeared in a Madras journal the other day which sets forth a point of view which one would like the orthodox to answer:

It is usual for the Hindus to offer at temples what they themselves eat and enjoy, *viz.*, fruits, flowers, clothes or jewels. It is in this spirit that such of the Hindus as have no objection to taking animal food, offer fowls and goats. This offering is called "sacrifice" or sacred act. One can understand critics speaking from S.P.C.A. platforms objecting to the taking of animal life on any account, but to allow, without a word of comment, such a taking in the name of sport and food, and to denounce it when it is done in the name of religion is an act of very doubtful fairness and good taste, especially on the part of a member of an organized Church like the Rev. Canon H. J. Edmunds. I am referring to his remarks at the meeting of the S. P. C. A. at Madras where, referring to "animal sacrifice" he asked: "Could anybody believe that the Deity approved of a thing that decent people hated?" If killing for food and sport is compatible with decency and is not cruelty for the purpose of the S.P.C.A., and if it is further an act that would stand approved by the Deity according to any religion, where is the greater indecency or irreligion in offering it at a temple?

After all, is animal sacrifice worse than killing for sport or for food?

THE DARK POWERS IN NATURE

I. THEIR WORK FOR EVOLUTION

By ANNIE BESANT

Very little has been said in Theosophical literature as to the "Dark Powers" of whom Dr. Besant treats in the following lecture, and in a sequel to it which will be published later. Hence the extraordinary value of these lectures, which we print verbatim. They were delivered in London and have not been published hitherto. The Dark Powers are divided by Dr. Besant into two distinct groups, the first of which, the "Black Magicians"—are dealt with in this first lecture. Another group—Planetary Beings, who flourished in Atlantis, and led the Atlanteans to their watery doom, will be treated in the second lecture. Here Dr. Besant indicates the necessary part which these "Brothers of the Shadow" play in the evolutionary economy of the Cosmos, and traces their individual evolution, until they achieve liberation from their satanic bondage and triumphantly enter the forces of Light.

THE subject chosen for tonight's study and that of next week is a very obscure one. Moreover, it is very complicated; for the term "dark power" covers a large variety of types of being. I shall clear out of the way tonight one subject that I propose to deal with next week, and that is an account of those who in *The Secret Doctrine* are spoken of as Asuras; who are also spoken of as personally connected with the evolution of the human race; who are spoken of under the general name of Lucifer or Satan; as becoming incarnate as human beings, together with various other interesting details with which we will try to deal in our next lecture. They are extraordinarily interesting beings, com-

ing over as they do from the first of the planetary chains. I do not say the *first round*, but the first of the planetary chains; that is the chain with which the planetary evolution with which we are concerned began, our own chain being the fourth and that of the Moon the third. These particular beings evolved on the first of the planetary chains, and through various stages of evolution arrived upon our own earth in the fourth race, and were closely connected with those famous Lords of the Dark Face, the great Atlantean magicians of which so much has been said in our literature. Those, then, we put altogether on one side, leaving them entirely out of account for the moment. The dark powers with which I propose

to deal tonight are those connected with outside nature; those who work in the course of physical nature as well as in the higher worlds; those that are developed from among men, who come to be what are called Black Magicians.

Rival Forces in Nature

The first thing to get rid of in any rational study of the great hierarchies and types of being summed up under this name "Dark Powers," is the idea that they are what are called evil or bad powers. The words "bad" and "evil" come in natural connection with human evolution and have a very distinct and definite meaning. It is not unrelated altogether to the function of these powers, and it is perfectly true that in a large number of cases they are also what we shall call bad, but that is not the fundamental idea. If you only look on them as representing something evil, you will never have a sane thought as to their place and working in nature; you will always as it were, be clogged with some notion of disapproval or immorality, which really has nothing at all to do with their work in the world.

So that you must come to this study with the view that there are two sides of nature which are both divine; that view necessarily grows out of the recognition that there is but One Existence, and that out of that Existence everything comes forth. When that is once realized we understand that in the two great manifestations of the divine nature there necessarily cannot be fundamental evil. You must try to put out of your minds evil, which is connected with the ordinary Chris-

tian idea of the Devil, when dealing with these dark powers. Do not mix them up with the modern idea which makes the Devil a fallen angel, and not only the adversary of the Saints, as he may very fairly be described, but also the adversary of God—a very different thing.

Nor must you confuse your thought with the Zoroastrian idea of two rival forces in nature. You must go back to the earlier idea that you find in the Zoroastrian creed, where you have the second of the Logoi divided into two spirits, as it is said, I think, in one of the Gathas. They are represented as showing out the characteristics of what we generally speak of as spirit and matter; showing out the characteristics of being and not-being, of the Sanskrit *Sat* and *Asat*; showing out the primary, fundamental opposition of attraction and repulsion, two great forces in Nature. You will think of them as opposed to each other in manifestation, but working for the single purpose of the Good Law, and of the divine object in the universe.

The Circle of Evolution

So that we get rid of the notion, as regards the fundamental idea of the dark powers, that they are evil. You may say that they represent the matter-side of things; and it is readily seen how the idea of representing matter comes later on in evolution to be regarded as evil. But, on the other hand, you must remember that for one half of evolution the material evolution is that which is regarded as good; and that which now is thought to be good, the spiritual, is regarded as evil; that is to say, the good and

evil in evolution are relative terms relating to the stage of evolution with which we are dealing. That which is in harmony with that stage, which helps forward the divine purpose, that should be called good; whereas that which is not working at the time to forward the divine purpose in evolution, that is the only thing to which could be applied the term bad.

And that is true when you come to deal with beings in whom the moral sense is developed; then there is no better definition of right and wrong than the working with or against the law as you see it in evolution. Only then we must recognize the fact that evolution is a circle. As it reaches the midmost point and then reverses its direction, climbing upwards where before it descended, that which is with the Divine Will on the downward arc is opposed to it on the upward, while that which is with the Divine Will on the upward is opposed to it in the downward. Everything which now we are trying to work against is that which forwards evolution until the midmost point is reached, so that those we speak of now as Dark Powers are those who were working with the Law, forwarding the evolution of the world until the midmost point, where the life turns upward and begins the returning climb. Better perhaps to use the indefinite words positive and negative, spirit and matter, when we disentangle them from the connotation that the material is necessarily bad.

Architects of the Cosmos

When we have done this and tried to grasp the earlier stages of

evolution, even in our own Globe during its present cycle—still more if we take the rounds, still more if we take the chains—we shall find then that the work of evolution was of this materializing tendency; that that which was required was a greater densification of matter, and that everything which tended to density and separation was a force which was working for evolution. When, apart from the question of the work they are going to do, we inquire into the essential nature of these forces—later called white and black—we find that the forces that are later called white are the constructive forces, the side of spirit and of life; those forces which bring about the general architecture of the universe will come to be characterized as white. On the other hand, the forces that separate, disintegrate, and shatter, those will be dark at later times in evolution. Both are equally divine manifestations working for the shaping of the universe, only they work along different lines, and there is a certain time of evolution when we shall clearly see that the forces which were helping in the earlier stages are hindering, but in that hindering are doing an essential work for the progress which the world, which the universe, is to make.

Stupendous Forces of Destruction

We see, then, these two vast hierarchies, and the next stage is to understand that there is nothing in the universe which has not life behind it, no process of nature which is not directed by intelligence. As we go down the great hierarchies of every kind, the intelligence, of course, decreases very

much, until, when you came to the lowest grade of these hierarchies, consciousness is of the most undeveloped character; but still, such as it is, it is present. There is nothing in nature which has not behind its happening a seed of conscious action, and the word "phenomena"—so curiously restricted now to abnormal happenings in nature—has its true meaning in "appearance," that which covers, as it were, an indwelling seed of consciousness, of life, and everything which is now looked on as mechanical working, as the same "play" of unconscious forces—those are things that have no existence in nature at all, as seen from the occult and inner standpoint.

This life-side of nature, on what is called the dark side, consists of great hierarchies of beings; the highest of stupendous intelligence, working with a full and complete consciousness, carrying out the divine purpose in the world by exercising their destructive and materializing powers, and peculiarly active in the earlier days of the making of the system, needed, as they were, for the constant work of separation, of forming ever minuter and minuter sub-divisions, so as to have ready for incoming selves forms suitable for the purpose. Everywhere we see them at work as the active force of repulsion, forcing form from form, combination from combination, continually breaking up in order that the constructive forces may form ever more complicated combinations. Those constructive forces would have been helpless in those early days but for the destructive

and repellent energies poured into the great mass of matter of the solar system through these dark hierarchies. None of the subtler combinations would have been possible save for the continual breaking up of every form in order that subtler combinations might be brought into being and used for the building of higher forms.

All the tremendous catastrophes in nature which play so great a part in the building of worlds, volcanic agencies, earthquakes, of which we in our comparatively orderly world have no idea—that extraordinary whirl of forces and energies which bewilder everyone who tries to go back into the earlier stages during which our worlds were building—all these are brought about by the tremendous energy of the forces of this dark side, breaking, crumbling, destroying, in order that more and more perfect worlds may be born.

Development in Selfishness

So far as all that work is concerned, no difficulty faces us in the general understanding. We can realize that the work they were doing in this separating, and densifying, and materializing, was necessary work; and yet when we come to look at it from the standpoint of later days it is fundamentally a work, when human beings come on the stage, in which the various passions that would be to us the most revolting are called into play. There is generally a shrinking from the recognition of the fact that all these lower passions and forces have their right place in nature; that it is idle to bring in the highly evolved sense of what is right, when

you are dealing with beings who have no conception of what is right and wrong at all—a statement which has a tragical bearing on the question of criminal legislature. All these passions which now injure, at that stage of evolution helped to separate, to define, to render the possibility of thought practical and definite; and the whole of this differentiation made the selfishness which we now decry one of the most valuable qualities developed in human nature.

While it is true that in our present age those rougher forms of selfishness are for the most part injurious, it is still true that there are types amongst us to whom selfishness—and selfishness of a very selfish kind—is an absolute necessity in evolution—a statement that from the ordinary standpoint may be startling, yet fundamentally true. There are still people amongst us who need for their evolution what we should call this darker side of nature, and if they are pressed beyond that too rapidly, if they are condemned for it with too much authority and vehemence, the effect will be to delay their evolution, and prevent their growing out of a stage which, although exceedingly unlovely, is none the less necessary and, in its place, fundamentally good.

The Left-Hand Path

All these great hierarchies of beings, then, who were so peculiarly active through the first half of the circle, whether you take it as chain, or round, or globe, or race—those, naturally, as evolution went on, acted on the human race as a retarding force, and with two def-

inite results. Those who struggled against it grew the more rapidly for their struggling; those who yielded to it were delayed in their real human evolution and began to tread the path which leads to what we speak of as the black magician. So long as the densifying and selfish quality in nature was on the road to progress, so long mankind, developing these qualities, was doing fundamentally well; but after the turning point was taken, when progress meant refining, spiritualizing, seeking unity and not separation, then those who tried to render forms more rigid than they should be, who endeavoured to strengthen and to keep that which nature was leaving behind, began the treading of the path which leads on later to the position of the black magician; and as evolution went on, it became, as it were, easier and easier to turn along that path.

Let us take the case of the functions of the Dark Powers with the people who are living ordinary lives. The Dark Powers do not deal with them as individuals. You do not find, so far as the average man and woman are concerned, that there is any action upon them directly from these dark forces in nature. The idea of tempting devils all round us is a mistaken one, although on the astral plane there are discarnate human beings who *do* intermingle themselves to a certain extent with the affairs of men, and try, for their own individual gratification, to push people along evil and mischievous paths. Such men, striving after the gratification of passions which they cannot gratify by themselves on the astral plane,

come into touch with lowly developed types of living human beings, and push them very often into deeds which, left to themselves, they would not readily commit. These "Elementaries" as they are called, will often take an undeveloped person given to drink or profligacy or violent passion—any of these lower forms of manifestation—and emphasize and increase that craving, leading to more violent manifestations.

Pressure of the Dark Powers

Traces of that may be noticed in what are called "cycles of crime." It is not only the imitative tendencies of men that have to do with these strongly marked cycles of crime, it is also the fact that where a man has been hanged for a brutal murder he will try to reproduce the crime whereby he forfeited his life, if he can get hold of a type already predisposed to it. In that sense, the notion of temptation is true. So also with suicide. All those strange promptings sometimes spoken about, the sense of being almost irresistibly pushed into suicide, are real cases where pressure is being exercised from the other side, from the lower divisions of the astral plane, upon ordinary human beings. But outside this action, which after all is of the same nature as the temptations which one man puts in the way of another here, you may shut out of your mind the notion that the Dark Powers, excepting evil men from that category, have anything to do with the average man or woman individually. They deal with things in the mass rather than with individuals. They help for-

ward a great sweep of evil where it has already begun, and where it is affecting types or classes of people. They sometimes bring about national difficulties and evils. That sort of activity of a large kind is continually going on, and it *works for good*, and not for evil, because it provides the very conditions which develop virtue by struggle, and enable men to grow strong. These forces which they send, as it were, against the world, are forces which stir up against them the evolving divinity of men, and by the very strength of the energies against which that divinity is called to combat, that divinity evolves the more rapidly.

For this reason is the Kali Yuga the most rapid time of progress. Progress is not rapid in easy times. In the Golden Age, people who wanted to make progress had to work at it for hundreds of years before they could do anything. They could not develop for want of obstacles to overcome. But during the time of the triumph of the Dark Forces real and great spiritual progress may be made. The same thing is true between what is called the life of seclusion and the life of the world. The life of seclusion, which many people think so desirable, is in itself more a time of rest than of progress, more a time of gathering up fruit than of sowing seed for growth. It is in the struggle of life that true progress is made; and over and over again, looking at the lives of people in the past, you will find that the life of seclusion was a time in which to a great extent, they were merely marking time, preparing for the new life which was to follow the

life in the cave or jungle. You will find that real progress and liberation were won in the life of the man of the world who was also a spiritual man.

Business and Occultism

Marie Corelli had a true intuition in *The Sorrows of Satan*. In that book she deals with a higher type, to which I will refer in a moment; but the idea that these seemingly hostile forces are really our friends is a lesson one learns very early in the occult life. Now those who pass into the path of opposition, the "Left-hand Path," those may indeed be people whom you may fairly call bad; that is, they are deliberately, at a time when they should be striving for the whole, striving for their own separated selves. The earlier stages of that Path are common enough in the world—the deliberate choice of one's own advantage at the expense of another; the carelessness of other people's interests. In fact, a large part of the ordinary commercial life today is a school for training for discipleship on the dark side. It is amongst those who are ruthless of interests other than their own; those who, pursuing their own selfish end, trample down they care not whom; it is among those that the Higher Ones look for the promise of their disciples. Those who struggle against the Dark Powers find in the opposition they meet the security of each step they take; for the enormous value of such opposition to each of us is that it forces us to make our footing firm on the upper path before trying to climb higher. It prevents the too rapid progress which would

be more perilous than profitable. It prevents the man from becoming that which is one of the saddest things in life: the man who has gone forward rapidly but cannot keep the place he has won, because of the presence of those very human weaknesses which should have been eradicated by earlier struggle.

Qualifying for the Dark Side

Looked at from that standpoint we see the Dark Forces as friends, and not as enemies. We see that as we advance and become more specialized in their sight, their more vigorous action against us becomes the greatest service they could give. Those, however, who are going with them, those who are to be pushed forward to aid in their work, will be people who are too quickly rendering rigid their higher vehicles. It is very necessary for our growth on the higher path that our mental body, and especially our causal body, should remain in a growing condition, that they should not too soon become defined so that they cannot grow. The fact that the causal body continues makes the keeping of it in a growing condition of more vital importance to our progress than anything which can be done to the mental or astral forms. The causal body is not readily affected; ordinary vices do not touch it; the lower emotions cannot be said to affect it. The utmost the emotions can do when a certain amount of mind force goes into them, is to render the growth of the causal body in the affected region more difficult than it otherwise would be, sterilizing it for a time, so to speak. The higher

powers of the ego have their manifestation for a time mainly in the mental body—the powers of the intellect, of the intelligence, and of the higher emotions, require for their evolution a very plastic causal body, and the danger is that it shall be rendered rigid too soon.

The Black Nirvana

Now inasmuch as that which makes the causal body is the "I-making" faculty, you will readily see that when the individual has reached a fair point in his growth selfishness becomes to him a more serious danger than before. An intellectual selfishness, or a selfishness of the highly developed emotions, is far more dangerous than its more repulsive manifestations, because affecting a higher vehicle; for if the causal body becomes incapable of growth before the man has reached the buddhic plane, it means that he will inevitably turn on to the path of the black magician, whose peculiarity is that his causal body is firm, dense, not easily permeable by the life within. It becomes a prison in which the life is closed, instead of a useful envelope through which it readily passes out in every direction. Hence the enormous importance of unselfishness and of the higher types of love when you deal with the higher evolution of the man. For it is here that the black magician makes his point of departure; he densifies that vehicle; he desires to preserve his separateness, and he can only do it by opposing the evolution which tends to make the causal body expansive, permeable, and flexible. It takes on a darker shade; it loses the wonderful translucence

characteristic of the evolving man. The process that should go on of rendering it more permeable is turned into rendering it denser and more resistant, with the ultimate result of a complete isolation of the life. So that it has been said that just as the man on the right-hand path aims at union, so does the man on the dark side aim at isolation. It has been sometimes called the Black Nirvana, in opposition to the Nirvana of union, bliss, and peace.

This process it is which gives us our black magicians, and they are active and powerful agents against humanity, especially when it reaches the higher evolution of which I spoke. They then become deliberate opponents of the higher human evolution. It is that which gave Satan, the supposed ideal Black Magician, the name of the "Adversary"; he is, as it were, in himself the whole of the forces which would check evolution at the point it has reached, and not permit the second arc to be climbed which shall lead to perfect union on the higher planes.

The Adversary Discovers Reality

But now comes a very curious point. Those who are on the verge of the Buddhic plane do not always remain at the stage I have mentioned. One of these men by sheer force of intellect may recognize that unity is inevitable; may see that this attempt to remain separate for ever is not practicable. The majority of the black magicians at the present time do not recognize the fact that they must inevitably fail; on the contrary, they say that having held their own so far, why should they not be able

to hold it always? Where is the proof that they will not be able to preserve the materiality of matter against the forces that are striving for the spiritualizing of the Cosmos? But those who go a step further in the evolution of intellect, piercing this delusive possibility, *they* recognise that unity is inevitable, and by the force of that intellectual recognition they may pass beyond the reach of the mental plane to the regions that lie beyond it.

Now what is their position as regards evolution in the world? A very strange one—the deliberate recognition that they have made the place they occupy in nature, that that which they are doing must fail in the long run; but an acceptance of the position, a recognition that it is necessary for the completion of the whole evolution, that there must be some who will play that part of opposition in order that the growth may be secure and complete. So that the highest of these, the great "Brothers of the Shadow," are men who, having reached the point where they recognize the truth of things, assume the part which for so long they played in reality, in order to co-operate for the swifter evolution of mankind by the strain they put on the most highly evolved.

Satan Becomes a Saviour

And that is the point to which I alluded where Marie Corelli had a true intuition in her idea of Satan. For you will remember that in her book, *Satan*, although he tried to lead people wrong, always rejoiced when he failed. And that is true. The great Brothers of the Shadow do not desire that the most ad-

vanced of humankind should fail. They will do their best to make them fail because that is the part for them to play, deliberately but sadly accepting the Karma which they themselves have made, sacrificing themselves, as it were, in order to play the part which by the whole course of their evolution they have been fitting themselves to play, and realizing that it is just that after they have sinned they should expiate the days of their blindness. A curious change at the last moment, but inevitable where the intellect has grown to the point where it pierces through illusion and sees the reality of things.

Those great Brothers of the Shadow, then, are Those whom we can only look upon as carrying a great part of the burden of the world's evolution, as truly doing the Divine work, and doing it in the most effective way, making by the very sorrow of the work They do the expiation which the evil has demanded, and doing in a comparatively brief space of time of tremendous effort and profound suffering, that which others would do in a longer and easier living. Those who understand anything of the life of the climbing, and of the results of the climbing at that height, are not likely to be allured to the treading of that Path by the shortness of the time which is spent in those higher regions; for they see that it is made up of terrible suffering which expiates in a brief space the errors and blindness of all the lives that lie behind. So that, looking at Them, it is only possible to be conscious of profound sympathy not devoid of reverence, strange though that may seem; the

recognition that, after all, These are bearing the heavy burden of the world. The earlier stage that I spoke of, where the struggle brought out the strength, is exhibited very beautifully in Edward Carpenter's poem on Satan where he makes man wrestle against Satan and by the wrestling carry on effectively his evolution; so that although flung to the ground by the giant wrestler over and over again, he rises up every time stronger for the fall—"and every pain that I suffered in one body became a power that I wielded in the next."

There is part of the secret of sorrow, part of what used to be called "the mystery of Satan." Every power to serve comes by wrestling with the dark forces in nature. Other things you may gain in other ways, but the power to serve comes from the wrestling

with the dark side, and not by the helping of the white. Progress indeed you can make, strength you can gain, your evolution you can follow; but to be a Saviour of the world means to go down and struggle with the Dark Forces, and have many a fall in the wrestling before you can rise triumphant as master of life and death. That is the darkness that surrounds the crucified Son of Man, that the blackness and the Valley of the Shadow of Death through which every Saviour of mankind must go; there is no way to win the position of Saviour except by the struggle with Those who oppose, and only by bearing the crown of sorrow is it possible to learn the lesson whereby humanity's sorrows may be healed and the burden be lifted off the shoulders of men.

(Lecture to follow: "The Drowning of Atlantis.")

Rule means Duty.

Power means Responsibility.

Strength means service.

RELIGION IN THE SIXTH SUB-RACE

By FRANK J. MERRY

Mr. Merry's dictum is that we should keep our minds open to the unfamiliar aspects of things, "because the sixth sub-race is likely to develop distinctive ideas of its own."

Contrasting Civilizations

WHEN animals of two different species regard each other through the bars of their cages, or when perhaps an Englishman and a Chinaman meet, in such an event a certain lack of understanding may be perceptible on the one side or the other. That the same phenomenon might show itself between representatives of the Fifth and Sixth Races in the future may not have occurred to every Theosophical student, but the possibility will have to be faced. Apart from physical differences, the beliefs and mental processes of the one are likely to be totally incomprehensible to the other.

In the Fifth Race, men like to have definite opinions and beliefs. It is not so much the possession of these as the use that is made of them which indicates the point of divergence. In short, beliefs and systems of thought are regarded as the props and supports of their mental and spiritual life, the root of their well-being and happiness. Take these away and they are overwhelmed by misery or by fear. On the physical plane they seek security at all costs; mentally and spiritually, also, they build themselves

in behind their chosen theories and mental concepts. As a result they fear only two calamities; they dread change on the physical plane, and they are afraid of ideas.

All their beliefs are carefully set out in order, and then typed and filed and put away in a safe place where they may remain undisturbed. Even advanced folk, intent on progress, may have their intellectual ledger made up to some date towards the end of the nineteenth century, and then expect time to stand still in order to save them from the necessity of making any further reckoning. With the fixed mental type of man, new ideas springing up have the effect of churning up his established opinions and throwing his whole mental mechanism out of gear. Hence he fights new ideas with desperation, as the only means of defence against overwhelming forces he cannot withstand.

Sixth Race Methods

The man in whom the Sixth-Race formative influences are developing possesses a more flexible type of understanding, and shows a considerable amount of mental and spiritual poise. Unexpected propositions do not shatter him nor

disturb his equilibrium, since his well-being does not depend on whether he believes one doctrine or another. He absorbs freely new ideas and allows them to modify his outlook as they will. He is not afraid of being led to this or that conclusion if the facts warrant it; he knows that his conclusions must be the sum total of what he has seen and experienced. Moreover, fresh ideas inspire him with the thrill of new life, and provide him with a perennial source of pure happiness. He relates one set of ideas to another, not ostensibly connected, and finds a harmony between them. He welcomes change, and regards the future with expectation; ever asking, in the Greek spirit, who will show us anything new.

Mr. Ford's Innovation

Both sorts of people exist in every country, and it is between these two types of mentality that the struggles which now disturb the peace and tranquillity of the human race are being staged. A faint geographical division of the two types may be seen in the contrasting civilizations of Europe and America.

A familiar incident will make this clear. When a man applies for employment in most European countries he must prove that he has worked at a similar job before; and this is an essential condition of his employment. But Mr. Henry Ford, in his book describing the setting up of his works at Dearborn, relates a different story. At these great works his aim was to revolutionize age-old processes of smelting iron, manufacturing glass, linen,

and other basic materials needed for his cars. Therefore he employed clever engineers, but on one condition he insisted: that they should never before have been engaged on the job which he required them to undertake. Let the European collectors of employees' references think of it.

But Ford knew what he was about. He wanted new ideas, not ingenious permutations of old ones. As a result he succeeded in doing a number of things which the experts declared to be impossible. And herein lies something of the difference between the numerals "five" and "six" as applied to the sub-races. In the transition from one age to another it is necessary to get rid of some aspects of the past, and greater than memory may be the ability to forget.

Formerly new civilizations have been built up on the physical destruction of the old. But should our cities and empires escape the catastrophe which threatens them, what of the almost universal attack on ideals and current beliefs? For the real foundation of a civilization is ideas. The undermining of these foundations is going on in many spheres, in religion, politics and art.

Clearing the Way

Observe, for example, how Architecture and the decorative arts in the present day are eschewing all ornament and the accepted elements of beauty, and presenting us with plain cubes and unrelieved flat surfaces—and asking us to admire, in the name of beauty, the absence of everything that art formerly stood for. Such artistic progress can only be described as

being in a negative direction. But it provides the clean slate on which, ultimately, something new may be written. This, then, is the keynote of the present age, and in spite of its apparent empty portent it must not be challenged.

From this point of view we should be willing to accept the trend towards an increasing secularization of human life, even the recrudescence of what is called Atheism; a word whose various meanings should be carefully studied, lest we be alarmed without cause. Madame Blavatsky once remarked of herself and her fellow Theosophists; "We are likely to be regarded as atheists." And this conclusion was not altogether unwarranted, seeing that she had publicly embraced Buddhism, which is described in various text-books published in the West as an atheistic form of belief. The word, however, is more often employed to indicate a movement of hostility to religion, as in the modern secularist States in Russia and elsewhere, and among a large body of scientific opinion in various parts of the world.

Without accepting its conclusions, we may regard this secularist tendency as in some respects a purifying movement; the cleansing of the popular mind from a miscellaneous lumber of beliefs and superstitions which hinder the progress of the race.

Why do reformers go out of their way to attack these institutions which, perhaps egotistically, claim to be the sole embodiments of truth? Whatever the sacred wisdom they enshrine, their hard exteriors frighten and oppress the simple man who feels, perhaps,

feebly enough, that he will endeavour to understand life and its mysteries for himself, without the bludgeoning of organized propaganda or the stupefying noise of mass music. Should you attack these citadels of organized truth, does truth itself suffer? Truth is immortal: it laughs at you. Destroy its existing decrepit shapes and it reappears in a thousand youthful forms.

Modes of Life on Venus

Some illustrations may be drawn from the ancient legends dealing with life on Venus. Madame Blavatsky has something to say in *The Secret Doctrine* regarding the unusual modes of life on that planet. The study of these outlines, together with some new matter which has come into my possession subsequently, emphasises the wide contrast in religious belief arising from different conditions of life on Venus and the Earth. On the Earth, in spite of differences of race, colour, and hidden sources of variation, there is only a single human species. On the planet Venus there are said to be several actual physical variations from the normal type, existing side by side. Everywhere there is a greater degree of specialization than is found here; excessive development, from our point of view, of some faculties, and the practical atrophy of others. Thus we may have additional varieties of sex, including neuters.

Alongside of this greater diversity of species among the Venusians the habit of working in groups is paramount among them. In these groups, thought transference

becomes an active vital principle. They understand to some extent collectively what is being done, and when important work is in progress, the thought and will of the community is concentrated on the common purpose.

It would be an exceptional proceeding for any important work to be attempted by solitary individuals acting on their own account; such individualism might be regarded as a little peculiar, as marking a lack of mental development.

It is when we come to the sphere of religious belief that the habit of common action produces its most startling results. When the Venusian thinks of the processes of Creation, to him it appears naturally as the work of a group of Divine Beings. This divine grouping, this wonderful heavenly manifestation of a multitude of Super-Beings finally merges into the conception of a Divine Race, ruling over and providing for their planetary existence. This they worship naturally and spontaneously as arising logically out of the existing order of things, exactly as on this Earth men think of Creation as the work of an Individual, greater than but yet like themselves.

Changing Attitudes to Religion

To return to the changes in the popular attitude regarding religion: that which intelligent and well intentioned people believe or disbelieve at any given time has not the importance usually attached to it. These waves of faith and unbelief succeed one another like summer and winter; men are alternately played upon by one or the other and develop character in the pro-

cess. In the religious phase it must not be supposed that the influences under which people act are entirely beneficial. They may move about in a state of bondage, held in check by fears of the future. They may develop a Puritanism with its sour faces, its hatred of colour in life, and its distrust of human happiness. On the other hand the stage of unbelief or irreligion allows the nature to relax somewhat; men are less afraid to act spontaneously, and, more important still, it may be seen to what extent their native virtue will hold good unsupported by religious sanctions.

In the Perfect Man, right conduct is spontaneous, willing, and unconditioned by considerations of punishment or reward hereafter. And in the present confused condition of belief and unbelief we may find a world in which human character develops under pressure in both directions and registers its gains under the most unpromising circumstances.

It is well to stress these unfamiliar aspects of things sometimes, because the sixth sub-race is likely to develop distinctive religious ideas of its own. In some of its phases what is called religion ceases to be religion in the accepted sense, and Theosophical students should not overlook this consideration. In Greece, for example, the place of religion was taken by philosophy, and we moderns might reflect upon the value to the present distracted and unhappy world of the guidance and balance which a pure philosophy might bring. Philosophy does not depend on supernatural sanctions, it appeals direct to the reason. It

does not arouse the passions of the multitude like the clashing loyalties towards individuals or faiths. Philosophy is a door through which the scientist and the sceptic may approach the higher life without qualm or misgiving. The religious world has enough and to spare, why pamper it with spiritual delicacies while the world at large, the real active, striving world, goes hungry and unfed?

The Greek Spirit

The Greek spirit, with its light, its harmony and its beauty is so remote from us in time that it remains nothing but a legend, a faintly outlined and fantastic dream. Only were the Greek spirit reborn amongst us could we regain the sense of its formative influence in the modern materialistic world. Something of the healing and purifying influence of the Greek religion may be caught from their old legends, such as the following narrative, which has come down to us from a remote epoch.

In the ancient cosmogony Mercury was the Messenger of the Gods. To the Greeks he was a sportive Deity, darting hither and thither like a flame, lighting up dark places and casting strange flickering shadows. The God Mercury possessed an extraordinarily swift intelligence, his mind moving with lightning-like rapidity. But in the intercourse they were able to hold with the God, and in the rituals which they performed, he showed another side of his nature, by which, to them, he was most of all beloved. This was his light and playful character. At times he would sport with his devotees;

trifle with them, humour their follies in order to trip them up, and then set them on their feet again; and all with such a display of affection and kindness that his votaries were charmed by his manner even while they smarted for their follies.

When he taught them, for he was the Messenger and the Teacher, he did not utter pompous oracles like the older Gods; and when he spoke, his votaries would carefully examine his sayings, looking for flaws in the argument purposely introduced for them, either to discover for themselves, or else to stumble over; for his disciples were trained to exercise subtle intelligence and to examine carefully the oracles delivered to them. And all this was brought about to the purpose that they should keep awake, be constantly watchful, and, not relying overmuch on authority, should learn to find things out for themselves.

The Vision of Divinity

This archaic Greek myth has a direct bearing on the spiritual evolution of the sixth sub-race, though it will not be understood by those to whom religion must necessarily remain a portentously solemn business. The stolid British race may not respond to it, but the American mind will understand more quickly, and America is the home of the sixth sub-race. This race must live in friendly relationship with its Gods; for the time will come when the Adepts are to walk the earth more openly than hitherto.

During an age-long interregnum man has been taught to direct his gaze wistfully to the past; to have faith; to believe the things which

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his senses reject. It is not among the aims of Theosophy, the Wisdom Religion, that this "state of darkness," this Kali Yuga, should be maintained in order that the light we have should shine brighter through the prevailing gloom. The "man of the sixth" will be called upon to confront problems other than these; the problems inherent in the direct perception of spiritual things existing in his own day. With the purely mental types and with the children of ignorance and unrest it is in the remote past or in the distant future that the glory lies hidden. But the spiritually awakened can face the present unafraid, and, suffering neither the pangs of memory nor anticipation, realize the vision of Divinity here and now.

IMAGO

*When I imagine, will you bear with me?
Remember I am made of linnet's wings;
that my creation is a mystery,
that I am nebulous as one who sings.
I am a mist of dreams and ecstasy,
a visionary being that aspires
to reach the heights, where all is mystery
to men who still are clouded by desires.*

*How quiet it is! and yet, how visible
the great creative dreams that gather here;
the aspiration of the birds; the will
of men who are unclouded by the fear
that fell on man when ecstasy had fled,
usurped by thought, as cold as are the dead!*

FLORA MACDONALD

DANCE AND DRAMA—THEIR PLACE IN THE PLAN

BY SADA COWAN

An accomplished American author dwells on the social significance of the Arts, particularly Drama. It must mirror the times, it must feel man's pulse, it must be human and social. The Theatre is becoming, and will continue to be, the loud-speaker of the age, helping man to know himself, and speeding him on his upward journey. "Until at last both man and his art reach perfection, and both become the outer expression of the God within, which is the scheme and plan of evolution."¹

Art and Evolution

WHEN we talk of a plan for humanity or a plan for the arts we unconsciously think of a goal, something fixed towards which we are moving.

Now, a fixed goal in evolution is a logical impossibility. For if the goal were fixed it must ultimately be reached. When it is reached, evolution, having accomplished its purpose, would cease. Since it does not cease there is but one answer. The goal is not fixed. It is a movable one which recedes as we advance towards it. This is definitely true of the goal which beauty sets for itself. No artist ever reaches his ideal. Possibly the Logos—the Supreme Artist—

may never reach His ideal, but may strive continually for greater perfection of life and form.

It is difficult to separate the arts when speaking of evolution. For we find the same qualities in sculpture, drama, music, and the dance. Each art has pressed forward with humanity. The first crude tracings of a savage trying to give expression to something within him, trying to find permanency in impermanence, is the same urge which Michael Angelo answered when he fashioned his magnificent Moses.

True art is spontaneous. It arises and expresses itself from no ulterior motive, but because it must. Therefore, in so far as the individual is concerned, art can truly be said to have no motive, no object, and no plan. Yet it has all these things. It is a vehicle of and for self-expression. It is a release, mentally and emotionally. And with a great artist a spiritual release as well. Through art he is able to voice the unvoiceable and give expression to

¹ Bibliography:

The Appreciation of the Drama, Coffin.
The Theatre, Stark Young.
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Our Changing Theatre, Skinner.
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the inexpressible. Not only is his art the voice of his own ego manifesting, but it is the voice of his era. And this is where the art of both the dance and the drama become significant. The plan for both is that they should go hand in hand with man, in his evolution of both life and form, experiencing the progress he makes along the way.

The Living Idea

A well known writer on the theatre, Stark Young, who, as far as I know, is not a Theosophist, expresses himself in a manner decidedly Theosophical when he says, "Life—the stream of life—the living essence goes on, finding itself bodies or forms to contain and express it. Behind whatever is dramatic, lies the movement of the soul outward, towards forms of action, the movement from perception towards patterns of desire, and the passionate struggle to and from the deed or event in which it can manifest its nature. Behind any work of art is this living idea, this soul that moves towards its right body, this content that must achieve form that will be inseparable from it."

In all art, two principles are constantly at work—the pair of opposites—one which seeks to discover its form and to maintain it; the other which tends to break down this form, ever seeking new.

This is what the Greek dramatist Euripides meant by his God Dionysos, whose body could not be bound by chains or the prison cell, and whose radiant life drew men to their release, glory or destruction.

In the arts, when a form is found that will express an idea applicable to human experience, we approach perfection of form. For a work of art is either dead or alive. Alive when the life to be expressed has found a body suitable for its expressing. Dead if we, the beholders, cannot feel that life passing into us, restated in terms of our own natures. Then it becomes as a mask hiding reality, not revealing it.

A man's body is alive only in so far as it translates into its own kind whatever is taken into it of food, water, and air. So in the theatre, what is alive is organic, a very part of life itself, and this life both the drama and the dance seek to express.

Beginnings of Art Expression

Before man knew logic he knew emotion. Before creed, ritual. With leap and gesture the savage mimicked his triumphs. The coming of the storm was met with beat of drum, protestation of supplication, and gestures of fear. So on through the gamut of simple emotions, love, hate, fear, jealousy. Primitive man expressed his moods in terms of the dance. Gradually the same process crept through the ages into civilization. Egyptian carvings of six thousand years ago record the use of the dance in religious ritual. Plato, deeply impressed with the hierarchical ballets of Egypt, found that their evolution symbolized the harmonious movements of the stars.

In New York, at the present day in the Metropolitan Museum of Fine Arts, there is a carving which shows Anubis and Horus kneeling,

their arms completing a pose which is seen to this very day in the dances of Spain. In Rome we find the first dance symbolized *war*. Then came the religious festivals which, unfortunately, degenerated into orgies. Dancing, of course, is mentioned frequently in the Bible, and the Hebrews gave it a high place in the ceremony of their worship.

In turning to Greece we find that their ballets memorialized great events. Simple rustic dances symbolized and celebrated the gathering of the crops. Priestesses performed the sacred numbers. Philosophers taught dancing to their pupils for its effect both on mind and body.

Orpheus journeyed to Egypt to study its dances that he might add to the scope of the Hellenic steps and movements. All of which goes to show that the mind of antiquity considered dancing worthy of divine attention.

From a race of artists Muhammad took away the freedom to paint or model representations of *living* things. Yet from this prohibition sprang an art in which painting and sculpture unite to express the human emotions through the medium of human form. That art, of course, is dancing.

Dancing and Life

In India dancing has an immense importance in religious worship. In Japan, with choral posture and gesture they celebrate auspicious conditions or happy events in the family: the coming of Spring, the cherry blossom season, the season of fishing with comorants. In honour of a thousand occasions,

gaily coloured kimonos, enveloping little figures, can be seen swaying softly and rhythmically over the green.

Since earliest Occidental history the dances of Spain have been famous. And not the least of these dances is that of the Gipsy. Love, as in the dancing of almost all peoples, is a favourite motive of their dance. But it is used to express all their emotions, from joy to grief, and is used in mourning as well as in gaiety.

Christianity, like the religions of the Hebrews and Greeks, employed dancing as an important part of its ritual. It was, in fact, a clerical who composed and staged the great pantomime which many authorities place as the first modern ballet.

I have time only to *suggest* the relation which dancing bears to life. But, traced through each century and each country we find that the type of dance varies, as culture progresses or retrogrades, and it is always the voice of the people's soul.

Dance and the drama are possibly the most closely related of the arts, in regard to the history of their development. Both have seen the Golden Age and the Dark Ages, periods of exaltation and of degradation. For art, like everything else, evolves on a curve. When a civilization reaches its acme of culture, the downfall of that nation inevitably begins. When no greater perfection of form can be reached at the moment, decadence sets in and brings about the ruin of that nation. This is just as true of the arts of the theatre as of all else.

Temples and Theatres

In antiquity the drama evolved quite naturally from the dance. It began with the Mysteries and the religious representation connected with temple worship. In the Middle Ages we witness a similar transition. By elaborating the religious ceremonies on feast days, the Church gradually instilled a sort of sacred spectacle which proved a powerful attraction to the populace. From the twelfth century on we can observe this practice. It began with the miracle plays which dramatized the lives of the Saints.

Comedy arose quite legitimately out of the serious miracle plays. In these plays both Heaven and Hell were depicted. Heaven had its saints and Hell its devils. The devils were thoroughly hated and were probably hissed, just as the villains in melodrama were hooted off our stage. In order to make themselves liked by the public, the devils commenced to inject notes of comedy into their performances. For it is a known fact that any character who can make you laugh is never hated. So, little by little, the devil in his new role of comedian made way for the latter-day clowns and the latter-day comedy.

The theatre is always astonishing. It has been the world's greatest effort to create illusion and through illusion to recapture dreams.

Next to religion, there is nothing which keeps so everlastingly young as the theatre. It outlives empires and civilizations. Today it is so much of our lives as to be a commonplace. Yet it stands apart from life as the most gossamer dream.

So called "modern drama" came into being towards the end of the sixteenth century. By common consent "Hamlet" is considered the most modern of Shakespeare's plays—one of the most modern of modern dramas. The hero exhibits what the nineteenth century was fond of calling "the malady of the age." True he *did* exhibit the spirit of his times. For the artist *is* always and always *will be* the spokesman of his age.

Deathless Drama

Plays live as they bear a relation to life. In fact the only theatre which has shown a lasting vitality throughout the ages is the theatre of the poets: the men with vision. Drama is not photography. The artist is, and of necessity must be, selective. He looks at his material as it exists in actuality, then gives it the touch of his own personality, chooses, arranges and builds. George Arundale says: "To be artistic means to have the faculty to create out of life—more life. Genius is the ability to come into touch with the world of ideas."

To see anything as art, means that you do *not* see it as a duplicate of life. You judge it by its intentions, its essential idea. It means that you allow it to be free of its material, and permit it to use that material as Corot uses a landscape, El Greco a human body, or Beethoven a state of mind or mood, to express an idea: to express the soul.

A work of art—particularly the art of the theatre—lives only so long as the thoughts, customs and manners of its age endure, *unless* the artist has gone a step further

and with his deeper vision has captured a glimpse of that which is to come. Shakespeare has lived through the ages, not because he expressed the bawdy, ribald, licentious period in which he lived. But because he caught the deeper truths which know neither time, place, nor custom. Embodying these truths in his works he has made them immortal. To understand Hamlet, Macbeth or Othello with the *intuition* is to understand all men of these types. The great dramas of Aeschylus, Sophocles and Euripides are as full of truth and beauty today as the day they were written, because the characters in them are not merely Greeks, but they are human beings of all time—ageless and deathless.

Sources of Inspiration

Once more quoting George Arundale: "Men react to life in different ways. The savage reacts with the emotions. The civilized man with the mind. Now there is possibly another reaction which is as much in advance of that of the mind as the mind is in advance of the emotions. This is the reaction by the intuition: the Buddhi, whose heritage is the archetypal world. And this is possible only where the nature of the individual is artistic." Sensitive souls grasp the ideas thrown out by the Masters. Men—at large—call this "inspiration." We, Theosophists, have our own interpretation of the word "inspiration." To the world, it means an idea caught by an artist out of the nowhere and brought into manifestation. But we know what that "Nowhere" is—we know what source was tapped—the archetypal

world—that great source of thought ready to flow into every human being, bringing its wealth of inspiration and creative ability, at any moment that the personality is ready to receive it.

It is a known fact that writers or inventors, without any means of contacting each other, often receive the same inspiration at the same time. They tune in on the same wave. They produce like results, coloured by individual personality. If there were not a common receptacle of thought—a great ocean as it were—where all might reach in and partake, how else could one explain this oft-happening "coincidence" of the same idea striking two unrelated people, at the same time?

Jinarājādāsa says: "We do not think alone, but a Greater than we thinks with us. There is but one Thinker, God Himself, and our mentalities are as circles drawn on His sphere of thought, stage by stage. Now the supreme value of Art is that it enables us to think with this Mighty Thinker. But His mode of thinking is not like ours. Ours is but the tiny circle in His infinite sphere of thought. We make our circle larger when we superadd to our thought the element that Art gives."

Poets and Dreamers

Poets—and when I say poets I refer to a type of mind, no matter whether the writers express themselves in poetry or prose, between the covers of a book or through living figures upon a stage—these poets, like great mystics, are not afraid of reality or even of tragic frustration. They understand the

power of dreams to lead men out of and beyond themselves. They do not try to tell us that ugly reality is beautiful. But they do try to show that beauty may be forged out of ugliness, not by giving a false exterior to ugliness, but by forcing what is ugly to nourish a seed of beauty. Poets—like Occultists—know and understand the creative power of suffering. They know that the law of birth springs from a law of suffering, and they are strongly enough rooted in honest realism to accept this seeming paradox.

It is in the tragic song that we find the maturing instincts of a race, a recognition of the creative and liberating force of suffering and a sense of the spiritual resurrection which emerges from it.

Thus you will find poets of the ages writing in their tragedies stories of purgation and cleansing fires. And in their comedies stories of difficulties overcome, or dreams realized—not by instantaneous magic, but by meeting squarely the perplexities and absurdities of a very hard and very real life. It follows, then, that the supreme thing in the theatre is the arrival of a work of art in which we perceive that an idea has found a theatrical body to bring it into existence. The more significant the idea, the more significant the work of art. One play like Eugene O'Neill's "Hairy Ape," although it may not succeed in capturing into theatrical form its *whole* idea, is worth more to the theatre than a thousand plays like Bernstein's "The Thief," "Loyalties," etc. We may have a hundred good craftsmen in the theatre and but one

poet—the man with vision. There are poets who are realists. And realists who are poets.

What Realism Is

Realism—or naturalism as it is sometimes called—like every form and every style in art and in nature, arises because it is expressive of something that is to be expressed. But to say that realism shows us life as it *is*, became long ago such nonsense as only a simple soul indeed would swallow. Since, at the very outset there is no *is*-ness to life. A thing *isn't*. It *is* only because you see it that way. What looks red to me may look brown to you. Realism, as much as any other method in art, selects, arranges, and breathes into its material the idea that will preserve it. Bernard Shaw, acknowledged realist, uses a method of details taken from our daily actual surface of life. But he treats this material in a fantastic, fervid, and poetical manner. Or, take Chekhov's "Cherry Orchard." This is no more true to life than a giant or a midget is a true picture of life. "The Cherry Orchard" is innately poetry. Yet most people would say that both Chekhov and Shaw are realistic, not poetic, in method. The line between the two is cobweb fine. Two artists may write of the gutter. One may see nothing but the mud. The other may see only the sunlight gleaming upon the dirt. That is the difference between the realist and the poet.

For many years little serious thought was given to the theatre. It was looked upon lightly, merely as a place of amusement—or worse. Through centuries, ignorant

prejudice against it was rife. The Puritan feeling that the playhouse was an evil thing, frowned upon by God, and injurious to man, combined to set this form of amusement in ill repute. Bernard Shaw in that brilliant little play *The Dark Lady of the Sonnets*, sets certain shrewd words into the mouth of Shakespeare and Queen Elizabeth, pertinent to this thought. Shakespeare speaks: "Of late you know the Church taught people by means of plays, but the people flocked only to such as were full of superstitious miracle and bloody martyrdoms. And so the Church, which also was just then brought into straits by the policy of your Royal Father, did abandon and discontinue playing. And thus it fell into the hands of poor players and greedy merchants that had their pockets to look to and not the greatness of your kingdom."

(To be concluded)

COSMIC RHYTHM

"If we are indifferent to the art of dancing, we have failed to understand, not merely the supreme manifestation of physical life, but also the supreme symbol of spiritual life. . . . To dance is to take part in the cosmic control of the world."

HAVELOCK ELLIS

THE COSMIC TRINITY AND ITS CORRESPONDENCES

By L. FURZE-MORRISH

In this informative article, the picture is presented of the Eternal Trinity in the Cosmos fulfilling itself in man, the microcosm. These several aspects of Divine life are co-ordinated in terms of colour, as will be seen by reference to the table of correspondences. The climax is an expression of the Path of Liberation in colour symbolism.

THE religious and scientific phases through which Theosophy has already passed since 1875 have familiarized us with the terms used by various religions to denote the All-ensouling Life of our Cosmos. Theosophy is now apparently passing through a phase in which Art in its turn needs to be expounded in terms of Universal Being and unified with science and religion. At this point a further correspondence is found to underlie that threefold life of our scheme of things, which in the West we call the Trinity. This is the harmonic correspondence of colour.

The Table of Correspondences (on the next page) shows the Eternal Trinity which persists through a Cycle of Brahm, and which may be described in terms that will commend themselves respectively to scientific, religious and artistic types of people.

Let us analyse this chart in the scientific manner, the better to appreciate its underlying synthesis, in the religious mode; and finally to feel its inherent harmony

and beauty, following the artistic mode.

The scientific-Theosophical explanation may be well charted ground, but for a full understanding of the correspondences it is well to go over it again. Life in manifestation persists in expressing itself as a Trinity in Unity. There must be three phases in all active expression :

(a) The Will to Express.

(b) The Capacity to Express, plus the limitation of capacity.

(c) the Act of Expressing within the limits of (b).

(a) represents the Purpose which it is the function of the Scheme to express.

(b) represents the Innate Faculty by which the Purpose will ultimately be expressed, as well as the field or boundary of expression. This we might term "comprehension-cum-comprehensiveness"—the power of ordered combination.

(c) represents the Mode of Expression in time, the method of procedure, the sequence and stages

TABLE OF CORRESPONDENCES

SCIENTIFIC PRINCIPLE	BASIC ARYAN DOCTRINE		CHRISTIANITY	HEBREW QABALAH	PLATONIC PHILOSOPHY	PSYCHOLOGY	COLOUR-SYMBOLISM	EVOLUTIONARY STAGES
Cosmic Purpose (Will)	Brahm-Shiva (Light-Darkness)	Amen or Aum	Father	Ruach	Ho Theos	Cosmic Conservation	Pure White— Pure Black (similarity of opposites)	Cosmic Hierarchies Thrones, Dominions, Princedoms, Virtues, Powers
Cosmic Soul (Love-Wisdom)	Vishnu	Emeph-Ptha	Son	Nephesh		Cosmic Cohesion	Indigo-Gold	
Cosmic Mind (Activity)	Brahma	Osiris-Isis-Horus	Holy Ghost	Malkuth, the "Bride"		Cosmic Selection	Red Blue Yellow	
Human Will	Atma	Hieroglyphic forms denoting various principles of man	Spirit	Adam	Noësis	Volition (cognition)	Violet	Initiates
Intuition (human soul)	Buddhi		Soul	Eve		Perception (insight)	Indigo-Blue	
Abstract Thought	Manas			Malkuth, the Tree of Knowledge of Good and Evil	Nous	Thought	Green	Philosophers
Opinion-Mind	Kama-Manas	Hieroglyphic forms denoting various principles of man	Mind	—	Phrën (doxa)	Mento-Emotional Mechanism	Yellow	Modern man-in-the-mass Majority
Desire-Nature	Kama		Estate (spiritual body)	—	Epithumia		Orange	Tribal man Adolescence
Physique	Sthula		Natural Body	—	Soma	Body	Red	Savage Man Childhood

of fulfilment and the agencies by which the Purpose is fulfilled.

Because the Purpose needs volitional impulse to inaugurate it, Theosophy terms (a) Will.

Because innate faculty implies comprehension, we call it Wisdom, and because the field of expression implies a "magnetized area within an enclosed boundary" (atomic energy), we call it Love. Poetically this constitutes the "All-embracing Arms." Therefore (b) is called Love-Wisdom.

Because (c) implies the gradual fulfilment of (a) within the compass and capacity of (b), we call it Activity. Therefore Theosophy speaks of the First Logos as Will, the Second Logos as Love-Wisdom, the Third Logos as Activity. All this is familiar to serious students of Theosophy. It represents the study of the Trinity as the Source of Things.

The Psychological Trinity

Psychology does not as yet presume to study Deity, but by extending human characteristics and behaviour into infinity, we obtain a theory of Divine Characteristics. Psychology has classified the nature of human mind into three Characteristics: (a) Conservation; (b) Cohesion; (c) Selection.

(a) Conservation is the process of extracting experience from all situations and storing it in the subconscious mind for subsequently creating and meeting new situations. This constitutes the basis of human purpose.

(b) Cohesion is the faculty of relating past experiences and situations and establishing a "coherent" and "comprehensive" scheme

derived from previous Conservation.

(c) Selection is the analysis of experiences, the use of discrimination in any situation and the actual creation of new situations in keeping with the stored experience or "purpose" of (a), and the "coherent scheme" of (b).

From this we get a glimpse of the Trinity as the goal of things. Extending this trinity of conservation, cohesion and selection into the cosmic sphere, we see: After the end of a Cosmic Night the First Logos represents the "Conservation" of all experience of the previous Scheme and its translation into the Purpose that underlies the Scheme-that-is-to-be. This is Shiva-Brahm.

The Second Logos represents Cosmic Cohesion—the coherent and comprehensive basis of the new Scheme—the power of combination.

The Third Logos represents the Creative Process by which "Cosmic Situations" come into being and by which their experience is extracted to form the conservation of a Scheme still further ahead in the future.

The process seems to be:

1. CONSERVATION
2. COHESION
3. SELECTION,
 - to produce
 1. conservation
 2. cohesion
 3. selection,
 - to produce
 1. conservation
 2. cohesion
 3. selection....
 - etc. etc.

In Christianity these are called Father, Son and Holy Ghost.

The Religious Aspect

We have to go back to India and Egypt for the basic terminology of Aryan Religion.

Cosmic Conservation in Indian religious terms is called Shiva the Destroyer. Shiva destroys the forms of a past Scheme and extracts their experience during the Cosmic Night. The subsequent Purpose which is then ready to be expressed is Brahm. Shiva suggests the Night, Brahm the Day of Manifestation. In Egypt this eternal alternating rhythm of sound and silence was called AUM or Amen (Eternal Verity).

In India Cosmic Cohesion or "Love" is called Vishnu the Preserver. This term is self-explanatory. In Egypt they called it Emeph, the Egg of Life—the spherical boundary or field of expression out of which new Life was to be hatched. This field needed magnetizing and enlightening: that implies Wisdom. Therefore the name Ptha, the Serpent, was added, and the symbol of Emeph-Ptha, the Second Logos, was a serpent carrying in its mouth an egg.

In India the Third Logos is Brahmā the Creator. In Egypt it was composed of a subsidiary Trinity, the significance of which will be seen when the question of colour symbolism is examined. This sub-trinity was the well-known Osiris-Isis-Horus, Father-Mother-Child. To identify Osiris with the Christian "God the Father" is, one considers, incorrect. Osiris seems rather to be identified with the male or positive aspect of God the Holy Ghost, while Isis represents the female aspect, or Mother-Nature; and Horus denotes Matter, the visible universe.

The Hebrew Qabalah describes the same process. The Primary Impulse—Will—is Ruach the Breath, or Spirit. That is the First Logos.

Cosmic Soul, i.e. the Indwelling Life, is called Nephesh, or Life-Soul. The Third Logos is called Malkuth, the Bride. This is Father-Mother-Nature, Osiris-Isis, the Ever-Virgin Mother and Her Consort, the Solar Ray. Malkuth also means "Tree of Knowledge."

In Platonic philosophy the Divine Trinity was simply called *Ho Theos*, in the sense of the state of Divine Being, and being divine.

As Above So Below

Before dealing with the Trinity in terms of colour, let us complete the picture by considering the microcosm, the fulfilment of the Macrocosm. In the *Qabalah*, Malkuth the Bride was "reflected" in Malkuth the Tree of Knowledge. Macroprosopus, the Great Countenance, was reflected in microprosopus, the lesser countenance. This latter was Zelem, the "Image" of God. "And the Elohim breathed into man's nostrils the Breath of Life (ruach) and man became a living soul (nephesh). Zelem consisted of: Adam (human will); Eve (intuition); Malkuth, the Tree of Knowledge of good and evil," (mind).

Plato called Will and Intuition "noēsis" or insight. Abstract thought, the Tree of Knowledge, he called "nous."

Modern Psychology has a similar terminology in "volition," "perception" and "thought." The difference between abstract mind and emotional mind—between manas and kama-manas—is shown

by Plato in the term "phrēn," meaning "opinion-mind," the instrument of "doxa" or creed. From which we derive "doxy," dogma, doctrine.

Trinities of Colour

All these aspects of divine Life, which need various religions and philosophies to explain their different features, may be co-ordinated in terms of Colour by those possessing the colour-intuition of Art, Art itself being a form of intuition.

Referring to the Table of Correspondences, we find that Amen, or Aum, is the underlying harmony—the universal undercurrent of rhythmic sound. This is both Pure White and Pure Black, a similarity of opposites. Shiva, the Cosmic Night, is Black. Brahm, the Germ of Manifestation, is Pure White. White is the source of all colours, as well as their negation, because a colour, if diluted sufficiently with white, ceases to be chromatic and becomes to all intents and purposes white. Thus the First Logos is the Source of Light-Darkness, the universal reservoir in which good and evil are dissolved back into Oneness.

Emeph, the Egg, the Matrix of Love, is Indigo-Blue. It contains the Blue of Love and the Indigo of Night into which all is dissolved. Ptha, the Serpent of Wisdom, is undeniably Gold, the specific colour of Wisdom. Violet and Golden Yellow are complementary (see Babbitt's *Principles of Light and Colour*, in which Yellow is shown to be the highest colour of the thermal range, while Violet is the highest colour of the electric range.)

Osiris-Isis-Horus provide the three primary colours of the material scheme, Red, Blue and Yellow. Red is the masculine force, Blue the feminine, the colour of the Virgin-Mother. Yellow is the colour of mind. From these come the seven colour-rays of the physical ranges.

The new science of colour-therapy shows that the Blue range is astringent, cooling, spiritualizing; the Red range is stimulating, heating and materializing. The colour Green stands as a dividing range. Physicists accept Red, Green and Blue as fundamental colours from the "ray" point of view.¹

Colour gives us a clearer conception than anything else of the meanings of that much abused word "Love." Love may be spiritual devotion and purifying aspiration, and then it is Blue. It may be lust or material affection, and then it is red-brown or rose respectively. It may mean One-ness—the universal fact of unity without personal bias—and then it is Green. A glance at the Table of Correspondences will show that the Second Logos, the Love of God, is Indigo-Gold in colour symbology. Blue-indigo mixed with Gold produces Green, the universal solvent in nature, the healing colour. The Indigo of the Second Logos suggests a reaching up to the Night of the First Logos, while the Gold suggests reaching down to the Yellow of the Divine mind, Creator of the new Scheme. As a poet puts it. . . . "Where the Blue of the Night meets the Gold of the Day. . . ."

¹ This is not to say that pigments are not based on the familiar red, yellow, blue,

Passing downwards in the cosmic scale to man the microcosm, we associate Violet with the will, as it contains elements of the energizing Red from "Osiris," as well as the Blue of "Isis." We allot Indigo-Blue to "buddhi," because this is a reflection of the Second Logos in His aspect as the Silent Night of Meditation. Indigo is the colour of Night.

Colour and Memory

The other colours and their correspondences are mentioned by Dr. J. Dodson Hessey,¹ quoting Robert King, who gives a chart of colour-correspondences as affecting memory in its various aspects:

Memory of

- | | |
|--|------------|
| 1. early childhood | ... red |
| 2. sensation and emotion | ... orange |
| 3. current thoughts, and concrete matters | ... yellow |
| 4. abstract thoughts, literature, poetry, etc. | ... green |
| 5. form, scenery, art, colour, etc. | ... blue |
| 6. sounds, music, etc. | ... indigo |
| 7. psychical matters | ... violet |

This suggests that human evolution may be symbolized by colour and understood in terms of "Colour-Awareness."

Savage man, as well as modern childhood, represent the Red stage, i.e. self-identification with physical sensations and appetites.

Tribal man, modern adolescence, represent the Orange stage, i.e. self-identification with emotional loyalties and aversions.

Modern man in the mass, as well as the individual about the time of his majority, represents the Yellow

¹ *Colour in Treatment of Disease*, by J. Dodson Hessey, M.R.C.S., L.R.C.P. Rider & Co., London.

range, that of concrete mind, the object-mind. All these stand below the dividing range of Green: they are of the earth, earthy. They respond to the thermal rays. Philosophers are on the Green level; they are leaving the earthy levels and entering those of the Spirit. Blue predominates among the Initiates, who respond to the cooling, calming, spiritual Blue tones. The Angelic Hierarchies, higher still, take on themselves the colour of Their range, Red, Blue, Yellow, Indigo and Gold, according to the ray on which They work. In fact They *are* colour itself. Finally, as source and synthesis of all the colours, rests the Eternal White Light of pure spiritual oneness, unity amid diversity.

The Path in Colour

The Path that leads to Oneness is also seen in colour symbolism. It suggests the gradual lightening of all the colours in the human aura until the White is reached. J. Scott Taylor, M.A., writing of Dr. Ostwald of Leipzig, Nobel Prize winner, and his Psychological Colour System, mentions Dr. Ostwald's colour equation $C + W + B = 1$, i.e. "C", or Full Colour, plus White plus Black equals constancy. That is to say, the amount of colour sensation we can receive from a given surface is constant, no matter if it is pure white, pure black, purely chromatic, or a mixture.

During a Cosmic Night "C" and "W" are zero; only "B" (black) remains. The equation reads $0 + 0 + 1 = 1$. During manifestation "B" is (symbolically) zero, "C" is, say, $6/7$ ths, "W"

only $1/7$ th, and the equation reads $6/7$ plus $1/7$ plus O equals I. But the Divine Life always remains constant, whether it is diffused into Colour, negated in Black, or blazing out as Pure White.

Using this equation as a basis, we may express the Path to Liberation in terms of colour. By purifying the desire-nature and gradually diluting its crude colours with the White Light of Spirit, we reach the point where all colour has van-

ished and only the Pure White Light of Unity remains. We become one with the Atma, and not only perceive, but find that we *are* the Purpose behind the Universe. We pass the point where "the Blue of the Night meets the Gold of the Day," and enter the living condition where transient beauty resolves itself into Eternal Harmony, Amen, or Aum. The sound of the lost chord is heard, the Grand AMEN.

TRAGEDY

*Here lies the tragedy of our race,
Not that men are poor,
All men know something of poverty;
Not that men are wicked,
Who can claim to be good?
Not that men are ignorant,
Who can boast that he is wise?
But that men are strangers.*

PROBLEMS IN ANTHROPOLOGY

It seems that anthropologists are slowly approaching the Theosophic view of Man's descent, as H. P. Blavatsky said they would.

The Scientific View of Descent

FAMOUS anthropologists gathered at Philadelphia, U.S.A., in March to discuss the problem of early or primitive man and his origins. Various recent important "finds" were considered.

Father Teilhard de Chardin brought with him plaster casts of the skull he discovered in a cave near Chou Kou Tien, thirty-seven miles south-west of Peking, where, in 1929, the skull of another ancient man was dug up. This Peking man is reckoned to have lived approximately a million years ago, and is regarded as being nearer to the ape than any other specimen so far found. His ancestors are thought to have branched off from the line that produced anthropoid apes some 15,000,000 years before he was born.

Sir Arthur Keith pointed out that even a million years ago the Earth was inhabited by three completely different types of humanity. All were primitive, but not one of them could be accepted as an ancestor of any modern races of mankind. These three types were the Peking man, the Jura man and the English Piltdown or Dawn man. The European Neanderthal man became extinct some 20,000 years ago, leaving no progeny. "Transitional types to modern men have never been found," he said.

Dr. Robert Broom, the noted South African anthropologist, discussed his latest find, the *Australopithecus Transvaaliensis*, the remains of a girl who lived 250,000 years ago in the Transvaal. Dr. Broom declared himself an unorthodox natural scientist because, he said significantly: "I firmly believe in evolution, no thinking scientist could deny it today, but I believe evolution was brought about by non-material forces, spiritual forces if you will, the highest form possible on earth—man." A few anthropologists, he declared, have discarded the old mechanistic view of this subject, and have come to the conclusion that man is the end of evolution. So far as the creation of new species is concerned, evolution is quite finished.

Dr. Ales Hrdlicka, the veteran anthropologist, was emphatic that the human race has its origin in the Old World and no ancient man had settled in the United States.

The Occult Pedigree

To what extent do these statements tally with the Theosophical outline of the evolution of man as given in *The Secret Doctrine* and by other authorities? *The Secret Doctrine* points out that many millions more than one million years ago there were on earth rough primitive types of human creatures.

After ages of evolution they had become bi-sexual. For the sake of that spiritual evolution pressing from within, in which Dr. Broom wisely believes, the time had come when the newly-formed man-like type was to be occupied by intelligent entities. These entities came from the Moon, and were, through evolution on that planet, already in possession of a certain degree of mind, and the lowest—those with a minimum of mind—were just coming up out of the animal kingdom of this planet. The groups from the Moon provided their own etheric and better looking mould; but as the Earth type of skull had been egg-shaped with a "sausage-roll" forehead, this had a tendency to prevail, and is seen persisting in the skull discovered in China by Father Teilhard de Chardin. As China formed part of the then existing Lemurian continent, it is natural that fossils of this era should be found there, and besides, they had solid bones which could persist.

Some of the etheric models mentioned above were pridefully disdained by those who should have used them, so were seized upon by the entities just emerging from the animal kingdom. Some of these uncouth brute-humans were without that mind-quality which would have saved the situation and were therefore in that sense "mindless." They mated with huge she-animals and produced rather terrible progeny, which tended to become more and more like their rough male animal ancestor.

"The anthropoids of our day have not existed at any time since the middle of the Miocene period, when, like all cross breeds, they

began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the gigantic black and yellow Lemuro-Atlantean. To search for the 'missing link' is useless. To the Scientists of the closing Sixth Root-Race, millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes—an extinct species of the *genus homo*.

"Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of 'senseless' man." (*The Secret Doctrine*, I, 207).

The bodies thus begotten through the "sin of the brainless or 'mindless'," as it is called in *The Secret Doctrine* (II, 195), were occupied by the incoming apes from the Moon, not the Earth, and are the gorillas, chimpanzees, orang-utangs, baboons and gibbons. (*Man: Whence, How and Whither*, page 116). From among them some might yet incarnate into very low types of the remnants of the Lemurian Race still found in Africa. Normally, the door is closed against such incoming.

The remains of primitive humans are not likely to be found in America, since, according to Theosophy, that vast continent came later to be the scene of a new type, evolved for over a million years or more on the various points of the Lemurian continent before being segregated to establish the type needed by the Race-Founder or Manu. He set the pattern in his own spiritual, mental and physical make-up, and when the type was sufficiently established settled it on

the new Atlantean continent, the remnant of which is some of the present America.

Sir Arthur Keith, as above indicated, says there were already three distinct types of primitive man in those distant times, but of those whose skull was found in China there were, according to *The Secret Doctrine*, seven kinds in all—the seven great temperamental types, "each on his lot."

Not even the Atlantean was the forerunner in type of the Modern man. He in turn is generated by a new Manu after another type, with again certain specific spiritual, mental and physical characteristics set by Him. When the type was ready, which took many hundreds and thousands of years, he segregated it for ages before allowing it to migrate from its cradle in Central Asia, which, as Professor Hrdlicka rightly says, was the home of modern man.

Types in the Pacific

Another problem to the anthropologist is the occupation and colonization of Australasia and Polynesia by human groups at different times. Java provided a very ancient type, which, it is thought, occupied that island some 500,000

years ago. There are few data as to what transitions took place since then until the Aryan migrations from Asia, which modified some thousands of years ago the peoples of these wide and now scattered areas.

Occultism indicates that the early Java man belonged to the Lemurian age, while the mixed type of some Australian aboriginals—true "flat heads"—Papuan, Melanesians, etc., were due to wandering streams of the early and improving type before it was definitely settled in Atlantis. Within historical times Aryans have migrated over these areas and vivified in parts the stagnant earlier stocks, though some of the very earliest untouched stock was still so near the brute, or "degenerated man," that Nature found it useless and struck it sterile. Other stocks were improved by the contact, as is seen in the Maoris of New Zealand.

Theosophy would agree with Dr. Broom that man's evolution on earth is finished as far as externals are concerned. His body is complete; but no doubt anthropologists would concur that ages must pass before his full moral, intellectual and spiritual stature is reached.

"JANAKI"

A PERILOUS REEF

No Theosophist should be silent when he hears evil reports or slanders spread about The Society, or innocent persons, whether they be his colleagues or outsiders.—H. P. BLAVATSKY.

THE HIDDEN POWER OF LIGHT AND COLOUR

By J. W. A. CROISET VAN UCHELEN

Dr. van Uchelen communicates the latest developments in colour-therapy, the use of light and colour in the art of healing, particularly the researches of Dinshah, in whose system of Spectrochromometry the chemical, physiological, and occult aspects of colours are logically combined. Remarkable developments in this field are indicated.

The Primary Colours

THE approach between modern science and occult science is perhaps nowhere so apparent as in the field of radio-active and radio-emanative energy and the latest discoveries with regard to the power of Light and Colour. The contact, at this point, is not to be wondered at, for no power on earth, known to man, has been so glorified as the Light of the Life-sustaining Sun, the Solar Logos.

The latest and perhaps greatest investigator of light and colour is Dinshah, a contemporary, renowned not only as a researcher and scientist but also as an occultist—he joined The Theosophical Society in October 1891—who developed the scientific system of spectrochromometry, a system in which for the first time we find the chemical, physiological and occult aspects of colours logically combined.

The first thing to know is, of course, how can we get the true colour-shades and what are the primary, secondary and tertiary colours? According to Babbitt, Brewster, and others the primary colours are:

Blue, Yellow and Red, a view also shared by the painters, who with these colours can make all others. It was Dinshah who proved that these opinions were from the standpoint of pigments only and *not* of mathematics, or radiant energy. And today the primary colours are accepted to be indeed: Red, Green and Violet, and were given as such, in the Hall of Science, at the last Chicago Exposition.

It is interesting to note that in the churches which have preserved the old traditions of Catholic Christianity, these three colours are also the ecclesiastical colours used "to correspond"—this is a quotation—"with the special type of force which is being radiated." Colour is a distinct factor in the case, "as it"—to quote further—"to some extent tinges, with its vibrations, the energy stored within." Further: "The vibrations of violet are intensely rapid, piercing and actinic." The force of red is "that of spiritual power, courage, expansiveness." "Green comes in the middle of the spectrum, it represents the balance

of the forces." (*The Science of the Sacraments*).

Comparing this with the use of colours in the Healing Art we find: Violet a depressant of the motor nervous system; Red an agent increasing the activity of the sensory nervous system, while Green is a purificatory agent and pituitary stimulant, etc. The proof that Red, Green and Violet *are* the primary colours, is an easy one, once it has been done!

Dinshah's Colour Chart

Dinshah, in preparing his Chart of Colours, colour-affinities, and the colour-predominance of chemicals, not without reason, chose the geometric design of the Magen David—a mighty symbol, well known to Kabalists. (Geometric designs are an aspect of the Universal, for all vibrations, or oscillations produce geometric designs, as we know). Thus, at the basic point of the first triangle he placed the Red, with Violet at the other end, and Green at the apex. On the interlacing triangle at the basic point, between the Red and the Green, he deposited the secondary Yellow, with Blue at the other base-end, and Magenta (formed by the superimposition of Red and Violet) at the apex of this secondary triangle; while in the hollows—formed halfway between these colour-points, we find in successive order: Orange, Lemon, Turquoise, Indigo, Purple and Scarlet. These twelve colours were for the first time thus laid out in precise position.

It is also to be noted that in this manner all colours are *diametrically paired*, in regard to their *luminosity-ratios* (as measured by

Fraunhöfer); the brightest colour opposing the least bright. Dinshah calls them affinity-waves. "Green and Magenta are *not* affinity waves—their positions, at the top and bottom respectively show that they represent the *head* and *genital* locations, and therefore—like the North and South Pole of the Magnet—are really *dual aspects* of the *same potency*."

Furthermore, the twelve colours thus arranged form in themselves a *complete circle*, wherein each colour is separated from the next exactly 30 degrees. It is this very principle which gives to the spectrochrome its mathematical precision. For as it is well nigh a physical and commercial impossibility to produce the *exact* kind of glass, coloured with the *exact* thickness and depth of chemical, to give the *exact* wavelength and frequency of oscillations per second, it was his origination of attuned colour-waves that solved the problem by *standardizing the scale*, within the latitude of the margin of the 30 degrees between one colour and the next.

These twelve colours cover the whole field, so far as colour can be of therapeutic value. For the invisible rays of infra-red and ultra-violet are both destructive, burning rays. The infra-red burns by its coarse grade, low-frequency *heat* oscillations by a process of "impress"; the ultra-violet by its fine grade, high-frequency *cold* oscillations, by a process of "express." In the former the heat works by injection of energy, in the latter by extraction of energy. The effects are similar in many respects, the infra-red burns like steam scalding,

while the ultra-violet produces burns like frost-biting.

What the public refers to as ultra-violet rays is often nothing but a violet-ray produced by the discharge of electricity in a vacuum; this is a visible ray, whereas ultra-violet is invisible, like the X-ray.

Chemical Potencies of Colours

We now must turn to the question of colours and their chemical potencies, as revealed by the Fraunhofer lines. Analyzing the spectroscopic position of the different elements, Dinshah found that *every element*, of the 92 known, has a preponderance of one or more prismatic colours; and furthermore, that the potency of the element depends upon the potency of these very colour-waves. Thus, by depositing the elements on his chart, in accordance with their colour-predominance, he found that each affinity-wave (referred to above) actually had the opposite chemical potency of that of its mate, and was coincident with the physiological effects also, once more proving the accuracy of his reasoning.

Organic chemistry, too, had a good deal to do with this lay-out of the chemicals on this geometric design, and the establishment of the physiological functions of the various oscillatory frequencies in attuned colour-waves; particular reference being made to Kekule's Ring of Hexagon Chemical System, named after the German chemist Kekule, who in 1858 established the Benzene Theory (C_6H_6) called "the most brilliant piece of prediction in organic chemistry, revolutionizing the conceptions of chemical affinities, and which made pos-

sible the synthetic production of coal tar aniline dyes."

To give an example of how the physiological action coincides with these colour-waves as depicted on the chemical-colour chart, let us take Hydrogen, which falls on the Red. The affinity wave is Blue, and indeed the affinity Oxygen is rightly deposited on the Blue colour-wave. In other words, or in therapeutic terms, in a case of oxygen-deficiency—such as carbon-monoxide poisoning—the Blue colour-ray will be resorted to.

It is on this very principle that satisfactory results have been obtained with the more cumbersome method of injecting Methylene Blue, which is nothing but a blue dye, in similar cases.

Thus we see how the foundation was laid for the treatment with attuned colour-waves. For, as the human body is built of certain chemicals, in known proportion, so there exist likewise certain normal oscillatory frequencies in the body, in direct ratio to the chemicals present. A disturbance of this balance manifests itself as disease. For what is health but rhythmical balance of vibratory rates? Following this line of reasoning, we see how a lack of balance, as the result of a disproportion of the body-constituents, may be restored, by administering the colour-waves corresponding to the decreased elements, in other words, by re-inforcing diminished energy; while on the other hand, in case of a surplus of an element, the antagonistic wave will reduce its activity by interference.

The logic of this reasoning is self-evident, and has been proved

exact by thirteen years of clinical observation. Other experiments, carried on independently, likewise have demonstrated this chemical influence of colour-energy.

I have already mentioned the injections with blue dye, in cases of carbon-monoxide poisoning, the beneficial result of which must be ascribed to the oxygenizing character of the blue-ray emanation; and further the even more recent use of Gentian Violet, another dye, in cases of burns. An application of radiant colour-energy we see in the irradiation of ergosterol, cholesterol and milk with ultra-violet rays for the production of Vitamin D, a process already exploited and commercialized beyond rightful boundaries—but this is another story¹; while further, of late, the chemical influence of colour-rays was proved by the discovery that Vitamin D can be produced artificially by the action of Ultra-Violet on a sulphate.

Colour Values in Food

That even ordinary colour people wear have a defini-

comes exploited and commercialized already well familiar words, which begins with the word "you," and . . . We make use of Ultra-violet rays in our, we put an extra them to shine on following Nature's supply of Vit. D and Vit. D." The own method is misleading statement. Moreover, it may cause calcium too much loss. And an actual case posit in caused by too much Vit. D was a child by Science Service Publications

upon the human organism is a well-known fact. Some diseases for instance are attributed to the influence of certain dyes in clothing, or shoes. The Austrian government at one time officially stepped in when it became recognized that the vogue for ladies' black underwear was conducive to anemia.

That the elements of our food, digested, assimilated, and built into the tissue, etc., act in conformity with the colour-predominance, or to say, in other words: that the action of food is dependent upon the engagement of colour-waves in the system, is also in full agreement with occult views. For here we have explained (to give a quota-²) that an insufficient flow of green ray to the digestive system plays its part in those forms of nervous debility in which colour is a factor. Food is bottled sunshine. And here too we notice that if we make too copious use of the bottle, the results are disastrous.

Healing Methods of the Future

Leaders in the field of science rightly foresaw and announced that science was bound to turn to the study of force, rather than of matter; that matter is but the illusory appearance, produced by the passage of energy and force. To quote: "Science will then begin to discover the energy itself, to investigate layer after layer of the various types of force—of which the external Universe is a manifestation." Geoffrey Hodson, the well known researcher, wrote several years ago in an article on "Healing Methods of the Future": "Electrical, magnetic, radio-active

and vital-currents of energy are the means which the healers of the future will employ. The healer of the present is already foreshadowing the coming methods."

Spectrochromometry is based on the principle that the Sun holds all the elements essential to the chemical existence of the life universe, and, furthermore, that all life, all growth is dependent on the Sun-radiation, sunlight being as much a human food as are solids, liquids and gases.

As H. P. Blavatsky wrote: "The Third Logos, Mahat, becomes Manas in man; Manas becomes Mahat individualized, as only rays are individualized in the Sun—that absorb them."

A remarkable discovery in regard was of late reported by Dr. Crile, Cleveland surgeon, a scientific wizard, who declared he believed he had found the magnetic rays, which constitute the radiation of Solar Energy. "Since animals," he writes, "derive energy from plant-foods, and plants obtain energy, directly or indirectly, from the sun, it is clear that the energy of the animal is supplied by re-radiation of solar energy in the body. That is to say, the sun shines again in the protoplasm of the animal."

Radio Emanations from the Human Body

Working in the pitch-black of an underground laboratory, Dr. Crile shows that brains of animals (including Man) glow by their own inner light, giving off a strange radiance that casts a mystic halo. One commentator aptly asked: "Can it be that the luminosity of the brain highly developed, first

caused haloes to be painted around the heads of saints and other holy ones?" And he adds: "Some religious 'light' may have enabled Pre-Raphaelite artists to see what Dr. Crile now sees by the light of science." The close approach to occult science is here again very apparent.

Nor does this discovery stand alone. For in 1923 Prof. F. E. Lloyd had already presented to the American Association for the Advancement of Science the result of his investigations in plant-fluorescence, proving that microscopic plants, subjected to strong rays of light, produced photograms by means of their own re-radiation! And also, that pigments in plants have the ability to change the wavelength of different parts of the spectrum, so that green pigments for instance may produce red light.

This process of photosynthesis—which has afforded a new method of studying the building up of food—sue from Carbon, Hydrogen and oxygen in the air or water, through the action of Light—thus already proved the existence of radio-activity (absorption) and radio-emanation in the vegetable kingdom.

This chemists from the year 1923. Today organic leaves of all know that the life derived from chlorophyll is reflected in the green identical with the plants is practically human blood, the pigment hemin in the tains magnesium, except that the former contains iron.

Pills of chlorophyll (concentrated sun-shine) have since been proven to reduce high blood-pressure, to be valuable in treating pernicious anaemia, and all disorders responsive to iron; official results to the effect that treatment with

Televising Brain Activity

The scientific proof of the existence of a radio-active and radio-emanative organism for the animal kingdom, including man, would be but a logical consequence. As von Helmholtz's Law of the Conservation of Energy teaches us: Energy cannot be created or destroyed—only converted to other forms. Therefore, energy conveyed to the body by sun-radiation cannot be destroyed in the body, but must be emanated, after its conversion to another form-of-energy.

If we know that the medium of transmission of energy, at this portion of the scale of oscillations is Ether, is it not a prerequisite that there be an etheric counterpart to the physical vehicle, or body? In fact Dr. H. J. Kilner, in 1911, published a book on the subject (reprinted in 1920) evidently written to call the attention of medical men to the "aura" as an aid in diagnosis.

The very latest demonstration I have seen only a short time ago, where photographs of the internal brain tissue of the living human being were produced, not by means of an outside light-source, as in X-ray photography, but solely by the

energy transmitted directly from the brain to the photographic film—proving again the radio-activity and radio-emanation of the human body, expressed in light-rays. For as we know, it is only to light-rays, whether visible or invisible to the human eye, that the hypersensitive film responds. I say visible or invisible, for the X-ray and Infra-Red rays are invisible to the eye, yet are able to produce their imprint on the sensitive plate, chemically prepared.

This developed photograph of the brain (above referred to) in black and white shows the light emitted from the cells and glands, particularly from the pineal gland and pituitary body. Very interesting to notice was also the difference in reproduction between the brain in waking and sleeping state. Other photographs showed similar emanations from other organs and tissues in the human body. This recent discovery by Dr. Drown will be brought to its sought-for climax when it proves possible to reproduce the patient's body or organs on the living screen, as may be thought attainable by a hook-up of television with a perfected apparatus of the type now in use.

Actual Colour Cures

Dinshah has given us the missing link, as it is through the auric vehicle that the sympathetic nerve system is affected, and thus the endocrine glandular system, governed by the pituitary gland, in turn most closely connected with the central nervous system. (This should not be confused with the absorption of prana through the solar plexus, affecting the vital vehicle,

Chlorophyll enriches the blood very quickly, it is said: the red blood cells immediately increase in number and their hemoglobin-content rises.

As Prof. Buergi of Berne expresses it: "The sunshine that the plant caught, is being passed on in the form of blood-life for the human being." And Dr. Schertz wrote: "This pigment appears to be Nature's laboratory for converting energy into matter."

Thus we find the therapeutic value of colour-light-ray treatment corroborated by these later discoveries!

reinforced through breathing processes.) As we have seen in Spectrochrome Therapy, instead of using the crude chemicals—as employed in drugs and serums—use is made of the radiant energy of the spectral colours.

Therefore, as all chemicals have a basic colour-length, or wave-length, colour-rays used in treatment must be graded beams of colour, spectroscopically attuned, to be of definite length and oscillatory frequencies (that is from the 7000 Angstrom Units of the Red, to the 4000 A.U. of the Violet.) Clinical experience, over more than thirteen years, has proved, not only the resultant fundamentals to be the same, but that cures can be produced in cases given up as hopeless.

"Born paralytics were made to walk—10-day hiccough stopped in a day—consumptives declared dying were pulled out of deathbed in a short time and eventually restored to health—sufferers from arthritis and rheumatism cured, after having

been in agony for years—diabetes removed, without insulin and without stopping the eating of starches and sugars."

These cases are actually quoted from the sworn affidavits in the files of a clinic, which I could duplicate with many cases out of my own practice. And yet these results are not to be wondered at, if we remember that the attuned colour-waves are actual potencies of the most mighty chemical character, impelled by a velocity of 186,000 miles per second!

So we see, then, how the scientist of today is actually turning from matter to force. And as Eddington pointed out in his *Science and the Unseen World*: "If today we ask a physicist what he finally made out of the ether and the electron-to-be, the answer will not be a description in terms of billiard balls, or flywheels, or anything concrete; he will point instead to a number of symbols, and a set of equations they satisfy."

PROGRESS

Theosophy has had to fight an uphill battle and even today it is fiercely assailed from all sides. But its adherents have made headway and enlarged their ranks, and even the loss of so outstanding a figure as the late Dr. Besant has not checked its progress.

"Times of India"

ALGERNON CHARLES SWINBURNE

By S. MEHDI IMAM

I am a soul outside of death and birth.

(*Tiresias* : Stanza x, 1).

SWINBURNE'S poetry sways between faith and unfaith, love and unlove, sorrow and joy. The robes of the hours are rent; the wheels of birth and death transcended. The Spirit of man, "bondless and bare," disentranced of the sense-life, enters the heaven of Spirit. The edge of Swinburne's perception is of the finest. Its flight is for the outer sky where Spirit, fully vital, fully aware, fully individual, works without the hindrances of the flesh and without the pulsations of pleasure and pain. Intuitions of the soul-bodies, the soul-kingdom, abound through his poetry. And he is no less magnificent and intuitive as to the becoming of the Cosmos and the creative process before ever God was.

I

Gods and Men

In "*Thalassius*," the poetic eye senses the birth and becoming of the vehicles of Man. Light in the Divine plane trembles. The child's heart wakes with warmth. The "bright heat" of life, shaken by blasts of sound, the vibrations of the Divine command, stir the Flames of Spirit. And the flame wraps, swathes, encompasses all the soul-bodies of man:

So with the light that lightened from
the lyre
Was all the bright heat in the child's
heart stirred
And blown with blasts of music into
flame
Till even his sense became
Fire, as the sense that fires the sing-
ing bird
Whose song calls night by name.
And in the soul within the sense began
The manlike passion of a godlike man,
And in the sense within the soul again
Thoughts that make men of gods and
gods of men.

(*Thalassius*, VI, 11-20).

The lover of "*Tristram of Lyonesse*" is a triple person—Spirit, Soul and Sense. Sense is the instrument of physical action; Soul the vehicle of spiritual motion; Spirit the Man behind the operation. These three states in the psychic marriage fuse into one:

And time is long since last I felt the
touch,
The sweet touch of my lover; hand
and breath,
In such delight as put delight to death,
Burned my soul through, till spirit and
soul and sense,
In the sharp grasp of the hour, with
violence
Died, and again through pangs of
violent birth
Lived, and laughed out with refulgent
might of mirth;
Laughed each on other and shuddered
into one,

As a cloud shuddering dies into the sun.
Ah, sense is that or spirit, soul or flesh,
That only love lulls or awakes afresh?"

(*Tristram of Lyonesse*, v, 174-184).

The Stuff We Are Made of

Of what elements are the bodies of man made?

Hast thou known how I fashioned thee,
Child, underground?
Fire that impassioned thee,
Iron that bound,
Dim changes of water, what thing of all these hast thou known of or found?

(*Hertha*, ix).

Through every deed and word in the lower world shines the radiance of the Ego or Augoeides:

And always through new act and passion new
Shines the divine same body and beauty through,
The body spiritual of fire and light
That is to worldly noon as noon to night.

(*Tristram and Iseult*, 7-10).

The vital fires sweep through all the bodies:

He felt it in his blood and eyes and hair
Burn as if all the fires of the earth and air
Had laid strong hold upon his flesh, and stung
The soul behind it as with serpent's tongue,
Forked like the loveliest lightnings; nor could bear
But hardly, half distraught with strong delight,
The joy that like a garment wrapped him round,
And lapped him over and under
With raiment of great light,
And rapture of great sound
At every loud leap earthward of the thunder
From heaven's most furthest bound.

(*Thalassius*, x, 25-36)

The life-force strikes in the aura changes which, as clairvoyant investigation affirms, resemble forked lightning. Fire is the pavement for the Spirit's feet, the aura for the Spirit's brow:

Hath not the sea-wind swept the sea-line bare
To pave with stainless fire through stainless air
A passage for thine heavenlier feet to tread
Ungrieved of earthly floor-work? hath it spread
No covering splendid as the sun-god's hair
To veil or to reveal thy lordlier head?

(*In the Bay*, xi).

The Force Centres

This primary energy, in occultism, flows through specific centres of the body—the top of the head, between the brows, the throat, the heart, the navel, the spleen and the spine. These centres of fire, called chakras, or wheels, are compared in mysticism to petals of the lotus-flower:

"The chakras or force-centres are points of connection at which energy flows from one vehicle or body of a man to another . . . when quite undeveloped they appear as small circles about two inches in diameter, glowing dully in the ordinary man; but when awakened and vivified they are seen as blazing, coruscating whirlpools, much increased in size, and resembling miniature suns. . . . By means of these spokes the force seems to bind the astral and etheric bodies together as though with grappling-hooks. The number of these spokes differs in the different force-centres, and determines the number of waves or petals which each of them

exhibits. Because of these these centres have often been poetically described in Oriental books as resembling flowers."—(*The Chakras*, C. W. Leadbeater, pp. 2, 5).

Swinburne, true to clairvoyant vision, describes the force centre as "a flower of perfect fire," having its roots in the basis of Being:

Fire out of heaven, a flower of perfect fire,
That where the roots of life are has its root
And where the fruits of time are brought forth fruit.

(*Armand Barbes*, i, 1-3).

The crown chakra shines on man's head, the diadem of his radiant halo:

As the soul on the lips of the dead
Stands poising her wings for flight,
A bird scarce quit of her prison,
But fair without form or flesh,
So stands over each man's head
A splendour of imminent light.

(*The Insurrection in Candia*, III, 1-6).

Of all the beams which cover his person, of all the lights which thrill his frame, this crown-illumination is the brightest:

A light of many lights about thine head,
Lights manifold and one,
Stars molten in a sun,
A sun of diverse beams incorporated,
Compact of confluent aureoles, each more fair
Than man, save only at highest of man, may wear.

(*Birthday Ode*, i, 17-22).

The brow chakra, less brilliant, hovers as a starry sign on the forehead, intimating clairvoyant vision:

Have I set such a star
To show light on thy brow
That thou sawest from afar
What I show to thee now?

Have ye spoken as brethren together, the sun and the mountains and thou?
(*Hertha*, XII).

Ego and Monad

Swinburne is well aware of the interlinking of the various vehicles, physical and superphysical. The etheric double links the astral and the physical body, and passes the life-force to the physical man. It is an exact duplicate of the dense body and perishes shortly after physical death. In the "Memorial Verses" it is contrasted with the subtle body:

Not that gray ghost whose life is empty and bare,
And his limbs moulded out of mortal air,
A cloud of change that shifts into a shower
And dies and leaves no light for time to wear:

But a god clothed with his own joy and power,
A god re-risen out of his mortal hour
Immortal, king and lord of time and space,
With eyes that look on them as from a tower.

(*Memorial Verses*, XII, XIII).

Mark the difference—the "grey ghost" is the etheric double. It dissolves into etheric matter. The Ego in the subtle body, in contradistinction, is a "god re-risen" from death, free of time and space.

The Spirit, or what Browning calls the Out-Soul, must not be confused with the bodily vestures or the etheric double. Spirit is the sensible Operator, the Monad which motions the vehicles of travel. It is to be distinguished from the "wingborne body" which is severed by Time from the physical:

For round about her have the great gods cast

A wing-borne body, and clothed her
close and fast
With a sweet life that hath no part
in moan.

(*On the Cliffs*, XII, 4-6).

The Spirit is figured as "a soul
behind the soul," beyond pleasure
and pain :

We retain
A memory mastering pleasure and all
pain,
A spirit within the sense of ear and
eye,
A soul behind the soul, that seeks and
sings
And makes our life move only with
its wings.

(*On the Cliffs*, xv, 5-9).

II

A Vision of Cosmic Activity

Swinburne is equally master of
the stupendous beginnings of things
—the dawn of creation in the outer
universe. All things, born or un-
born, are conceived in the "ob-
scurest height" of the archetypal
world :

I have seen this, who live where men
are not,
In the high starless air of fruitful
night
On that serenest and obscurest
height
Where dead and unborn things are
one in thought,
And whence the live unconquerable
springs
Feed full of force the torrents of
new things.

(*Tiresias*, part I, Stanza xxvii).

And this is what he saw of the
beginnings of manifestation :

In the outer world that was before
this earth,
That was before all shape or space
was born,

Before the blind first hour of time
had birth,
Before night knew the moonlight or
the morn ;

Yea, before any world had any light,
Or anything called God or man
drew breath,
Slowly the strong sides of the heaving
night
Moved, and brought forth the
strength of life and death.

(*Genesis*, I, II).

The Soul of the Universe, that
which comes into manifestation,
is magnificently self-described in
"Hertha" :

I am that which began ;
Out of me the years roll ;
Out of me God and man ;
I am equal and whole ;
God changes, and man, and the form of
them bodily ; I am the soul.

Before ever land was,
Before ever the sea,
Or soft hair of the grass,
Or fair limbs of the tree,
Or the flesh-coloured fruit of my branches,
I was, and thy soul was in me.

First life on my sources
First drifted and swam ;
Out of me are the forces
That save it or damn ;
Out of me man and woman, and wild beast
and bird ; before God was, I am.

I that saw where ye trod
The dim paths of the night
Set the shadow called God
In your skies to give light ;
But the morning of manhood is risen, and
the shadowless soul is in sight.

The tree many-rooted
That swells to the sky
With frondage red-fruited,
The life-tree am I ;
In the buds of your lives is the sap of my
leaves : Ye shall live and not die.
(*Hertha*, 1-3, 19-20).

God, from whose bosom the soul
steps into matter, creates and vivi-
fies both the planes and the vehicles
through three outpourings of Power.
In occultism He is called by reason
of this threefold expression of force,
the Triple Logos. Swinburne's
notion of Deity is the same. God
is the "Glory Triune" leaping from
the highest to the lowest heaven.
The creative process goes on :

Suddenly, sheer from the heights to
the depths of the sky and the sea,
Sprang from the darkness alive as a
vision of life to be
Glory triune and transcendent of colour
afar and afire,
Arching and darkening the darkness
with light as of dream or desire.
Heaven, in the depth of its height,
shone wistful and wan from above.
(*An Autumn Vision*, IV, 1-5).

III

The Immanent God

Further, God is both outside us
and within us, both transcendent
and immanent. Swinburne, like
his great contemporary Browning,
finds God pressing close o'er man :

Our Master, over all our souls im-
pende,
Imminent ; we, with heart-enkindled
eyes
Upwondering, search the music-mould-
ed skies
Sphere by sweet sphere, concordant
as it blends
Light of bright sound, sound of clear
light, in one,
As all the stars found utterance through
the sun.
(*The Garden of Cymodoce*, 311-316).

And in man he is the informing and
immanent spirit :

Hooded and helmed with mystery,
girt and shod
With light and darkness, unapparent
God.

Him the high prophet o'er his wild
work bent
Found indivisible ever and immanent
At hidden heart of truth,
In forms of age and youth
Transformed and transient ever ;
masked and crowned,
From all bonds loosened and with all
bonds bound,
Diverse and one with all things ; love
and hate,
Earth, and the starry state
Of heaven immeasurable, and years
that flee
As clouds and winds and rays across
the sea.

(*Birthday Ode*, 285-296).

The Living God

God is Life. He is evolving.
Thought hears the breath of him
breathing in life within the life of
things,

Out of all lives that thought hears
breathe
Life within life inlaid,
Was answer made.

A multitudinous monotone
Of dust and flower and seed and stone,
In the deep sea-rock's mid-sea sloth,
In the live water's trembling zone,
In all men love and loathe,
One God at growth.

(*On the Downs*, xx, xxi).

God is Love. He has for His
Body the living world and for his
Spirit the souls of all men :

Love, that is first and last of all things
made,
The light that has the living world for
shade
The spirit that for temporal veil has on
The souls of all men woven in unison
One fiery raiment with all lives in-
wrought
And lights of sunny and starry deed
and thought.

(*Tristram and Iseult*, 1-6).

God is Light. His Essence, in-
definable and indiscernible, is as

light motioning into consciousness a world of life:

Light, perfect and visible
Godhead of God,
God indivisible,
Lifts but his rod,
And the shadows are scattered in sunder,
and darkness is light at his nod.

At the touch of his wand,
At the nod of his head,
From the spaces beyond
Where the dawn hath her bed,
Earth, water, and air are transfigured,
and rise as one risen from the dead.

(*Off Shore*, XII, XIII).

Clairvoyant occultists also see the Prime Energy as light:

"The Logos . . . is seen as a Point irradiating a sphere of Matter, drawn round Him as the field of the future universe, flashing with unimaginable splendour, true Mountain of Light, as Manu has it, but Light invisible save on the spiritual planes." (*A Study in Consciousness*, Annie Besant, p. 10).

IV

Solar Man and Star-Children

In occultism, the planets are the vehicles of spiritual personalities. The star-people dwell in star-bodies. They are so described in a work on superconsciousness:

"The Imagination of God has created the material universe and has created uncountable beings who exist on the fixed stars as well as on variable stars, on the Cepheids and the explosive stars and on the extra-galactic nebulae. Man and his kindred souls who occupy planetary bodies will find it difficult to believe that individualized mind manifests itself in matter, whose constituents differ in type

from those composing the physical body. Actually, a far greater number of souls inhabit stellar realms; and if a detached spectator could view the universe from the sixth plane he would note that so-called human life is, comparatively speaking, rare, whereas solar life prevails in or is a commonplace of space-time." (*Beyond Human Personality*, G. Cummins, p. 116).

In "Thalassius," the Solar Man comes out of the sun, comes out of the fiery heart of his planet-body.

Out of the flame of morn Cymothœ
Beheld one brighter than the sunbright sphere
Move toward her from its fieriest heart, whence trod
The live sun's very God,
Across the foam-bright water-ways that are
As heavenlier heavens with star for answering star.

(*Thalassius*, II, 3-8).

The star-children are born of fire, filling the heavens:

. . . the old night's womb is great
With young stars passionate
And fair new planets fiery-fresh from birth;
And moon-white here, there hot like Mars,
Souls that are worlds shine on thee,
spirits that are stars.

Till the whole sky burns through
With heaven's own heart-deep hue,
With passion-coloured glories of lit souls.

(*Blessed Among Women*, XIII, XIV).

Surge of Incarnating Souls

The spirit of man works upon seven planes of consciousness. In "An Autumn Vision," the highest plane is sighted. There the Light of Life abides, there past, present and future are the Eternal Now,

there God's live surge of thought sways the outgoing and the incoming of souls in ever fresh incarnations:

Up from inmost memory's dwelling
Where the light of life abides,
Where the past finds tongue, foretelling
Time that comes and grace that guides,
Power that saves and sways, compelling
Souls that ebb and flow like tides,
Shone or seemed to shine and swim
Through the cloud-surf great and grim,
Thought's live surge, the soul of him
By whose light the sun looks dim.

(*An Autumn Vision*, v, 11-20).

All souls upon birth in matter issue from the inner worlds:

Out of the dark sweet sleep
Where no dreams laugh or weep,
Born through bright gates of birth
Into the dim sweet light
Where day still dreams of night
While heaven takes form on earth,
White rose of spirit and flesh, red lily of love.

(*A Birth Song*, Stanza I, 1-7).

Memories of lives gone by are wrapped in the subconscious mind:

Babes at birth
Wear as raiment round them cast,
Keep as witness toward their past,
Tokens left of heaven.

Quenched as embers,
Quenched with flakes of rain or snow,
Till the last faint flame burns low,
All those lustrous memories lie
Dead with babyhood gone by:
Yet in her they dare not die;
Others, fair as heaven is, yet,
Now they share not heaven, forget:
She remembers.

(*Olive*, Stanzas VIII, IX).

The "lustrous memories" are suppressed and wake into life when the soul passes out of physical experience.

The Second Wave

Swinburne closes the second wave or group of poems of this series. There is a sameness of movement, a progression of the one musical stress, through the poetry of the second period. The psychic faculty flashes the same intuitional gleams as in Keats, Shelley and Byron. There is, however, a gentle advance. The subtle body of Shelley expands into the triple bodies of Browning and Swinburne. The astral plane of Byron becomes the "successive zones," the seven interpenetrating planes, of "Christmas Eve." Finally, the out-soul evolves as the mainspring of action in the frame of Man.

THE POET

A true seer is always a poet, and a poet can never be a true one—unless he is in perfect unity with occult nature—"a creator by right of his spiritual revelation" as the great Danish poet expresses it.—"Letters from the Masters of Wisdom," p. 161.

NEW NOTIONS OF TIME

A Theosophical commentary is given below on the new view of a variable time scale, propounded by a Cambridge physicist. It shows an approximation towards the time conceptions of "The Secret Doctrine."

PROFESSOR DIRAC'S THEORY

From *The Times* (London), 23 May 1937

VIEWS altering fundamentally our ideas of the structure of the universe and the nature of time have just been disclosed by Professor Paul A. M. Dirac, the Cambridge physicist, who a few years ago revolutionized the quantum theory.

Professor Dirac was led to these remarkable conclusions by the observation that there is a simple relation between the age of the universe based on the latest cosmological theories and the ratio of the electron to the gravitational force between electron and proton, which is about 10 to the power 39. Professor Dirac takes up the new notion of two measures of time introduced by Professor E. Arthur Milne of Oxford.

There is, on the one hand, the ordinary dynamic time measured by clocks and by the rotation of the earth, and, on the other hand, kinematic time measured by atomic changes such as the disintegration of radium and by the emission of light. Professor Milne points out that when measured by the atomic time scale, the universe is expanding, as shown by the light

which we receive from the farthest nebulae showing them to be receding in space; but when measured by pendulum time the nebulae would be stationary.

These two notions of time may possibly reconcile the geologists, who need a much longer period to account for the history of the Earth than is allowed to them by the astronomers and physicists.

This new view of a variable time scale bears a striking resemblance to the idea of the biological time according to which a duration of one year for a man of sixty is proportional to his age and is much shorter than the duration for, say, a boy of ten.

A THEOSOPHIC VIEW

Is Time an Intelligence?

Theosophy deals with extraordinary suggestiveness with these Time problems and mysteries. In the "Stanzas of Dzyan"—the basic teachings of *The Secret Doctrine*—it is graphically written: "Time was not, for it lay asleep in the Infinite Bosom of Duration." Here is a clear indication that Time is a mode of consciousness and has periodic rest and activity. The *Purānas* sometimes say: "Time is an Entity"; also, as in the *Vishnu Purāna*: "Time is an

aspect of Brahma." "Boundless Time" is, in *The Secret Doctrine*, a synonym for the "One and Indivisible Unity," of countless names, from which emanates Eternal Light, another form of Time, manifested Time.

Some Command causes a state to arise where unity becomes both "unconditionally eternal and universal Time (Kala); and conditioned Time (Khandakala). One is the abstraction or noumenon of infinite Time, the other its phenomenon appearing periodically, as the effect of Mahat—the Universal Intelligence, limited by manvantaric duration." (*The Secret Doctrine*, I, 91-92). Here Time is regarded as an Intelligence-measure (chinmātra). A manvantara is a period of universal Time during which an Entity is capable of controlling the speed of evolution according to the needs of consciousness polarized as Spirit and Matter. Dr. Arundale describes such Time as "the slow motion of Eternity," and Eternity as "the sum total of all Time." He gives Time yet another attribute when he writes: "Time is substance, even as Space is substance" (*THE THEOSOPHIST*, April 1936, p. 80).

It is suggested that there is a differing biological measure of time for different entities, as, among humans, between a man of sixty and a boy of ten. This conception is propounded in Theosophy, and the idea is presented that the Supreme changelessly endures, is "Boundless Time," even though in its creative aspect it gives birth to a Universe. This Universe is the Time-duality of the Real and the Unreal. Creation is controlled

Time-measure or motion for a purpose, operating in accord with controlled ideation. For instance: God and man, universes and solar systems, zodiacs and planets, races and sub-races, man and child—these and many more, are Time measures, or cycles within cycles. Says *The Secret Doctrine*: "It is somewhat curious to mark the comparative approximation of duration between the lives of a 'family race' and a Sidereal year." (II, 454).

These abstract notions of Time are clothed in intriguing imagery in Hindu thought. It is said: The Supreme closes his eyes (nimesha); there is the subjective formation of ideas. The Supreme opens his eyes (unmesha); the Universe blossoms forth, is externalized. Here are subjective Time and objective Time, or Time lying asleep and Time awake. And that flicker of the Great God's eyelids means an aeonic evolution for you and me!

We can imagine that all Time is mathematical, whether it be dynamic, "form"-time, or kinematic, "formless"-time. The movements of masses mark cycles of consciousness in form, or purposeful vibration. As, for instance, Light, also the human form-attributes we call Principles. Could we compute time cycles correctly, we could foretell accurately individual, national, racial and universal periods. Apparently this is a dangerous knowledge, and at one time "formed part and parcel of the Mysteries, where these Sciences were taught to the Disciples, and where they were transmitted by one Hierophant to another." (*The Secret Doctrine*, II, 454).

But, says also *The Secret Doctrine*: "'Time' is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but 'lies asleep'." (*The Secret Doctrine*, I, 68).

Is "Eternal Duration" Dr. Arundale's "substance"? He asks: "Can we isolate Time, isolate Light, isolate Space, and have substance still left?" Are Time, Light and Space one and the same thing when they lie "asleep" and three when awake?

J.R.

THE IMPERISHABLE RECORDS

Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable Record of the Masters you have written them all. There are registered your every deed and thought; for, though not a chela, as you say to my Brother Morya, nor even a "protégé"—as you understand the term—still, you have stepped within the circle of our work, you have crossed the mystic line which separates your world from ours, and now whether you persevere or not; whether we become later on, in your sight, still more living real entities or vanish out of your mind like so many dream fictions—perchance an ugly nightmare—you are virtually Ours. Your hidden Self has mirrored itself in our Akasa; your nature is—yours, your essence is—ours. The flame is distinct from the log of wood which serves it temporarily as fuel; at the end of your apparitional birth—and whether we two meet face to face in our grosser rupas—you cannot avoid meeting us in Real Existence. Yea, verily, good friend, your Karma is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle—are preserved. . . . In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development. This, every one does who approaches us with any earnestness of desire to become our co-worker, he himself "precipitates" the written entries by the identical process used by us when we write inside your closed letters and uncut pages of books and pamphlets in transit. . . .

THE MASTER K.H.,
The Mahatma Letters to A. P. Sinnett, pp. 266-7.

ART AND THE UNIVERSE

By JOHN BEGG

Mr. John Begg states the fundamental laws of Art and some of its specialized principles, and identifies them with the laws of Theosophy and the laws of the Universe. He challenges accepted definitions in Art and Religion.

The Scope of Art

THE view of Art which I wish to advance implies a certain reorientation with respect to what has been the view hitherto most commonly held. It is necessary, before we go further, that we should realize just what that reorientation must amount to.

First I take the liberty of assuming that we are all agreed on one point—namely that Art is not only the painting of pictures. Art is not merely drawing, painting, engraving and the like. It includes also sculpture and architecture—it includes design in every branch: it must also, of course, include literature, whether in the form of prose or poetry, history, biography or fiction. It must further include the drama and music—creative and interpretative alike in both these instances. Then there is the dance, there is embroidery, and—why not?—even dress-making. Am I trenching on the border line here? Should there be any border line? Thus, I submit, that there is—or should be—no part or department of man's work, whether of his brain, of his hand or—shall we say?—of his heart, that might not well be included under the term Art.

Now this implies a very considerable recasting of our ideas, does it not? Hitherto we have been accustomed to assume that there is a point in human handiwork and other activities at which a line could be drawn—all on one side of that line, that is the select exclusive minority, being *Art work*, and all on the other, that is the majority, being just *work*. The assumption implies that we may have good or bad work quite irrespective of which side of the line it lies on, and whether it be or be not artistic work; in fact that we may have perfectly good work which yet is inartistic, and also that there may be highly artistic work which yet from a certain perfectly legitimate point of view is bad work.

Just in the same way you may have religious thoughts and actions and other quite good thoughts and actions which are not in any sense religious. We have been accustomed to hear it said: "He is a good architect, but not an artistic one," or, "That is a first-rate house—(chair, table or other object)—but not in the least degree artistic," and to hear: "A really good man, but by no means religious." We have long had the *habit* of thinking like that and saying things like

that, have we not? To me it seems that the oddest thing about it all is that we hardly ever realize that we are thinking in the loosest possible way and using terms that are entirely self-contradictory. I ask you, how can it be held that any conduct is good if it be not truly religious, or any work good that is not essentially artistic? Surely to be religious should imply being good in every way, and to be artistic should imply the same.

A Challenge to Accepted Definitions

Theosophy provides, and indeed is thus a standing indictment against the standards implied in being religious. I need not give any arguments as to that. I suggest that if the principles of Theosophy are applied to Art as well as to Religion, as they may very well be, they will be found to provide equally an indictment of the standards implied in being artistic. In the former case what Theosophy uncompromisingly condemns is our muddleheaded view of the true meaning of the term Religion. In the latter case it seems to me that the logic of Theosophical principles conveys an equally uncompromising condemnation of our accepted definition of Art.

Are we not given to a wholly undue worship of labels and shibboleths? Innumerable labels, mostly attached to wrong parcels—the most typical instance being our persistent misuse of the two labels Religion and Art, and our quite consistent misinterpretation of the two great things these should stand for; we appear unable to see that Religion and Art are terms which together should cover the whole

range of our Life on the one hand, and of our Work on the other.

In the name of both Religion and Art, do we not find innumerable falsifications and, in short, sacrifices of the life to the form, or what passes for the form? If we must have terms, why not "Good Life" in the one case and "Good Work" in the other? Indeed good life and good work—with good thought, feeling and speech and, above all, truth, implied—include all that Religion and Art mean, all that, as we say, there "is to" them.

Good Life and Good Work! Does not Good Work suggest a much wider, and at the same time a more exact definition of the inner meaning of Art than we have hitherto envisaged?

I used to be intrigued by the idea that Art might be regarded as a species of model of Life, a small true-to-scale working model, as it were. That figure seemed to me to offer a satisfactory explanation of Art, what it is driving at, what is its significance and the secret of its charm for us. "A small working model of Life." It is only of comparatively recent years that I have begun to be dissatisfied with the idea. To me Theosophy seems to indicate that the image, while a true enough one, has yet not been giving to Art its due place in the scheme of things; as if we have been keeping Art in the nursery, regarding it too much as a mere plaything. Not that there is any harm in playthings, even after one has left the nursery days behind, especially if, like this one, they are interesting and instructive. But Art should be more than that. Much more.

Creative Art

God works, we know, in all He does by means of His Agents, those "Ministers of His that do His pleasure"—although they are unseen by us, yet is their name legion. We men, too, are required to be His agents at certain stages—neither the lowest nor yet the highest stages—in the unfolding of the Divine Plan. All we men do therefore is, or ought to be, Art—every bit of it, and not only a culturally specialized part of it. All we do certainly in the realm of creating, everything we *make* is, or ought to be Art.

Mr. Claude Bragdon speaks of Art as being "at all times subject to the beautiful necessity of proclaiming the World Order." That is true, but I think it is no less true and no less comprehensive to say that Art in its essence is that part of God's work which He has entrusted to His human agents. It is a great and honourable trust which is laid upon us, not to be lightly regarded. The necessity to proclaim the world order, to which Mr. Bragdon alludes, then shows the laws and principles governing Art to be the same laws that govern the World—these, again, being the same that govern the Universe. They are the Laws of all the Logoi. Art is then intimately bound up with Theosophy. To practise Art is to practise the Ancient Wisdom: to lead the Art life is to lead the Theosophical life.

To do Good Work therefore, is our duty and should be our pleasure. Any Work that falls to our hand may be good, and will be Art, if well done. Painting a picture, designing or constructing a

building, or a liner, scrubbing a floor, composing a sonata or delivering an after-dinner speech, writing an ode or a business letter, or adding up the monthly household bills—I cannot think that, until this view comes to be widely accepted, Art will ever come to its own among us. Nor can I think that until the same condition is fulfilled, Religion will ever come to its own. I am willing, however, without prejudice to this wider view, to confine my attention for the moment to Art as exemplified by what are usually styled the Fine and Applied Arts, and to follow up the thought suggested above that the laws governing Art are those which also govern the Universe.

The Laws of Art

Now whether we think of Art in its narrowest or its widest sense, or in any sense between those extremes, there are three ruling principles of such general and comprehensive applicability as to justify our styling them "Laws"—three Laws and three only are all that we need to cover the whole ground. These are simplicity itself and easily remembered: (1) Unity—the Law of the One; (2) Duality, or Polarity—the Law of the Two; (3) Trinity—the Law of the Three.

The first Law lays it down that "Everything is One." Just as the Universe and all that is in it is God, so Unity is an essential characteristic of any work that is worthy to be called by the name Art.

The second Law says: "Everything is twofold." As in all Nature we find a great primordial polarity—spirit-matter, soul-body, male-female, action-reaction—so in Art

we must have corresponding polarities—light-shade, vertical-horizontal, straight-curved, solid-void, right-left: a balancing interplay of related opposites in every aspect. It is held that the whole secret of Beauty lies in the due apportionment and interweaving of such contrasting polarities—the “Yo” and the “In,” as the Japanese call them—and then we have time and space. Finally, in the visual arts, it has to be noted that the eye reduces everything to the terms of two dimensions.

The third Law says—“Everything is threefold.” We have first the Divine Trinity testified to by every one of the great religions. We have, to speak in terms of time, beginning-duration-end, and in terms of space we have the three dimensions. Then, although I have said that the eye reduces everything to terms of *two* dimensions, I ask you to consider whether we do not see everything—even within these two dimensions—in a definitely threefold way. Look at any simple object—at a pencil, for instance. We see *it*, its point and its head—that is, regarding it vertically. Look at it also in the aspect of its other dimension—that is horizontally. Again, we see *it*, its right and left boundary. Every solid object is seen thus, by the eye, as *itself* in relation to its horizontal and to its vertical *boundaries*. Our third Law thus includes the two which precede it, just as our second also includes its own predecessor.

That every solid object is measurable in three dimensions is recognized by the eye only, as it were, in deference to the mind—

and in Three only. The philosophical conception, a “fourth dimension of space,” is something of quite a different nature, and is not conceivable by the mind without the taking of a considerable liberty with the meaning of the term “dimension.”

The Master-Formula

The number three will be found to be the master-number in Art-composition—especially in architecture and all the concrete arts. Wherever number is concerned, that number invariably steps in and asserts its paramountcy. In every aspect of a work of art there has to be the focus or main axis of interest, and two balancing polarities right and left of that axis. You cannot properly have more than three main elements in your composition—whether you consider it vertically or horizontally, for however many elements you use, even in a case of the greatest complexity, you must in order to attain Unity have one main element to stand for, or to carry, your main axis, while the remaining elements must be so grouped as at any rate to read to the eye as two balancing right and left polarities. How this is to be done, I am not going to try to tell you. I do not want to bore you with technicalities and confuse you with terms such as major, minor and link-elements, and so on. Much the same rule is found to apply when a composition is considered vertically. A main focus of interest is demanded, and the element bearing that must be of sufficient size for its job. The formula for vertical composition is

frequently stated to be “base, body and head,” body being, of course, the one which must be able to assert a unifying dominance. Observe the trinitarian formula. By its means you can build up any solid object whatever from a candlestick to a cathedral.

The same principle of the Three applies even where symmetry is absent from our composition, and even to arts that do not depend on an appeal to the eye—to the non-visual arts such as literature and music. The mind ever demands Unity by means of Trinity, made up of the dominant supported by its pair of approximately balancing (but not necessarily symmetrical) polarities. Thus we have our three Laws, the one giving rise to the two, and these combining to make the three, producing Unity, and thus completing the circle.

Art is Theosophy

Though, as I have said, no further principles of such comprehensive nature as to justify their being classed as Laws other than the foregoing three are required to enable us to cover the ground in Art, it does not follow that we do not require many further principles. There are also to be recognized five specialized principles not ranking as Laws but sometimes appropriately called “factors” which are useful in Design in any medium regarded as a practical art. I shall give merely their names—these will suggest their significance. Those five “factors” by means of which our laws are to be applied

in the practice of an art are—(1) interest, (2) balance, (3) scale, (4) proportion and (5) expression.

It may further be said that nearly every principle recognized by Theosophy might with advantage be applied to Art.

The main thought about Art which I wish to emphasize is that Art is, in a sense, just Theosophy, anyhow a side, a facet, of it. I am quite sure that Theosophy affords a most favourable avenue of approach to Art, and I also wish to suggest that maybe Art, in turn, affords one of the most favourable possible avenues of approach to Theosophy, if only for the reason that the facet or facets of Theosophy which Art touches call for the exercise of the principles of Man at a very high level. It appears to me that it makes a very definite call on the intuitive faculty for discrimination between delicate shades of right and wrong, which amounts to the development of one more subtle but lofty sense. An artist is not usually an adept in articulate expression other than through his art. He cannot as a rule tell you in words the why or the wherefore of what he perceives and is compelled to do. But all the same, he “just knows.” Indeed his sense is one that transcends reason. Dare I hazard the suggestion that the true artistic sense (which I am positive can be cultivated in most people) to some degree reaches to the buddhic consciousness? I believe Art to be capable of affording what might almost be called “a short cut” to that wonderful expansion of the human consciousness.

THE IMMEDIATE FUTURE

By E. NORMAN PEARSON

I am unable to think, to speak or to write of Theosophy in anything but superlatives. To me, it is the greatest, the grandest, the most wonderful thing in the world.

AND when I think of the work of The Theosophical Society, I am unable to do so in terms other than those of worldwide activity—as the most important work there is.

For the development of mind has outstripped the development of spirit, and spirit must be born in humanity to save man from destroying himself through knowledge—knowledge of the laws of matter, unguided by understanding of the laws of spirit. As man becomes rationalized, he must become spiritualized. Only Theosophy—the “Wisdom of God”—can spiritualize him.

This I Dream

I believe that the real work of The Theosophical Society is just beginning. I believe that the great work now before us is to broadcast the principles of Theosophy to the world *in terms which the world can understand*, so that the world shall know we are not fantastic dreamers, but that Theosophy is the most enlightening, the most inspiring and the most practical study known to mankind.

We must get the *Big Vision* of our work!

We must realize its immensity, its importance, and do everything

with that immensity and that importance in mind. We must do nothing half-heartedly, nor apologetically, nor falteringly. We must work with determination, with confidence, with the knowledge that we have been given the biggest job on earth and do it in just that way.

Neither you nor I can foretell the future. But we can *hope* and we can *dream* and we can *plan*. It is well that we should. For it is by dreaming first and then by hard, hard work, that the really great things in life have been accomplished.

And this I dream.

Theosophy Applied

As I visualize the work of The Theosophical Society for the coming years, it seems to me that it naturally falls into three major divisions:

- (1) RESEARCH. The addition of new knowledge.
- (2) ACADEMIC. The contribution of Theosophical thought to the accepted divisions of present-day scholastic study.
- (3) CULTURAL. The application of Theosophic principles to the practical requirements of modern life.

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The first division is that of *learning*; the second that of *interpreting*; the third that of *becoming*.

The first division relates to the third Object of The Theosophical Society, wherein it is said that we shall *investigate* unexplained laws of nature and the powers latent in man. The second division relates to the second Object of The Society which provides that we shall *study* comparative religion, philosophy and science. The third division relates to the first Object of The Society which says that we shall form (*become*) a nucleus of Universal Brotherhood, and such can rest only on the application of Theosophic principles to everyday life.

So I dream of a Society in which every member is an integral part of a great, vitally functioning whole. In this Society—to put this same thought in another way—there are three “Halls”: the “Hall of Ignorance,” the “Hall of Learning” and the “Hall of Wisdom.”

In the “Hall of Ignorance,” which we should rename the “Hall of Experiment and Experience”—for it is the hall in which ignorance is transcended—are those who are gathering new knowledge. It is the hall of science; of occult research. These members are applying the known principles of Theosophy to accepted scientific facts, are interpreting the findings of the biologist, the embryologist, the evolutionist, while other capable people are observing, checking and verifying through methods of scientific, occult research.

In the “Hall of Learning”—where the snare of knowledge is transcended—are the philosophers and the teachers. They speculate

upon the purpose of things. They are interpreting the great philosophers of the world in terms of the Ancient Wisdom and are gradually evolving a Theosophy which will carry an irresistible appeal to the rational mind.

And then the “Hall of Wisdom”! This is the hall wherein the need for life itself is transcended, where the pupil draws near to his Master and where man communes with God. Here the great facts of Brotherhood are understood, and spirit draws near to spirit in holy alliance.

These halls are not edifices of brick and stone. They are methods of work within The Society. I believe that nearly all our troubles of the past and such as we may have in the present, have been caused because we did not recognize the need to preserve, at all times, in our organizational activities, these three divisions. Occasionally we lose sight of the fact that The Theosophical Society has *three* objects and, from time to time, there have been those who, emphasizing their own particular object of interest, excluded, or attempted to exclude, the others.

I believe that these three departments should be set up within The Society under capable world leaders.

A Light on World Problems

It seems to me that The Society, having developed an extensive literature and having, collectively, amassed a considerable knowledge of the Ancient Wisdom should—while still adding as much as possible to the amount of that knowledge—begin to specialize and purposefully and carefully “invade” the

academic studies of our day and the religious and cultural problems which are being studied by the people, and throw, by word and by pen, the amazing light of the Ancient Wisdom upon those studies and upon those problems.

To accomplish this most effectively, our Lodges should be encouraged, under the guiding influence of international and national leaders, to undertake courses of purposeful study, either in Lodge meetings or in special groups, so that from those studies some definite original contribution may be made to the light which Theosophy can throw upon particular problems—academic or cultural. These studies, which should finally be approved by the Lodge, whether or not they are developed in the Lodge, might be sent to National Headquarters as “transactions” of that Lodge.

Volunteer workers throughout the world could synthesize these contributions and our central organizations be provided with material from which pronouncements vitally affecting the world of current thought could be made from time to time. From such material, also, articles of profound interest might be published in our journals, giving them a wider appeal to all progressive thinkers of whatever

affiliation, and making them a source of authentic information on all matters of interest to the progress of mankind, mentally, emotionally and spiritually.

Theosophists Should Be Leaders

The more I dwell upon this, the more do I feel convinced that we have within our Society the raw material from which such a structure could be built, needing only the organizational development to complete it. The more I dwell upon this, the more sure do I become that Theosophists, collectively, should be the leaders of the world's thought. Why elsewhere they given the knowledge of the Ancient Wisdom but to lead the world in its thinking and inspire the world in its spiritual yearnings?

But, we must learn to think in bigger terms, learn to dedicate ourselves more completely and realize more fully the magnitude of our opportunity. In fact, we must really understand the momentous statement of an Elder Brother to members of The Theosophical Society: “We say to you: *You have the power to do more in the immediate future than any other body of men and women has ever achieved before.*”

This is my dream for the coming years.

WITHIN THIS NEXT HALF CENTURY YOU
CAN MAKE BROTHERHOOD A LIVING REAL-
ITY IN THE WORLD.

THE SECRET WISDOM OF THE TROUBADOURS

By DOROTHY E. BRAY

Under the form of romantic poetry, the Troubadours veiled a secret science which was the Theosophy of their day. They were not only aristocrats, but Gnostics also, and their wisdom was derived from the Manicheans. Their love songs concealed and yet revealed to the initiated this Divine Wisdom.

Romance of Chivalry

THE story of the Troubadours is the story of mediaeval chivalry. It brings with it, like a waft of old perfume, charm and romance, daring deeds, gallant lovers, beauteous ladies, joyous poetry, sweet music. It is of a time when all the world seemed young, gay, brave, when the ideal knight was brave in battle, but gentle in his lady's bower and could doff his arms and be as deft a poet and minstrel as he was a bold warrior. It is a story of feudal days, when the Kings of England ruled from the Tweed to the Pyrenees, from Auvergne and Touraine to the Bay of Biscay, when Eleanor, that proud, great Queen, ruled a Court of Love and brought into rough England the chivalry of Provence and the art of the Troubadours. A time so different from our modern day that it seems almost like a fairy tale; but a time and a mode of life which have left a lasting impression on the whole of western civilization.

The very word “Troubadour” evokes to most of us memories of childhood romance. With it is

linked the ever fascinating story of the faithful Blondel, the King's jongleur, who wandered through all Europe seeking his lost loved Troubadour King, Richard Coeur-de-Lion, son of the famous Provençal Queen, and, singing the King's own song beneath his prison tower, helped him to freedom.

The Saracen Dominion

As the eighth century dawned, the Saracens subjugated the rich and romantic land of Spain. All through the conquered country, like exotic flowers, bloomed lovely Arabian palaces, mosques, gilded minarets. Spain was orientalized. Cities and universities were founded, and the luxury of Constantinople, the wonder of barbarous Europe, was dimmed by the magnificence of the Spanish Arabians.

At the courts of Arab princes the wandering Saracen minstrels, those heroes of “the Arabian Nights,” were gladly welcome guests. Unlike the bards of northern, sterner climes, whose songs were epics of fortitude, heroism and the war-like virtues, the Arab minstrels

sang mainly of love in all its infinite variety.

Although the Arabs brought the arts and sciences to a high pitch of development, the Prophet Muhammad forbade music. No instrumental music was allowed in the mosques. Even bells were forbidden. Today the muezzin still calls the faithful to prayer from a high tower outside the mosque. The Muhammadan heaven has no room for harps and hymns. It is an abode of bliss where eternal silence reigns. Because music was divorced from the inspiration of religion, to the Muslim it became, like wine, an unlawful pleasure. Music therefore did not reach so high a pitch of development as did the other arts under the Saracen dominion.

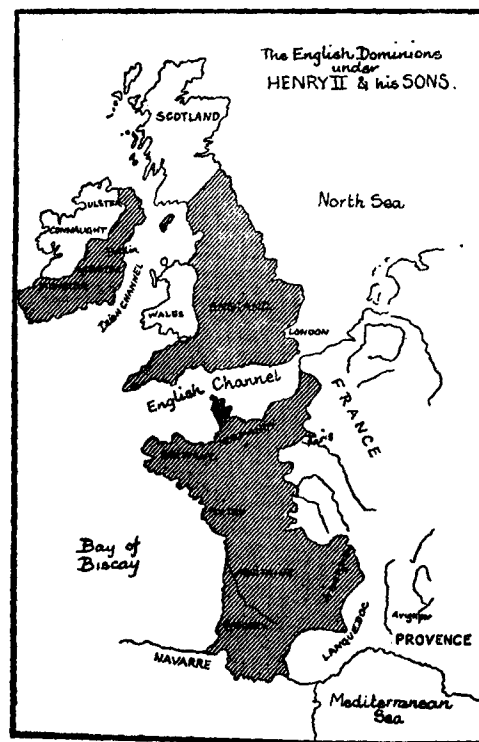
But in spite of pious Muslim frowns, the minstrels still wandered to and fro across the country, finding a ready welcome and singing their favourite theme of love until the whole land re-echoed with its charm. And when at the beginning of the twelfth century, about the time of the First Crusade, Raymond Berenger, Count of Barcelona, married the heiress of the Provençal kings, the art of the Arab minstrels passed into Provence, a land which welcomed it with open arms. For Provence is a land of great beauty and richness, where the rose is always in bloom. Of Provence it is written that "the climate invites to love . . . the air woos to song and the nightingale sings sweeter than in all the world beside."

Provence is protected from the clash of war on all sides by natural barriers. Situated on the old trade route between the East, Gaul and Britain, it faces the Mediterranean.

The Phoenicians brought eastern luxury to Provence. The Greeks introduced their culture; Hannibal passed through it on his long march towards Rome, which he was destined never to reach. It was a Roman Colony, as ruined temples, baths and fortresses testify. Between Provence and the great city of Constantinople, there was direct communication. Five times the Saracens invaded Provence, and ineffaceably stamped upon it their culture.

Courts of Love

The Troubadours idealized and emphasized love to such an extent that it became an object of paramount importance in the life of the educated. This over-emphasis



From *The Troubadours and the Courts of Love*, Rowbotham.

led to exaggerations and absurdities as well as high ideals. It was to curtail and prevent such exaggerations that the Courts of Love were established. Although their existence has been questioned, the majority of authorities are agreed that the Courts of Love undoubtedly existed. These Courts dealt with cases involving the affections, arranged disputes between lovers, imposed penalties and arbitrated generally. There are on record many curious and amusing trials and judgments. Courts of Love were established in many places both in France and in England. Although it is recorded that one of them consisted of gentlemen, usually the Courts were composed of ladies of high degree. The Court over which Queen Eleanor herself presided was composed of a large number of highly born ladies who acted both as judges and jury. Rules were drawn up and judgments given in accordance with what were termed "The Laws of Love," of which there were thirty-one. Most of these rules give evidence of subtlety and sophistication.

In feudal days, outside convents there were no unmarried women. Practically all marriages were marriages of convenience, where love was not the deciding factor. And so it came to be the recognized practice for a lady to have in her train a Troubadour who exalted her fame above all others, composed verses in her honour and sang them wherever he roamed, all in a highly idealistic and lofty fashion. And if there were occasions when relations ceased to be purely idealistic, morals on the whole were

probably as strict, if not stricter than they are now.

One of the best known Romances is *Aucassin and Nicolette*, a charming story beautifully translated into English, which is thought to have an Arabian origin. Most of the Troubadour Romances are written in archaic Provençal or early English and French, and are hardly intelligible to the modern reader. Some of the music has survived, but it would require to be dealt with by a musician who had made of it a special study.

Mystical Ideal of Love

There were many famous Troubadours, for the Troubadours were a caste of kings and aristocrats. They were held in highest honour at every court, and were welcome guests at every castle throughout Europe. In those days a knight was considered educated when he was courteous and well behaved, was skilled in the use of arms, and could compose a song and sing it. Kings and princes, clerics and gentlemen all strove to uphold this ideal.

A famous Troubadour composed his songs, but they were usually sung by his Jongleurs or Gleemen, who travelled from court to court. A Jongleur was a sort of musical squire to the Troubadour. Later the Jongleur came to be looked on more as a strolling player, a wandering minstrel, a juggler, even a clown. The wandering minstrels of Chaucer's day were Jongleurs, who had left their Troubadour masters and were drifting about the country earning a precarious livelihood by singing songs and acting and entertaining by the

wayside. Dressed in gay colours and wearing a long peacock's feather in his hat, the Jongleur presents a picture with which we are well acquainted in the fairy tales of our youth. The Jongleurs were gifted in the use of many instruments, and it is claimed for them that if we owe to the Troubadours the development of early poetry and literature we are equally indebted to the Jongleurs for the development of instrumental music and the drama. In the hands of the Troubadours and their Jongleurs lay the entertainment of the whole country.

The poetry of the Troubadours was marked by delicacy, refinement and studied gallantry. It gave to Europe the art of rhyme, which originally was brought into Spain by the Arabians.¹ It reached its highest peak during the latter half of the twelfth and the first part of the thirteenth century. It strongly influenced the poetry of the whole of Europe—French, English and German lyrics and early Italian poetry all show the influence exercised by the Provençal art. The poetry of Chaucer also shows the influence of the Troubadours.

In the Classics there is no trace of love as the subject of romance. It was not until the days of the Troubadours that love between men and women was exalted into an ideal of mystical beauty. That mystical ideal reached its natural culmination in the adoration of Our Lady, an exaltation in which all womanhood shared.

It is difficult in these modern days to realize life as it was when round the turn of any road, in any

¹ Rowbotham, *The Troubadours and the Courts of Love*.

forest, might be encountered a Troubadour or a Knight-Errant prepared to dispute the right of way in honour of his lady; when the Templars were at the height of their pride and the Crusades drew thousands to fight and die across the sea for the sake of the Holy Sepulchre. There was no common source of knowledge, written manuscripts were the only books. Education was limited to the clergy and the aristocracy. Thus the entertainment afforded by the Troubadours and their Jongleurs filled an urgent need in the lives of the people, high and low alike. Kings, princes, nobles and the lesser nobility and gentry retained their own minstrels.

The Albigenses

As they were vowed to go through the world (*allar par le mon*) entertaining, welcomed wherever they went, the Troubadours afforded a splendid means of communication.

They travelled far and wide—through all the vast domains of the English kings—through Spain, Italy, the Balkans, Hungary, Cyprus, Malta, singing not only their favourite songs of love and valour, but also preaching Crusades, chanting laments or satires of their political and religious opponents. And they conveyed in their songs secret information to those who understood their double meaning. It was because of this privileged position and probably also because the Troubadours were anti-clerical throughout their history that they became what Yarker terms "the undoubted poets of the Albigensian heresy."

The Albigensian sect is said to have taken its name from a small

town in the south of France named Albi where they first appeared. They seem to have derived their wisdom from the Manicheans. The Manicheans were really Gnostics. The Gnostics collected wisdom and knowledge from every source and accepted all religions as partly true.¹ They were, in fact, the Theosophists of that age and they were consistently persecuted both in the East and in the West. The origin of the secret wisdom was India, and "Manicheism is a development of the Indian source of Gnosticism. . . . Manes, a Persian slave and scholar, . . . constructed . . . a system 'with such skill that it spread not merely over the East but throughout Europe'."² There is evidence that "Gnosticism under its Manichean form reached Britain."²

The Albigenses "in common with other sects professing Gnostic tenets," . . . "had secret forms of recognition, three in number, described by St. Augustine as the word, the grip and the breast."²

"Manichean doctrines were . . . diffused during the period when the Templars were at the height of their prosperity and power . . ." and there appears to have been a close resemblance between the two Orders.²

Isabel Cooper-Oakley states in *Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism* "that there was a fusion of Freemasonry with some of the Gnostic Sects," and she traces this double stream of wisdom—one stream through Persia from India; the

¹ G. R. S. Mead, *Fragments of a Faith Forgotten*.

² B. Springett, *Secret Sects of Syria*.

other from the great Egyptian civilization through Syria and Arabia via Northern Africa and thence into Spain. She says, "from this stock sprang into full flower that richness of speech and song for which the Troubadours will live for ever, Manicheans who sang and chanted the esoteric wisdom they dared not speak. . . ."

"They dispersed into sects, taking local names—separated in name only, but using the same secret language, and no matter by what name they were called, each knew the other as a 'Widow's Son,' bound together on a Mystic Quest, knitted, by virtue of a secret science, into one community: With them came from the East a chivalric idea, and they chanted of love and sang of heaven: but the love was a Divine Love, and their heaven was the wisdom and peace of those who sought the higher life."

The Mystic Quest

Veiled under various names and symbols the "Mystic Quest" appears to have been a method of promulgating hidden knowledge widely used by ancient secret sects other than the Troubadours. It is not unknown in modern days. There are three sects which to a large extent have influenced modern Masonic ritual—the Knights Templar, the Brethren of the Rosy Cross and the Troubadours.³

Mrs. Cooper-Oakley further explains that the Troubadours were divided into schools, all of which were again subdivided into groups and classified under names, such as the Gallant, the Historical, the

³ C. W. Leadbeater, *Glimpses of Masonic History*.

Didactic, the Satirical, the Theological, the Mystical and the Hermetic.

"Aroux demonstrates that 'the Celestial Chivalry' was derived from the Manichean-Marcion tradition. These Albigenses were identical with the Cathari, and the Troubadours were the links bearing the secret teaching from one body to another. 'Thus one sees them taking every form by turns, artisans, colporteurs, pilgrims, weavers, colliers . . . deprived of the right to speak they took to singing'." (Ticknow, *History of Spanish Literature*, 1849).

"Religious romances were written . . . in the form of Allegories, like the 'Celestial Chivalry,' the 'Christian Chivalry,' the 'Knight of the Bright Star,' 'Root of the Fragrant Rose,' and 'The Leaves of the Rose.'

"The basis of the Christian legend of the Graal is said to be found in the apocryphal Gospel of Nicodemus, which was translated into Provençal verse, 'a mystical gospel' in every sense, says Paulin Paris, who in referring to the MSS. in the Vatican further writes: 'This latter text was of great antiquity and evidently mystical, showing a profound knowledge of the Apocryphal Gospel concerning the secret teachings of the Eucharist. Eugene Aroux thus speaks of the grades of the Troubadours: 'Like the other Aspirants to the Sec-tarian priesthood they went into seminaries or lodges to receive instruction; then having become deacons or squires, having undergone tests and given required pledges, they were admitted to the rank of Perfect Knights, or Perfect Trou-

badours. Having thus graduated, they started in the character of Missionaries or of Pilgrims of Love, as Dante says, sometimes undertaking long and dangerous journeys,' i.e. as Wild or Errant Knights."¹

It will be seen, from these quotations alone, that besides being a recognized source of early European literature, the Troubadours had a deep and hidden inspiration. They had a message to give to the world. This message they conveyed in song and in verse, the words of which held a double meaning understood only to those who knew its secret. Gabriel Rossetti traces the origin of this double language from the East, through the Manicheans, who passed it on to various sects, amongst which were the Albigenses and the Templars. He quotes Dante to prove his theory. Dante is thought to have been a lay brother of the Templars. Petrarch, Boccaccio and other Italian poets and writers of the Middle Ages also appear to have used this double language. Dante indicates that *The Divine Comedy* has four keys of interpretation, and speaks of Christ as "Him our Pelican"—an Egyptian symbol well known in the Masonic orders.

Renaissance of Art

In an age when the Church brooked no rival and exercised power over life and limb, other secret sects with a heritage from the Ancient Mysteries also veiled their message under the guise of art. This is instanced by the Magistri Comacini, a body which the Italian historian, Professor Llorente, states

¹ Yarker, *The Arcane Schools*.

was responsible for the greater and better works of art between A.D. 800 and 1000, and the Guild Masons, who, under the patronage of the Church, erected churches and cathedrals throughout Europe and Britain. These magnificent buildings are splendid and lasting monuments to the Guild Masons, whose marks are still to be found on the stones they laid so well. It is, apparently, largely owing to the efforts of the secret sects that the world is endowed with those great inspired works of art which the Middle Ages bequeathed to posterity.

Under the influence of the Albigenses, Provence had become almost wholly what might well be termed "Protestant," with a secret heritage of esoteric wisdom. The Church became alarmed at the wholesale secession from its ranks. The Troubadours satirized the profligacy of the clergy in song and verse. On the other hand, the Albigenses led lives of self-sacrifice and purity. The Church realized that its power was not only menaced, it was doomed, unless some drastic step were taken. So Pope Innocent III launched a "crusade" against those whom the Church dubbed "heretic." A holy war was preached all over France and Italy, and the campaign which followed was characterised by bitter fury and cruelty. The noblest and the most beautiful were ruthlessly exterminated, and with them a culture was

lost which a rough world could ill spare. The historian Rowbotham gives instance after instance of the appalling slaughter: "Wherever the pageant of monks, military and clergy traversed the fertile land, they left desolation and ruin behind them. Vineyards were blackened and destroyed . . . towns and cities reduced to ruins . . . castles wrecked and razed. Under such circumstances culture was fain to hide its head. All the stimulus to poetry and song was taken away by the annihilation of the bright and glittering society which had been minstrelsy's chief inspirer and genial patron. The gay reign of love and the Troubadours was over for ever."

It is impossible to avoid the conclusion that some great, unknown Genius laid the foundations of this unique art which was exemplified by the Troubadours—a Genius the knowledge of whose very existence has been lost—a great and gifted Craftsman who bequeathed to humanity a wondrous gift destined to influence for many centuries the life and literature of western civilization. In the same way that Shakespeare set a standard for English language and literature, so did this great unknown Troubadour set a high standard of culture, poetry, music and song, and allied to it fiery idealism, a fervid devotion and an exaltation of all womanhood which took by storm the whole of Christendom.

VALUES

By ORLINE BARNETT MOORE

"Colours are the joys and sufferings of light."—GOETHE

Implications

WHILE Theosophy is the source of an astonishing amount of information about various phenomena in nature, the most remarkable thing about it is not the array of facts it offers, but a certain universal, vitalizing quality which imbues all life and all experience with a new and dynamic reality. Once we grasp the Theosophic idea, the unity of life, we find that we hold a key to unlock treasures in every direction.

From the basic idea of unity flow a number of corollaries. For example, we discover that there are certain universal principles which fulfil the Hermetic axiom "As above, so below," and may be applied from the amoeba to the stars. The law of polarity is one of these principles. The recurrence of cyclic waves in evolutionary development is another. In her superb exposition of cosmology in *The Secret Doctrine*, Madame Blavatsky considers the basic laws under which the universe comes into being and is maintained. Yet so simple are these laws, and so universally applicable, that we can apply them and study them in everyday tasks. There is no fear that we must be learned in order to understand, nor must we be frightened by the vastness of the

subject, for in the kinship of underlying identity and similar recurrences we discover that all the profound erudition of the savants deals with matters as familiar as the daily sunrise.

Perspectives

Probably the first of our handicaps is the fact that we have been accustomed to regard philosophic and scientific matters as beyond our understanding and pertaining only to the few who specialize in this line of study. Secondly, we have accustomed ourselves to look at the world around us from "the outside looking in." We have been satisfied to take the array of facts as we observe them with our imperfect senses, without realizing that those facts are but the exterior appearance, the result, the effect, of a certain underlying force, or essence, which causes them to appear. If we can get at the indwelling, precipitating principle, the array of facts presents an altogether different perspective.

It is this inner perception which Theosophy stimulates and awakens, this realization of values. Psychologists are discovering what a vast region the hinterland of man's unconscious really is; but Theosophy reveals that there is a hinterland, not only to the consciousness of

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man, but to that of the animal, the plant, the rock. When we look at a pebble on the seashore, do we see only a beautiful bit of rounded stone, worn smooth by the friction of wave and weather, or do we see vast universes of which this is a fragment, partaking of the very essence of the farthest star? A child at play picks up a pine cone. Is it merely something to be kicked as he walks along a woodland path, or does it represent a kingdom, vast and palpitating with life, an ambassador from the country of trees which stretches far into a romantic past, and further into a glorious future, with implications of eager ecstasy that imbue with trembling expectancy the life-essence of the universe?

Relationships

Children are very amenable to this sort of teaching, and if guided young enough will delightedly grasp the abstract aspects of familiar objects. Those of us who are older have the handicap of lifetime habits to hinder us, but the young reach eagerly toward the realm of continual wonder.

A peep into such a magic kingdom—and life is a magic kingdom—brings forcibly home to us the realization that from our limited viewpoint, with our limited powers of perception, we can see only *relatively*. And we discover that life, as we live it, is a continuous process of valuation and revaluation, of continual choice, of constant discrimination, deduction, decision. What appears to us as important from one viewpoint, shifts and takes on a completely new perspective from a later and more compre-

hensive viewpoint. An isolated experience, viewed from the pain of the moment is devastating, but placed in its *relationship* to other experiences, seen in its proper perspective, becomes constructive and beautiful.

But we see by halves and less than halves; we presume to judge without complete view or adequate evidence. Yet in our calmer, reflective moments, we understand at last that everything has significance in this phenomenal world only as it is *related* to something else, equally temporal and equally phenomenal, and that complete understanding can only come when we comprise the whole.

Approaches

Now, there are two main approaches to the problems of life, one through the heart and the other through the head. Ultimately we shall understand and undertake both, no doubt, but for the time being, our attitude is largely determined by temperament. On the heart side range the arts; on the head side, the sciences. But they are like the two sides of a coin and really are one. As Mr. Krishnamurti put it several years ago, thought and emotion are the two sides of the coin and the edge which joins them is understanding. Life is one, life is truth, life is reality, but *we see it* through the lens of our individual approach, and so long as we look through an I-centre, which is equipped with sensory perceptions as its only means of seeing anything at all, we shall continue to see only fractionally. That is inevitable, but the important matter is that we recognize such

a nature and understand the values—the *relative values*—of a world of time and space, a world of evolution and change, a world which is not the essential essence but the precipitated phenomena of Life, Truth, or Reality.

Evolution

If we take the scientist's approach to life, we undertake with our intellects the problem of time and space. We seek our Theosophic key and place it in the lock. It turns. We find that the law of polarity is applicable, that space may be regarded as the vast feminine, or negative (receptive) principle in nature, and that time, the Father, impregnates space with a positive, dynamic force, and out of that mating evolution proceeds. Consciousness is born. Evolution is the method of Nature, not only during her gestation periods but in her periods of growing maturity. Strictly speaking, we should say that *in-volution* represents the gestation period up to quickening; mineral, plant and animal the period of the foetus; and individualization the birth. After that evolution continues to be the means for converting one form of consciousness into another, and proceeds within a limited, temporal, *relative* universe.

When we study the process and analyze the consciousness, we are concerning ourselves, not with *truth*, but with *facts*. Facts are relative "truths." The scientific approach, by the road of the intellect, deals with phenomena, and nobody more fully than the true scientist should realize that this findings are relative. Yet the road of the intellect, as Jeans, Einstein, Edding-

ton and others are discovering, does lead to greater vision and greater realization, for it is the nature of life to unfold consciousness to ever wider boundaries, and ultimately all journeys arrive at the One—the *whole*.

Realizations

If we take the artist's approach to life, we work through the emotions, and by the subtle magnetic link that exists between emotion and intuition arrive sometimes at amazing realizations. There is much in the artist's technique that is illuminating for the philosopher; not the least is the idea of values. In the ordinary sense of the word, "value" may be taken to mean the relative importance of any relationship, as, for example, the orderly rise and fall of sequences in a climax which occurs in the composition of any work of art, drama, novel, sonata, sculptured group, or painting. Each link in the chain of the motif bears to each other link a distinct and individual value, association or importance. In the proper balance of these parts lies the unity of the composition as a whole, and so ingrained is the instinct for proportion in all things within the human sensibilities, that the veriest layman can observe any of the arts and perceive an error without knowing just where the error lies or why he is instinctively dissatisfied with the work. Even the housewife has a sense of fitness when she selects materials for a dress or edibles for her kitchen. She subjects her purchases to the most careful scrutiny to determine their value, judging by experience,

by deduction, choice, or discrimination based upon her use in the past of the same article.

Dimensions

But strictly speaking, the term "value" has a technical and unique meaning to the painter in relation to colour. The painter has the problem of presenting in two dimensions something that actually exists in three dimensions. Therefore, he must, in the very beginning, realize that what he creates is an appearance, or an illusion. Actually, he paints a box which has only length and breadth, but he gives the illusion of thickness by his clever use of lines, following the *appearance* of disappearing lines as registered by the human eye. This is known as line perspective. But there is a perspective of colour, based also upon the experience of the eye with the *appearance* of things. When the artist presents you with a picture of a box, you know perfectly well, as does he, that you are looking at a flat canvas; but both of you *think* of the box as solid. You accept the *idea* of solidity.

Likewise, when you view a landscape and observe that the distant hills are blue, you know that actually the foliage, on that hill is as green as the bush at your hand, but it *appears* blue because of the atmosphere that lies between it and your eye. If you did not know that the surface of the box was actually a plane, but *accepted as reality* the cubical state, you might act as a kitten does when it views itself in a flat mirror and tries to get at the other cat! We are in this same predicament regarding

life as we see it and live it in the manifested worlds and its relationship to truth.

Colours

Goethe said that "colours are the joys and sufferings of light." Here we have a superb epigrammatic statement of the underlying principle of the human drama. The essence of all experience, of every colour, is broken into a manifestation of many parts, which rejoice and suffer and evolve, and finally discover their inherent kinship and unity in the white light which is their source. A technical definition of the term "value" as used by painters is "the relation (relativity again!) of a colour to black and white." Black and white, of course, are standards and represent absolute, fixed points. The variations of colour represent the play of light in its various experiences or manifestations. There is nothing absolute in the colours, but there is a wealth of wisdom and vitality in their interplay. Those who erroneously strive to "fix" them into absolute standards are like the moralists who see rigid right and wrong, black or white, and no shades between. Such people, and such "artists" are very ignorant of human nature and have not learned the cardinal "key" in Theosophy: That there is nothing absolute in a manifested universe.

Laws

We can make another analogy by saying that within art itself, line represents the scientific or intellectual aspect, and colour the emotional aspect. Thinking of this,

we are reminded of Ruskin's observation, in his *Elements of Drawing*, that gradation is to colour as curvature is to line, again finding the interrelation of the two aspects, heart and head. And when we consider that an artist, working subject to certain limiting laws, is confronted with the problem of finding and representing reality by means of temporal, constricting materials, we understand that the Logos is like a Great Artist, creating within the limitations of matter a representation of the Divine Archetype; also that microcosmic man is an artist, fashioning the materials of his bodies—his mind, his emotions, his physical vesture—

into a semblance of the indwelling god. Both the Great Artist and the microcosmic artist are bound to the laws of relativity and are learning and expressing values so long as they work within the media of manifested life. But upon the acquisition of wisdom, born of intelligently assimilated experience and experiment, the true perspective dawns. Man looks upon his masterpiece—his personality, which he has been hewing and colouring and building through time and space—and he knows that it represents an illusory representation, a "cube upon a flat surface," of something indwelling, informing, eternal and superior to change, the only reality.

OUR YOUNGER BRETHREN

And while we are thinking of our neighbours, let us not forget goodwill to our younger brothers the animals. We owe a huge debt to the animal kingdom for the cruelty we inflict upon it—killing for sport, for food, for temple sacrifices. For the most part we give brotherhood a lateral extension among men and nations; let us apply it also vertically, running up into the superhuman and down into the subhuman orders. The animals are part of the unity—science demonstrates the philosophic fact. We are trying to get rid of war, but we shall never have a warless world until we not only cease warring on the animals but positively show them the kindness and respect which is their due as fellow citizens of our respective countries.

From a Goodwill Day pamphlet published at Adyar, 18th May 1937.

PARAPSYCHOLOGY

TELEPATHY IN ANIMALS

PARAPSYCHOLOGY is the newly coined word given to the study of phenomena which have hitherto been classified under such headings as telepathy and clairvoyance. Six years' close and exacting research has convinced Prof. J. B. Rhine of Duke University, U.S.A., and his associates that there is no longer any need to carry on experiments to find out "if" there are such faculties, but rather to try to ascertain "why" and "how" they operate.

"Mass movements" of wild creatures have been closely observed. While "instinct" may account for migrations of flocks of birds and shoals of fish, it does not explain to the psychologist the manoeuvres that characterize such migrations. They seem to be activated by a mass-will telepathic impulse, moving with free precision and utter unanimity. This extra-sense power of perception has been examined in human individuals and groups also, and the more intelligent the subject, the more, it is found, he or she demonstrates telepathic and clairvoyant ability.

In these matters the scientist is evidently moving towards a fuller understanding of the group-soul system in the animal world, as it is explained in Theosophy. One of the clearest expositions of this is to be found in *A Study in Consciousness*, by Dr. Annie Besant. As in man, so in the animal, an in-

visible spiritual entity possesses the physical body, but in the case of the animals it possesses or informs not one only, but many bodies, perhaps thousands. The group-soul is said to be a definite quantity of mental matter which is charged with the life or energy of the Logos. Genera, species and families are directed by the same group-soul will.

It will be clear, then, that directions for the group are general, not individual, hence, among animals, the mass-will movements observed by the scientists. The guidance from within of these activities is with the Builders, Devas or Angels who have charge of such matters. For the sake of the development of the necessary characteristics in the lower kingdoms they guide the struggle for existence. They have before them archetypes according to which they mould organisms by means of tests and struggles which only the fittest, or those nearest the archetype, survive. The experiences of one set of animals or fishes enrich the whole group-soul of that set or class, no matter in what part of the world the different portions of it are living.

With regard to the "why" and "how" of clairvoyance among human beings, there is much Theosophic literature to which to direct the scientist. In this department C. W. Leadbeater was the special expert. He confirmed through his own researches the assertions made

by H. P. Blavatsky that telepathy and clairvoyance are natural to primitive man. In primal man they were glorified instincts. Today they are being transformed into intuitive and spiritual capacities, after having been subjected to a good deal of obscurity because

of the peculiar qualities of the lower mind, which "slays the real." The insistent Real is making itself felt, so we see an increasing number of people exercising these faculties in a greater or lesser degree of normality. This is natural and to be welcomed.

ANIMAL EVOLUTION: CASES OF OBSESSION

THE case was recently reported in some Indian newspapers, of a bull in the Sheikupura district, Punjab, which displays very unusual powers. The animal can indicate correct answers to simple questions, and to questions regarding the past and future, if suitably put through its owner. It can also point out a particular person in the crowd even if not known to its master. The animal's prowess is being exhibited before crowds. The suggestion has been made to take it on exhibition overseas.

Cowherds sometimes go about with trained bulls dressed up in a fantastic manner. The bulls have been taught to dance, to bow their heads in assent to anything said to them, and to do other tricks. If the above case is one of this kind there is nothing to be said except to hope that the training has been done with kindness. But if it is of the nature of an obsession, it raises questions to which Theosophy has some definite answers to give. First, that such cases do not necessarily suggest that the animal is individ-

ualized, and has therefore come into possession of well-defined human attributes of reasoning and thought. Second, for animals the door to the human kingdom was closed millions of years ago, during the Third Root Race. The few entrants since that time are usually withdrawn to await their human evolution on the next planet. We can, then, be fairly certain that animals which display strangely human characteristics present anomalies which should not be encouraged. These animals are to be clearly distinguished from highly trained intelligent pets.

How high a degree can be reached, of exceptional intelligence and power to think, is seen in the attainments of certain animals which have undergone very careful training. The talking horses of Elberfeld will be remembered; and cases of thinking dogs in Germany and elsewhere have recently been given considerable publicity. The dogs use a "barking alphabet," i.e. a certain number of barks to each letter, and they compose their own

sentences in which they express clearly thought-out answers.

Madame Blavatsky points out that people who bestow affection and training upon animals ensoul them to a certain extent and cause them to progress rapidly, but it is "against Nature to thus accentuate animal evolution, and on the whole is bad." (*The Secret Doctrine*, III, 592).

Some years ago Dr. Besant, writing on the subject of animal obsession (as quoted in *The Inner Life*) pointed out that a human ego does not incarnate in an animal, for the animal soul is not dispossessed and the temporarily attached Ego cannot control the animal. When this unfortunate liaison with an animal does take place, it is through brute-like habits in one form or another in the man. At death his astral body shows the corresponding animal character-

istics. Either then or on his return to birth, he can be linked by magnetic affinity and chained as in a prison to the animal body. Such a tenement is totally unsuited to a human being, even though the link is brought about by degradation and vice. Once done, however, it is not easy to escape from the entanglement. Cattle, sheep and swine are more easily seized upon in this way, while the more intelligent dogs, cats and horses are not so easily dispossessed. All such obsessions are obviously extremely undesirable, and evil, and a hindrance to the obsessing soul. And every effort should be made to assist the unhappy human to get free as quickly as possible from so disastrous a fate, rather than emphasize it by public demonstrations.

J.M.

LET US GIVE THEM OUR AID

The members of the animal kingdom are working their way towards the human kingdom. We have gone before them, and they are following after us. Let us give them our aid, as those who have gone before us so generously accord their aid to us.—G.S.A.

NOTES AND COMMENTS

"MY FOUR PROBLEMS"

YOUR four questions in connection with Theosophy and The Theosophical Society¹ have given rise to what passes as thought in my case.

In regard to Question 1, "What are the functions of The Theosophical Society as such in the outer world?" I think, as the majority of members perhaps think, that The Society manifestly has the duty of inviting adherence to its Three Objects, and very specially to the First Object, as well as of spreading those teachings which are called, in general, Theosophical. Perhaps we should always try to distinguish clearly between "Theosophical teachings" and what we apprehend as Theosophy. This we do as between Theosophy and The Theosophical Society, but there is a tendency to call the "body of Theosophical teachings" and Theosophy by the latter term. The greater includes the less, but the less is but a far-off reflection at any moment of the greater. Theosophy must ever be incapable of definition. Any definition that would be "generally acceptable" to our members would, I am afraid, be a residual absurdity.

What do we mean by Theosophical "teaching"? Is it merely intellectual teaching? Is it the imparting of information? Is the conveying of light and understand-

¹ In the Watch-Tower, THE THEOSOPHIST, May issue.

ing a part of the process? Is it the mere passing on of book knowledge? From another angle, we may well consider what is meant by our literature, first as literature, and then as teaching and propaganda? Some of our literature is as deathless as anything that has been written. To bandy this about as ordinary propaganda is something to be avoided, it seems to me. From yet another standpoint, it abounds with light and meaning, illumination and wisdom, that cannot be matched. The teachings of Theosophy, as "presented" or given to us today, are not merely a means of solving our intellectual "cross-word" puzzles, or even a solvent of our emotional distresses, good and necessary as these things may be from time to time. The teachings have also an ethical appeal. They have soundings deep as Life itself. They echo the Voice of the Silence, only they are echoes heard by Others and passed on to us. They reflect a beauty "that never was on sea or land," and yet enshrine the detachment and fidelity as well as the purity of the scientific mind at its best. They inevitably are charged with a spirituality that is unmistakable as it is powerful. They are pervaded by a mysticism and an apprehension of Unity that only the blind cannot see.

Where do Theosophical "teachings" begin and, say, spiritual teachings leave off? In this special connection do not spiritual and

Theosophical mean exactly the same thing? That is not the case, of course, with Theosophical and scientific teachings, but are there not many "laws" which are just as much natural laws as they are "Theosophical" laws?

A word or two on question 2? You ask: "In what ways are the truths of Theosophy so to be represented that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darkneses in his life so productive of fear and the sense of impotence?" Are the problems of this present age any different from those of the preceding one? We are more alive, certainly, to the problems and have a greater sense of responsibility, and I would suggest that there is not so great a sense of impotence today as there was in pre-1914 years. Perhaps I am wrong. But that is how I feel.

In any case, it takes really great people to "represent" Theosophy, and it will take really great people to make any restatement of the great truths of Theosophy. The presentations and representations of Theosophy given to the world

since 1875 have been magnificently and incomparably clear, lucid and beautiful. It may be that in some respects a new presentation is required, but can a wholesale re-presentation be produced "to order," and would it be any better if the inspiration and urge for such a thing were artificial? I am frankly afraid of "tabloid" and oversimplified "explanations." After all, every one of us presents Theosophy in some way or another, inevitably; and until we can usefully represent to ourselves some deeper meaning than that which we already have, we are not perhaps, even with the help of a new and revised version of Theosophical teachings, going to do much to help others to catch the light we cast.

I am somewhat sceptical of the value of new presentations and restatements for their own sakes. Are we not rather apt to be a little self-conscious about our Society and about "our" teachings and "our" message, "our" mission and "our" opportunities and activities. Again, I may be wrong. Let us hope so!

D. JEFFREY WILLIAMS

FINE ART

*So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all this sad world needs!*

ELLA WHEELER WILCOX

REACTION AND JUSTICE

By L. W. ROGERS

The Anomalies of Life

THE average Westerner finds the law of karma much easier to accept than that of reincarnation. The declaration that "As ye sow, so shall ye reap" is familiar to him, and he can apply it after a fashion to a single lifetime. But if he thinks upon the subject, he soon discovers that a single lifetime fails utterly to account for what happens to a man between birth and death. Cause and effect, action and reaction, seem very simple and obvious. Reaping as we sow is clearly the essence of justice.

But as the studious person observes the lives of those about him, he finds that effects appear in the life of a man for which there is no obvious cause, and that he has to his credit many fine actions which have not had time to produce results when his death occurs. He sees many a scoundrel profiting from his rascality, amassing a fortune and living in luxury, while the direst poverty may afflict a man of truly noble life. One who lives in peace may die by violence; one who commits murder may escape the executioner; another who freely gives for charity may nevertheless come to want; poor inventors often have the fruit of their genius stolen by rich promoters; the brazen and boastful are frequently accepted by the world at their own valuation

and the meek do not inherit the earth immediately. All these things he sees—these anomalies.

In short, he observes that life is full of apparent contradictions; that action and reaction appear to be unequal; that neither the good nor the bad people, at the time of death, have reaped what they have sown; that both fortunate and evil results have mysteriously appeared for which no cause can be found, and that both a past and a future field of action are necessary to account rationally for what has occurred and to assure ultimate justice.

What is Luck?

Put to it to account for such a state of affairs, the average man replies that it is merely a matter of chance, and that some people who violate the moral code are lucky enough to escape the net of the law, while those who fail to reap the reward of virtue must, perforce, make the best of their bad luck. But there is no place for luck in a world of law. If luck is admitted as a factor in the problem there is no absurdity within the imagination of man to which it cannot give respectable standing. To appeal to chance is to abandon reason and to admit our ignorance of the law. It is not a solution. It is merely an evasion.

It becomes clear to the student of these problems that our present incarnation is a fragment of some larger unit; events in this life are plainly the results of some causes that belong to this life, and other causes that must antedate birth. People are generating forces that cannot possibly produce their results before death; and he reasons that justice can be done, that equilibrium can be maintained, only by the actor and the result meeting somewhere, sometime, in this material world.

Mr. A. and Mr. B.

We see all about us failures and successes for which we cannot account unless nature's law of action and reaction reaches beyond a single lifetime. We may perhaps observe that Mr. A. is cautious in his investments. He carefully follows all the rules tested and approved by successful business experience. Yet his investments fail and he is reduced to poverty, although there is absolutely no cause for it in this incarnation. Mr. B. knows but little of business affairs. He is inclined to be impulsive and reckless in the matter of investments. Yet for some mysterious reason he succeeds and lives comfortably. It is the common thing to dismiss such cases with the thought that Mr. B. is lucky and Mr. A. is not. But such a view is wholly illogical. There cannot possibly be a result without a cause; and if the cause does not exist in this life we are forced to look for it in a previous life. This man who has reaped where he has apparently not sown must somewhere else have taken the course which has produced this result, not-

withstanding his lack of business insight. Human affairs are exceedingly complex, and there can be only a guess at what particular thing among many possibilities has produced the result. One possible cause may be suggested.

Nature Balances Her Books

Perhaps in a previous life he had done a noble thing—let us say that he had risked and lost a part of his fortune to save a friend from financial disaster. As it was near the end of that incarnation, Nature had no opportunity for her inevitable reaction. Now the chance to balance her books has arrived and she closes the account. It is not necessary to assume that in such an adjustment of karma a miracle is performed, nor even that Mr. B. is pushed by some superphysical entity into a favourable investment. Perhaps repayment *in kind* is rare. It seems more probable that since like attracts like, Mr. B. is automatically drawn into sympathetic relationships that bring about a natural result. Had he been other than that which he is he would not have helped his friend and his present state would have accordingly been different. That which comes to us is necessarily consistent with what we are.

Ella Wheeler Wilcox has put that thought so beautifully that it seems appropriate to quote her here:

Luck is the tuning of our inmost thought
To chord with God's great plan. •

That done, ah know

Thy silent wishes to results shall grow,
And day by day shall miracles be
wrought!

Once let thy inner being selflessly be
brought

To chime with universal good, and lo!
 What music from the spheres shall
 through thee flow,
 What benefits shall come to thee un-
 sought!

That definition of good luck is as philosophical as it is poetical. It is not chance but inner development. Nor has bad luck any relationship to accident. It is merely the result of failure to develop the latent spiritual characteristics.

Continuity

There must necessarily be continuity of the forces which the human being generates during this earth life. Otherwise how would the evolution of the soul be possible? Since it is quite clear that all such forces do not have their reactions within this life period they must necessarily react after the incarnation is closed. That a period of oblivion intervenes between incarnations, and thus separates cause from effect, is no obstacle to the working of the law. At the end of every day our activities cease and we sleep during the night, quite unconscious of them; but on the following day we take them up just where they were dropped the day before. If we make promises on Monday and fail to keep them, we shall be called to account on Tuesday as soon as we are thrown into contact with the disappointed party. As the affairs of each day reach into the next day so do the activities of each incarnation shape matters for the incarnation that follows. If it were not so, there could be no evolving from man to superman.

It is no more remarkable that what we think and do in this in-

carnation should shape our fate in the next, than that what we do and say today should have a definite effect upon our affairs tomorrow. As one day is related to the next, so this incarnation is bound to that which will follow it. Indeed, existence should not be thought of as separated into segments, but as a continuous, eternal whole. We do, indeed, think of an incarnation as a unit, although it is continually broken by short periods of sleep when the consciousness completely loses touch with material life. We are under no delusion about it, because the waking consciousness can include both day and night; and precisely so we shall have no delusion about the life eternal when our consciousness can function at the causal level. Until then, continuous, eternal life, used as a working hypothesis, can satisfactorily explain the mysterious part of our present daily life which we are otherwise forced to label "luck." From that larger viewpoint of life we shall no longer be mystified by apparent contradictions. It will not seem strange that some surprising good fortune comes to a man when he has done nothing in this life to earn it, nor mysterious when some crushing disaster strikes a man who, in this life, has done nothing to deserve it.

What an inspiring thought it is that notwithstanding the apparently hopeless chaos amidst which we live, exact justice in the long run is being worked out; that no harm can befall us that is not the result of our own mistaken course; and that even the blunders that we make will bring wisdom to guide us in the future!

A THEOSOPHICAL FORUM

THINKING IN ABSTRACTIONS

QUESTION 57: *Is it possible to think in terms of the "form-less"?*

I used to make notes sometimes of little talks I had had with Dr. Besant, and sometimes she would suddenly say something which would hit the mental nail magnificently on the head. "The beauty of evil lies in the fact that it makes the will really free." Of course, one must not immediately accept or reject so startling a statement. One would do well to ponder over it. Can there be any beauty in evil?

What is evil? If one takes that particular phrase of Dr. Besant's and forms a group to study it, one may come at last to an inspiration that will open out fascinating vistas. And a student who takes his Theosophy seriously and who studies the Sacred Science, as one might study any other Science, should become an inspirer of thought along unique lines and gain wonderful experience in enlarging his mental outlook. Whether you take karma or reincarnation, or the evolutionary process in its various aspects, the essence of the process is the same.

I employ myself most fascinatingly in reading books and in following a train of thought until it cannot be thought any more, until it enters the thought-less regions of the causal body. In that body, for example, one cannot, even if he wants to, think of chairs. To do

so, he must come down with a bang into the mental plane. Otherwise one follows one's thought up to the very limit until it becomes thought-less and then it eludes thought. Then comes chair-ness, and all that chair-ness means.

Personally I am particularly interested in studies of consciousness, and, though my knowledge of that subject is meagre, it makes the study all the more interesting to pursue it.—G.S.A.

ON BECOMING AN ARHAT

QUESTION 58: *Is it possible for one who is not gifted with intellectual development to be an Arhat?*

It takes a certain amount of intellect. What do you mean by an Arhat? Do you mean one who has gone through certain initiations and has cast aside certain fetters? It is obvious that he has to have a certain growth in himself which is marked in his causal body. There must be an all-round development in the ego. You must have the development of the emotions, they must be capable of high realization away from personality. You must have the intellect which is able to understand, to commune with the great Wisdom of God, and you must also have to some extent the executive nature—that triplicity of Will, Wisdom and Action must be to some extent unfolded in the individual. That is true even when he begins his entrance on the Path, but

you may have one or another quality more energized in a particular incarnation. When a person comes to that stage technically called "Arhat," the gift of intellect must be there. Remember that I am using this word "Arhat" in a technical sense. It reminds me of the story of a French wit who asked a French priest, "Why have you so many fools in your Order?" and the priest replied, "Well, we must have Saints." The usual Christian is not very highly endowed with intellect, but is rather full of emotion. Still, the real Saints, such as we know of in tradition, are of great intellect, but you can find a type of Saint whose intellect has almost been sublimated into Buddhi. We have such a striking personality in Ramakrishna, who was not very intellectual but had marvellous intuition. He has said all kinds of remarkable things, not because he was intellectual in the past, but because of a realization from this inner spring, and in some ways I suppose this is a kind of quality of intellect. The value of the intuition is that you may perceive beyond the intellect into the Buddhi. If you have to use the intellect afterwards, you use it irradiated with Buddhi.—C. J.

TIME, DURATION AND FREEWILL

QUESTION 59: *In "Man: Whence How and Whither" Bishop Leadbeater asserts that there is a plane where the future is as actually and absolutely present as the past. Which plane is that? Where does free-will come in? Is this only with the Monad? And if so, how are we to*

understand in this connection individualization in the wrong way and following the left-hand path?

ANSWER: Without pretending to actual knowledge, it seems to me reasonable to conclude that while separation is at its maximum on the physical plane, sequence—and therefore the separation of duration into past and future—is there also at a maximum, and that therefore time, which is our perception of our motion relative to fixed events, merges more and more into timeless duration—or the ever-present now—the nearer we evolve towards the very highest planes of nature. Probably the plane closest to our common life in which time is practically non-existent is the higher mental plane.

We can deduce this from the following considerations: The will chooses a certain line of thought and proceeds to send the mind along that line to a true and logical conclusion. Whence that truth? Did it exist before we sought it, or did our search bring it into existence? The former idea seems the more likely, since truth and God may be regarded as the one existence. If so, to follow a line of argument to a true end is to follow in the thought-world a right path in the self-existing Now, and also to become acquainted with an expression of God, or Truth on that plane.

The conception of a Universal Now and of freewill also can be illustrated by considering a journey, say from London to Adyar. The two places and the intervening and surrounding seas and continents exist, fixed in time and space, but the traveller encounters only a

small part of that space bounded by his actual horizon, at any moment. While the limiting points of his journey are fixed (corresponding to fate or destiny), his speed and itinerary, and the means of travel are open to his choice—freewill. In this illustration, the extent of the horizon gives an interesting comparison to our perception of time. The traveller, at sea level, has an horizon limited by comparatively few yards, but if he rises above the surface of the earth his horizon is widened, and, theoretically at least, he could if high enough comprehend the whole itinerary with its many alternative routes in a single glance. As man progresses in evolution, his time sense—his capacity to retain in consciousness a duration of time of more than a few seconds at a time—must increase, until ultimately by reaching "an infinite distance from material creation" he can appreciate the whole duration of creation as the Universal Now.

The limitations of human free-will are transcended as we evolve, and we gain greater power over our instruments and our environment. The primitive man could only travel by walking, or drifting down a river on a log. Now we have many choices, and can progress with or against the currents of water and air.

Human beings, until they awaken to some extent, are content to drift with the current of evolution, as

primitive man drifted on his log in the current of a river. There comes a time when he attains the power of movement apart from the current, say, by swimming, or with paddles or sails. He can then choose whether he will travel in the same general direction as the current, or in the opposite direction. Supposing the current of the river to represent evolution—the will of the Logos—the left-hand path may be conceived as sailing against the current.

Individualization in the wrong way gives the impression that the vehicles forming the personality of the new ego, are in some way related to a point in the path of evolution which the individualizing animal had already passed. To individualize by love would give a lift along the path; to individualize by hate might well do the reverse, and set the new ego further back on the path than the point to which he had already attained. And he would therefore have to retrace part of the path he had already passed. However, this may be viewed in the light of the law of karma. If, notwithstanding ill-treatment he had been incapable of hate, he would not have individualized in that wrong way. Therefore, retraversing part of his evolutionary path may be presumed to be for the purpose of perfecting his capacity to love.—G. R. (Theosophical Research Centre, London).

The hunger for brotherhood is at the bottom of the unrest of the modern civilized world.—G. F. WATTS.

REVIEWS OF BOOKS

THE FUTURE RACE

Mankind Today and Tomorrow, or Progress Towards the Sixth Race. The Blavatsky Lecture, 1937. By Iwan A. Hawliczek, B.Sc. Theosophical Publishing House, London.

The author concerns himself with that fragment of the great Plan "which deals with the transition from one human Root Race to another" on this globe. "The Plan" is not "a scheme," but "is a Force inherent in the very nature of Life itself. It is Life expressing its own self, naturally and inevitably." With *The Secret Doctrine* as his guide, Mr. Hawliczek shows how vast are the periods of time taken in the fashioning and developing of a Root Race before the time comes for it to disappear, as does also the very "continent upon which it had its dwelling." He thinks that the Intuition, the distinguishing quality of the future Race, "belongs to the second sub-plane of the Manasic world." Humanity alters its emphasis from Mind to Intuition, from Manas to Buddhi. Surveying the conditions of today the author shows how, not only in the human but also in the vegetable and animal kingdoms, changes are taking place which indicate the preparations being made now for a future Race type. In the growing dependence of nations upon one another for the solution of their problems he sees the recognition that "Brotherhood alone holds the key to these problems." We recommend this booklet to our readers.—R.M.

TRAVELLING IN THE ASTRAL BODY

The Case for Astral Projection. By Sylvan Muldoon. The Aries Press, Chicago.

The phenomena of astral projection would be much less baffling to S.P.R. and other investigators if they had fuller knowledge of the human constitution. The rationale of projection is more in the understanding of man's higher principles

than in the accumulation of projection phenomena with which this book is packed, however useful these may be. Writers on this subject, Mr. Muldoon included, appear to regret that Theosophical books give "much theoretical information" on astral projection, but little practical advice. But who is going to advise? And whom? Is not projection but incidental to the larger scheme of Yoga which brings supernormal powers? There are trained students who can leave the physical body, not only during sleep, but at any time, by effort of will, go to distant places and bring back full and detailed memory of people and places they have seen. The astral body thus projected may be seen by persons who are sensitive. Dr. Besant deals with this matter in *The Seven Principles of Man*. In *Isis Unveiled* (II, 619), H. P. Blavatsky says: "This phenomenon is no more a miracle than one's reflection in a looking glass . . . there is no reason why the adepts, the alchemists, the savants of the secret art, should not already have discovered that which scientists may deny today, but may discover true tomorrow, *i.e.*, how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going, and acting within their spiritual, ethereal bodies as safely and intelligently as when clothed with the covering of flesh."—N.L.T.

THE TEMPLE OF THE DEITY

The Masonic Way. A Study in the Mysticism and Symbolism of the Craft., By F. V. Mataraly. John M. Watkins, London.

The author has made it his study to "find a living issue in the ritual as it exists today and to discover 'the spirit that giveth life'," while leaving untouched all questions of landmarks, traditions or origins. He considers Masonry to be a Quest for the Light and, taking as a key to its study-interpretation the exhortation

to contemplate our inevitable destiny and gain a knowledge of ourselves, he compares the Masonic Way and the Mystic Way, showing that they have a common source and a common goal. *Muesis*, or Illumination, was the technical term used in the Greek mysteries for the second stage of the teaching, the first being that of Purification and the third Mystical Union. In this third stage the illumined one becomes one with Truth. The chapter on the Cosmic Temple figures in Masonic symbolism, and in ideas already familiar to the Theosophist, the building of the Cosmos and the evolution of man until he becomes the "perfect stone." Illuminating quotations from many sources, Kabalistic, mystic and Platonist affirm that in the individual, as in the Lodge, growth must be from within and that in the search for Light we are all Brothers.—N.L.T.

ROMANCE AND PHILOSOPHY

I Told You So! By F. V. McLaren. The C. W. Daniel Company, London.

Because the author of *I Told You So!* has a work to do and an interesting story to tell, it is all the more to be regretted that she has not infused more life and naturalness into her narrative. The boyhood of Jan Way on a South African fruit farm is described with a vivid touch that shows the author's love for "the stormy koppies with their shady kloof." Furthermore, the solicitude of his grandfather, a student and occultist, for the training of the lad, is portrayed with insight and sympathy. Jan's destiny is to be a true helper of humanity, and to that end his grandfather gives him practical training along lines with which every Theosophist will be familiar.

Jan learns, even as a schoolboy, that control of action, of emotion and of thought must be gained by the one who would be of true service to others; that harmlessness in thought and deed brings an answering fearlessness and friendliness from bird and animal; and that even the smallest task must be efficiently performed by one who would learn to rule. On the death of his grandfather, Jan further extends his studies over a wide range of subjects, first in Capetown and then in London, in a College of Etheric Therapy, where he

learns to use sound and colour healing based on auric diagnosis. Here also, he touches the darker side of magic, but finds a wonderful compensation in the glimpses of a wider consciousness which comes to him in times of greatest need.

The end of the story shows Jan established as a world-wide lecturer on the spiritual heritage of man, and the founder of a Home of Mercy for the suffering and incurable, equipped with psychically discovered appliances for the amelioration of pain. The author's ideals for the future lead her to the debatable ground of legalized euthanasia, the segregation and sterilization of the mentally and morally unfit, and a colony for criminals upon extremely experimental lines.

There is much in the book that calls out a response from Theosophists, but the treatment is heavy and didactic, and the characters are somewhat unreal, so that the reader puts down the book regretting that such good material has not been used to better effect. The ancient teachings concerning man and his spiritual heritage and destiny are capable of modern application in the form of fiction; but the great Theosophical romance has yet to be written.—N.L.T.

THE THEOSOPHICAL WORLD

The Theosophical World for August has, as every issue has, much of real interest to members. The President relates some of his larger views on reincarnation. A quotation from Dr. Besant advises members, as her President-Successor does, to grow less "orthodox" in their interpretation of Theosophic principles. Dr. Arundale gives some practical advice about Lodge procedure. In the pages of "Lest We Forget" some intimate reminiscences of Colonel Olcott and H.P.B. are given by those who knew them.

Among the articles there is one by Mr. Jinarajadasa, "The Below Joining Hands with the Above." "Tibet, the Magic Land" by Dr. Krezesinski, is a report of his impressions during his recent visit. Mr. Fritz Kunz makes suggestions about "Permanent Brotherhood Agencies." There are "Questions and Answers" about the Masters, answered through practical experiences. All in all, a fine number.

THE INTERNATIONAL CONVENTION

INFORMATION FOR DELEGATES AND VISITORS

1. The sixty-second Annual Convention of The Theosophical Society will be held at Adyar, from 26th to 29th December 1937. The programme will be announced later.

2. **Delegates.**—All members of The Theosophical Society *in good standing* are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on arrival.

3. **Non-Delegates.**—The Convention is open also to non-members who apply for and obtain the necessary permission from the President.

4. **Registration Fee.**—Every delegate, whether a visitor or a resident of Adyar, must pay a registration fee, as follows:

Delegates, visiting or resident		Rs. 2
Young Theosophists under 25		Re. 1
Non-Delegates from 12 years upwards		Rs. 3
Children from 5 to 12		As. 8

Payments for registration, accommodation, or special huts (see below), to be sent with the order to Mr. C. Subbaramayya, The Theosophical Society, Adyar, Madras.

5. **Volunteers.**—Members who desire to give assistance are requested to notify their names as

early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

6. **Inquiry Office.**—All inquiries (including requests for permission from non-delegates noted in paragraph 3 above) should be addressed to Dr. G. Srinivasa Murti, Recording Secretary, The Theosophical Society, Adyar, Madras.

Every person attending Convention should, on arrival, promptly report at the Inquiry Office and receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

7. **Duration of Arrangements.**—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

ARRANGEMENTS FOR LIVING IN INDIAN STYLE

8. **Rooms** in Bhojanasala and Quadrangles are available as detailed below:

2 rooms at	Rs. 16
35 rooms at	Rs. 12
3 rooms at	Rs. 9

9. **General Accommodation.**—The charge for accommodation in the general sheds will be Rs. 2 for each person. Guests of permanent residents in family quarters who are not members of The Theosophical Society will pay Re. 1. Persons

who are not members of The Society, but are members of the family of a permanent resident and have resided at Adyar for not less than six months previous to the Convention are exempt from payment of non-delegate fees.

10. **Special Accommodation.**—On previous notice being given, not later than November 15th, special huts will be provided: An ordinary hut, 10 ft. by 12 ft., at Rs. 9 with mats. A large hut, 20 ft. by 12 ft., at Rs. 16 with mats. No furniture can be supplied other than cots and chairs, on hire at Re. 1 per cot and As. 8 per chair.

11. **Requirements.**—Indian delegates should provide themselves with bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

12. **Reservation Fee.**—Reservation of room or erection of special accommodation will not be made unless the charges are paid in advance.

13. **Meals.**—During the Convention days, two meals in Indian style per day will be provided to all registered, and they will be charged:

For ordinary meals As. 5 each, or As. 9 for 2 meals in the day.

For chappathi meals As. 6 each, or As. 11 for 2 meals in the day.

Tickets for meals must be purchased at the Bhojanasala between 6 and 8 a.m. for the evening meal, and between 2 and 4 p.m. for the next morning meal. Meals cannot be guaranteed to those who omit to purchase tickets within these hours.

During the Convention period a refreshment stall will be open.

ARRANGEMENTS FOR LIVING IN EUROPEAN STYLE

14. **Inclusive Convention Rates.**—For Delegates living at Leadbeater Chambers: Rs. 3-12 per day for one person: Single rooms cannot be guaranteed. All meals will be served in the dining room. Single meals can be obtained as follows:

Chota Hazri		As. 6.
Luncheon		As. 14.
Afternoon Tea		As. 6.
Dinner		As. 14.

Delegates must bring their own pillow, bed linen and resai (a very thin mattress preferably to be bought in India, costing about Rs. 5 or 7s. 6d.).

15. **Reservation Fee.**—Accommodation will not be reserved unless a Reservation Fee (which will not be returned) of £2 or its equivalent is paid in advance. Credit for this amount will be given when the final accounts are submitted to those attending Convention.

Adyar is a heaven in this outer world of ours, with many of the features characteristic of the Heaven worlds so beautifully described to us in our Theosophical literature.

WHO'S WHO IN THIS ISSUE

ARUNDALE, DR. GEORGE S.: President of The Theosophical Society and Editor of this Journal.

BEGG, JOHN: Consulting Architect to the Government of India, 1908-21, and later head of the Edinburgh School of Architecture, which he raised to a very high standard. Passed over in February last in his 71st year.

BESANT, DR. ANNIE: Former President of The Theosophical Society.

BRAY, DOROTHY, E.: Member of Blavatsky Lodge, Sydney, Australia.

COWAN, SADA: Dramatist and author, Hollywood, U.S.A.

FURZE-MORRISH, L.: Member of Melbourne Lodge, Australia.

IMAM, S. MEHDI: Barrister-at-Law,

Patna, India. Author of articles on British poets in preceding issues.

MERRY, FRANK J.: A London F.T.S. and Theosophical writer.

MOORE, ORLINE BARNETT: American student and writer. Frequent contributor to Theosophical journals.

PEARSON, E. NORMAN: Vice-President of The Theosophical Society in the United States of America.

ROGERS, L. W.: Author and lecturer, and one time National President, U.S.A.

VAN UCHELEN, DR. J. W. A. CROISET: Physician and scientist, Los Angeles, U.S.A.

WILLIAMS, D. JEFFREY: International Organizer of the Theosophical Order of Service, London.

COMING FEATURES IN THE THEOSOPHIST

THE PASSING OF THE GREAT: THE LORD BUDDHA AND OTHERS.

THE DATE OF ATLANTIS. E. W. Preston.

SIMPLICITY: THE RULE OF BECOMING. James Evans Louttit.

THE DROWNING OF ATLANTIS. Annie Besant.

BOOK OF THE MONTH: "The Gnosis in the Christian Scriptures."

JESUS CHRIST'S KINGDOM OF GOD. M. S. Ramaswami Aiyar.

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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.

JULY

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THE TRUTH THROUGH THEOSOPHY. Annie Besant.

THE BLESSING OF A CORONATION. George S. Arundale.

H. P. BLAVATSKY'S "ORDERS." Josephine Ransom.

THE LADY OF LIFE. Mary F. Billinghamurst.

THE OCCULTISM OF THE ATOM. Ray F. Goudey.

SYMPHONIES IN PERFUME. Norman Ingamells.

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 world-wide 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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EDITOR: George S. Arundale; Associate Editor, J. L. Davidge.

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AGENTS

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FORMS OF BEQUEST AND WILL FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras:

(a) Rs.....

or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

* Property movable or immovable must be described sufficiently to clearly identify the same.

SIMPLE FORM OF WILL

I, ^(testator)
^(testatrix).....of.....

hereby revoke all former Wills made by me and make this my last Will

I appoint as my ^{Executor(s)}
^{Executrix}.....

.....of.....

I make the following bequests:

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras:

(a) Rs.....

or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....

IN WITNESS WHEREOF I have hereunto set my hand this.....day of.....19.....

Signed by the above-named

(testator)

(testatrix).....

.....as his/her last Will in the joint presence of himself/herself and us (at least two witnesses) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

Signature of
the ^(Testator)
^(Testatrix)

(Signature of at least two witnesses)

* Property movable or immovable must be described sufficiently to clearly identify the same.

N. B.—Certain countries have also certain special provisions. As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jains to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows:

Section 118: "No man having a nephew or niece or any nearer relative shall have power to bequeath any property to religious or charitable uses, except by a Will executed not less than twelve months before his death, and deposited within six months from its execution in some place provided by law for the safe custody of the Wills of living persons."

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December: **THE INTERNATIONAL CONVENTION AND ITS PURPOSES**

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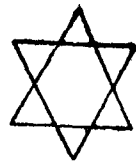
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