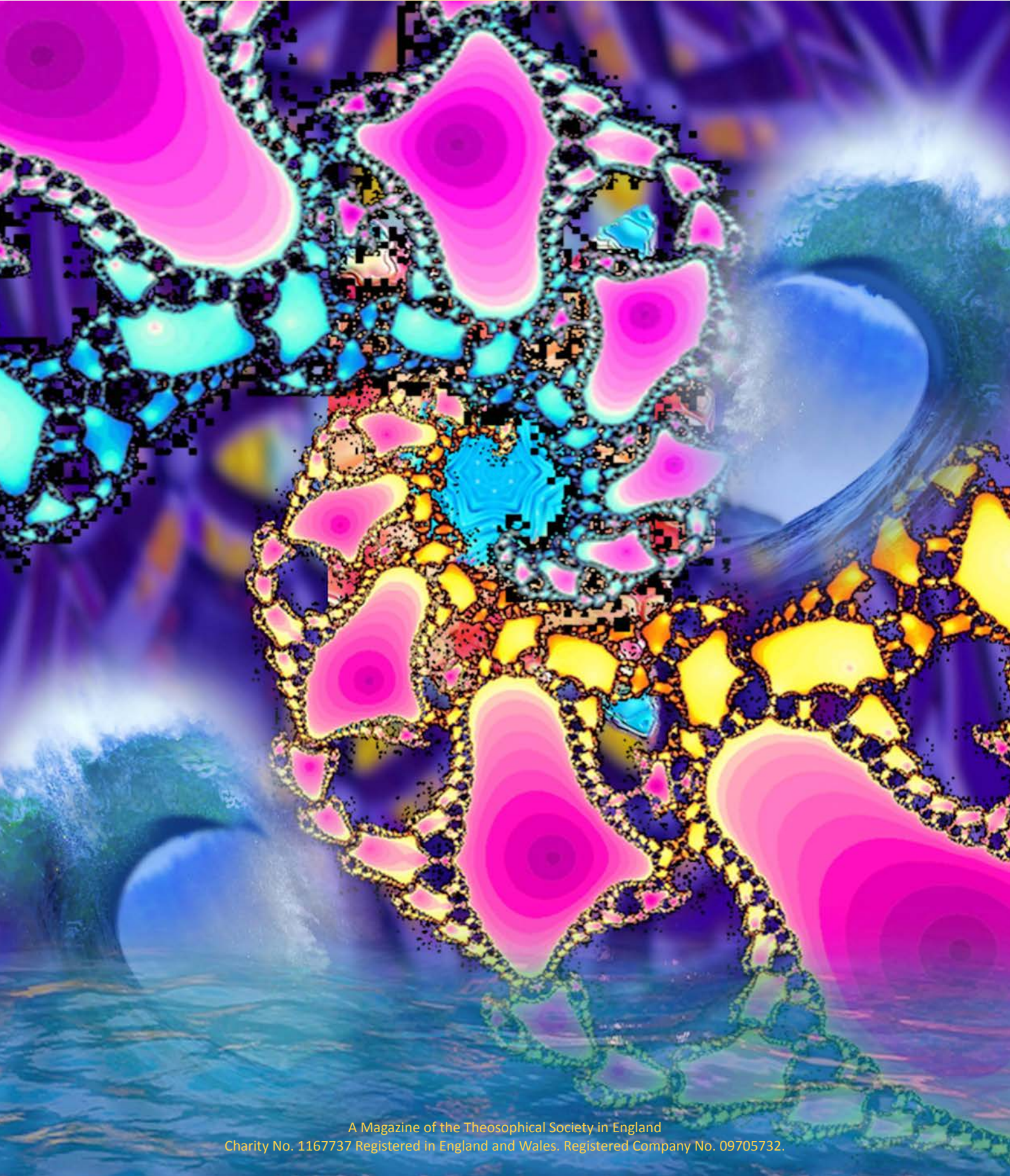


ESOTERICA®

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Insight into the Ageless Wisdom

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Editorial

As the seasons roll forward in their majesty, so do we - at a faster or slower pace. Fast in our mental thinking second to second, minute to minute, hour to hour and day to day, and slowly in our more permanent transitions from a lower to a higher state of mind and behaviour, and more slowly still in our evolution of consciousness. Nature, however, steadily follows her path and waits for no one.

At a mundane level we experience Nature in all her glory and in all her powers of destruction. Many of Nature's transitions are painful for human and animal life alike, and neither do the vegetable and mineral kingdoms remain unscathed. Yet, Nature's changes are necessary for the future evolution of the planet. Not in the years to come but over countless millennia and from one Great Cycle to the next. The planet does not exist only in physical form. As H. P. Blavatsky explains: "*the Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements - earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women*".

Nature utilises her forces with Wisdom and certainty and humanity can become a greater 'force' for the good. Through empathy and **LOVE** for each other and for the life of the planet, we may come to acknowledge the need to sacrifice human greed and exchange our little human destructions for constructive thoughts and constructive actions. The **WISDOM** of the Ancient Teachings provides knowledge and understanding to assist us. Wisdom awakens compassion, and **WILL** provides the impetus to act and take a positive role in our destiny – be that at an individual or planetary level. For, if we do not actively work with Nature with willingness and charity to the mutual benefit of all, she will force change upon us and as we may observe, the life of the whole world experiences the consequences.

Susan Bayliss
Editor

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Contents

Editorial	2
<i>Susan Bayliss</i>	
From the National President	3
<i>Jenny Baker</i>	
Tribute to Anna Kingsford	5
<i>Brian McAllister</i>	
Who Do You Think You Were?	10
<i>Robert Woolley</i>	
The Masters and the Path	15
<i>Dora Kunz</i>	
A Vision of the Infinite	20
<i>William Wickham</i>	
The Sevenfold Planes of Nature Part Three	25
<i>Susan Bayliss</i>	
Pay Attention	29
<i>Robert Woolley</i>	
Have Animals Souls? Part Two	28
<i>H. P. Blavatsky</i>	
Art as a Factor in the Soul's Evolution	37
<i>C. Jinarajadasa</i>	
In Remembrance	44



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From the National President



The year 2020 ushered in a new decade along with a global pandemic. It will be remembered for many years as the time the world changed for ever. There have been pandemics in the past such as the Black Death and the Spanish flu, but Covid-19 has affected many more people than those. Everyone has been touched by the virus in some way or another and the general opinion is the world will never return to its pre-pandemic state. Many think this is no bad thing when one considers what mankind was, and sadly still is, doing to the planet. During the first lockdown when traffic was greatly reduced, pollution lessened all over the globe and nature relaxed as if it was taking a slow deep breath. Today governments are counting the costs of being held to ransom by a highly infectious microscopic particle that is only active when it has invaded a living cell of an animal, plant or bacterium.

How do Theosophists regard the cause and the effect of the pandemic? Many considered the deeper implications and its effect on the world. Is it part of the Divine plan? Is it Karma? Whatever the answers, the pandemic has had several effects, one of which is to remind us that we are all connected whatever our country, culture, religion, or social status. We are one human family; the same spirit abides in everyone.

Another effect of the Lockdown restrictions was to give people time to move from “doing” to “being” and to learn to listen to that inner voice which can only be heard when we are still and quiet. We were given time to reflect on our lives and to make any required changes for a more spiritual life that benefits all. Social distancing meant that hugging and hand shaking were forbidden so many resorted to the Hindu traditional greeting of Namaste. With hands together and a small space between the palms, the hands are placed at heart level in the gracious Namaste Mudra. The translation of the Sanskrit word Namaste is “I bow to you” and the gesture is seen as a form of respectful regard and gratitude. Namaste produces a beautiful aura and a spiritual connection between people when used in a positive way. There are several translations of the word: “The spirit in me honours the spirit in you” “I bow to the place in you that is love, light and joy” “We are the same, we are one”

Christopher Wallis says this: “Once you become aware of the true nature of reality, everything you do becomes an act of reference. Simply living your ordinary daily life with full awareness becomes an offering to all beings and to Being itself”.

Jenny Baker
National President
August 2021





Tribute to Anna Kingsford at the Steinway Hall

Brian McAllister

The Anna Kingsford Memorial Service, held at the Steinway Hall, London, on Saturday, 22nd February 1890, was, by all accounts, quite an occasion and one worthy of mention, even after all these years. This event marked the second anniversary of the death of Mrs Kingsford and honoured a life, selflessly dedicated to the causes of the spiritual advancement of humanity, women's rights, vegetarianism, and animal welfare. The Steinway Hall was full to overflowing, testifying to the esteem and affection in which Mrs Kingsford was held, and to a deeply shared sympathy with her life's work. This remarkable life of service was celebrated in an afternoon programme, consisting of instrumental music by Mr Leslie Smith, a reading by Professor George Chainey of Mrs Kingsford's exquisite hymn *The Communion of Souls*, and a lecture, also by Professor Chainey, illustrated and highlighted by selections from *The Perfect Way* and "*Clothed with the Sun*".

A large portrait of Mrs Kingsford, which is reproduced with this article, was placed before the audience, tastefully wreathed with a garland of flowers – the sole decoration used on this special occasion. Mr Charles Carleton Massey, presiding, gave a short address outlining the reasons why Mrs Kingsford's mystical writings deserved to be accorded especial recognition. This, he explained, was due to her ability to formulate mystical ideas in luminous and logical language. Thus, she could interpret the profoundest mysteries of religion and relate faith to understanding. On the conclusion of these opening remarks, Mr Massey invited Professor Chainey to address the assembled company. What follows is a condensed and simplified version of the initial part of Professor Chainey's lecture:

'Mr Chairman, Ladies and Gentlemen, we have come together in affectionate commemoration of a person, and for the promotion of a cause. The person is the late Anna Kingsford, of whose

departure from the earth-life this is the second anniversary. The cause is the new Gospel of Interpretation, divinely given through her instrumentality. Her work, as recognised far and wide by the most advanced souls of our generation, may be defined as nothing less than the interpretation of the Scriptures of the past, and as the most important contribution yet made towards the formulation of the Scriptures of the future. Such is the momentous event we are met together to commemorate and proclaim.

'You may ask, who am I, that it should be given to me, a newcomer from a faraway land, and without the personal acquaintance of Anna Kingsford, to be the mover and spokesman on so important an occasion. I would gladly have avoided all reference to myself, yet I recognise the question as one that calls for an answer, if only to exonerate myself from the charge of presumption. Having, in common with multitudes of the great English-speaking nation on the other side of the Atlantic, recognised the supreme value of the teachings represented chiefly in the volumes entitled '*The Perfect Way*'; or, '*The Finding of Christ*' and '*Clothed with the Sun*', I have devoted a large portion of my time to the promulgation of those teachings, traversing for such purpose, the Continent of America and the Pacific Ocean, and opening in California, Australia, and New Zealand schools, the central aim of which is the culture of the intuition by the study of these books. In the city of San Francisco there is today a large and important school of philosophy and a chartered college, the principals of which attribute their enthusiasm for, and interest in, the holy and divine life to their acquaintance with these writings. In London, one cannot form any conception of the far-reaching and beneficent influence exerted in America by these inspired writings. Several editions of her books have been published. When news came of the death of Mrs Kingsford we held in San Francisco a

largely-attended memorial service. I, myself, have in various lectures spoken to upwards of a thousand persons at a time on these works, and I have frequently read selections from them. Such are some of my qualifications for addressing you today.

'It is now about a year since I found myself possessed with an idea which forced itself upon me, by day and by night, in visions and in dreams, that I had a work to do in this country and in France; and later on, in Palestine. I do not wish to divert your attention by entering into particulars, beyond saying that my work in France was to visit the birthplace of Joan of Arc, giving in a book the spiritual interpretation of her life and work; and to exhibit the parallel subsisting between the national deliverance she achieved for her country and the spiritual deliverance of which Anna Kingsford has been the agent for Christendom. So remarkable is the correspondence as to indicate that the former is a divinely-prepared prophecy of the latter.

'The greater part of what I have written on this subject was presented to me in a vision as I knelt before the altar erected to the memory of Joan of Arc in the little church of Domrémy. I beheld her life as a window opened in heaven. It had been long closed, because the world could not endure its light; and the priests of that time could only burn Joan at the stake as a witch, as their predecessors had slain, for blasphemy, prophets innumerable before her, even the greatest.

'A large part of the work of Anna Kingsford has been framed to show us that the life and death of Jesus Christ, from the Annunciation to the Ascension, is the divinest and most complete soul-drama yet enacted on the stage of our world. In the life and death of the Maid of Orléans we have before us a picture of divine love and truth that approximates very near to the life of Jesus in its reflection of the full meaning of existence. It must have been prophetically and divinely prepared for such service. History repeats itself. Only the circle widens until the nation becomes the world, and the person a principle, mightier than conquering armies. France is now the world and Joan of Arc is the *Intuition*. Of all that this word means Anna Kingsford has been in our



time the foremost representative in the three great essentials: Purity of Life, Purity of Heart, and Purity of Doctrine.

'When Joan of Arc appeared with her word of hope and promise from heaven of deliverance, no nation ever stood in greater need of aid. "Only a miracle can save France" was the universal verdict. When the miracle came, few were ready to receive or understand it. Intuition, now born to be the saviour of the world, finds a need equally great. Nothing less than a new revelation and restoration of the age of miracles can save us from the bitterness and despair of unbelief; and now that the revelation is given, miracles attesting it, how slow the welcome!

'To the cruel selfishness and impurity of the woman whom she acknowledged as queen, France could trace all her calamity; and she owed her salvation to the great love and perfect purity and self-abnegation of Joan, an unknown daughter of the people. All our unbelief and despair are born of the exaltation of the masculine element of force, to the degradation of the feminine element of love; and our salvation is now to come by the exaltation and enthronement of the hitherto unrecognised power of the Divine Understanding. This, the

Image. Joan of Arc, painting by Dante Gabriel Rossetti 1872. Public domain image. Courtesy Wikimedia Commons.

Divine Understanding, is the child born of the Woman “Clothed with the Sun”, who is now to rule the world instead of the external intellect. By Woman is meant the Soul and its Intuition.

‘At the time Joan of Arc came forth from her unknown life, the state of France seemed without hope. But in the lives of men and nations, man’s extremity is God’s opportunity. Out of weakness we are made strong. It is sometimes a source of strength to hope no longer. We find God when we let go of self. In the hour of her apparent death France was born anew. Into this winter of her despair burst the sunshine of divine love, and out of its suffering heart sprang the Flower of France. The darkest hour is just before the break of day. The disease is always worst just before the crisis that turns the scale in favour of life. To see that we are at such a momentous period in the history of our world, we have but to look about us. It is not a physical but a moral crisis that confronts us. We stand today at the very climax of material growth and luxury. All that art can achieve, or money can buy, is consecrated to the sensuous enjoyment of life. But of what avail is material progress if humanity dwindles, and the sense of a Divine presence recedes? Our cities are no longer besieged by conquering armies; but there are worse misfortunes than to die in defence of one’s home and country. The farmer sows his field and reaps the harvest in full sense of security. But a wasted country were better than a dying faith.

‘Such, indeed, is the condition of the world under the presentation of the letter of religion alone. But in this hour of need comes the Gospel of Interpretation. The letter kills, but the spirit gives life. However, the prevalence of a material and external interpretation of the true doctrines of religion, being the abomination of desolation in the holy place, is the sign of the end of the ‘world’, and the beginning of a new earth through the reign of the Spiritual Understanding that then prevails to unseal the books.

‘The principal scenes in the life of Joan of Arc are now presented in Paris in a beautiful panorama. A well-known histrionic genius is playing the character nightly to crowded audiences. The

Catholic Church is about to canonise Joan of Arc as a saint. A memorial is to be erected to her memory at Vaucouleurs. Through these varied influences the heart of the French people has been fired with a new and loftier patriotism.

‘All this is part of a great movement taking place in the invisible world, related to a universal quickening of the divine in humanity, of which Anna Kingsford has, under Divine inspiration, been the foremost representative.

‘Go with me for a moment to the birthplace of Joan of Ark. A quiet, peaceful, country scene attracts our attention. At the edge of a forest nestles the little village of Domrémy. Through the peaceful valley near it flows the Meuse like a stream of silver. On the day of the Epiphany, 1412, sacred to the star that led the Magi of the East to the cradle of the world’s redeemer – or, rather, at night, beneath the stars of the Eternal, lights twinkled in the little cottage by the side of the church. In that little cottage a mother is safely delivered of a woman child. In a few years that child began to reveal a wisdom never seen in this valley before. She had not altogether forgotten whence she came. She knew she had been sent into this world for some great and divine mission. Of all who lived in the valley, she was the most often at church. In the fields, watching her father’s flock, she would be often observed kneeling in prayer. When her work was done, she would steal into the quiet church, and kneel for hours lost in ecstasy before the altar of the Virgin.

‘One day a great light burst upon her, and out of it came a voice saying: “Joan, be thou a good child and frequent at church, for the King of Heaven hath chosen thee to restore France.” But who would dream that, in that young girl lives the saviour of France and the prophecy of the Gospel of Interpretation in the ends of time to all the world. Yet such is the star that gives glory to that second Bethlehem. To her, death is life, and time eternity. Nature has become supernatural; for, to her, earth and heaven are not two, but one. Angels are with her as she tends her flock. Voices from out the unseen direct her steps.

‘In the Hymn to Aphrodite, Anna Kingsford sings:



“when the day-star of the soul ariseth over the earth, then is the epiphany of love. Therefore, until the labour of the third day be fulfilled, the light of love is unmanifest. Then shall I unlock the gates of dawn; and the glory of God shall ascend before the eyes of men.” Again, indeed, the heavens have opened, and God has spoken.

‘No one, in whom there is aught of the discernment of the soul, can read the Illuminations of Anna Kingsford, and not see that they are God’s new revelations to a new age. To those who know the method of their reception, they are in themselves a miracle as great as any recorded in history.

‘The late Sir Francis H. Doyle, Professor of Poetry at the University of Oxford, says of her Illuminations: “It is like listening to the utterances of a God or archangel. I know of nothing in literature to equal it. It is something quite new in the world. Its magnificent enthusiasm for humanity excites my highest admiration”.¹

The preceding extract should give the reader a flavour of the great admiration of the guest speaker – a former Methodist, and then Unitarian, minister – for Anna Kingsford, and for her celebrated forerunner, Joan of Arc. The spiritual commission² that Mr Chainey mentions in this lecture, involving the writing by him of a spiritual interpretation of the life and work of Joan of Arc, had already been carried out since the work had been published in Paris as *La Fleur de France: Interprétation Ésotérique de la Vie et de la Mission de Jeanne d’Arc* [*The Flower of France: An Esoteric Interpretation of the Life and Mission of Joan of Arc*] under the pen name of Léo Michel. The English version of this work was published shortly afterwards in 1890, in four

parts, in the *Journal Psyche* (Vol. 1) as *Jeanne d’Arc, The Flower of France* under the pen name of Leo Michael.

To conclude this article, let us pick up on the theme of a linkage between Anna Kingsford and Joan of Arc, which is highlighted in Professor Chainey’s address. Edward Maitland, who was also present at the Memorial Service, tells us in the biography of his colleague that, in 1877, having been apprised by spirit that Joan of Arc was helping Anna Kingsford, he passed this information on to her, adding that ‘there was no absurdity in supposing that...one who had worked so great a national deliverance for France in the past might be interested in the spiritual deliverance to which our work pointed, especially as so great a share in it belonged to a woman. At which she [AK] exclaimed, “Oh, but Joan has always been like a patron-saint to me! Ever since I read her history, as a child, I have had a passionate admiration for her, and have longed for the Church to canonise her. It was partly after her that I took Johanna for one of my names. And she was like me in so many ways; for she, too, had visions and conversed with spirits, and hated women’s clothes, and loved fighting against oppression just as I do. I can quite fancy myself her but for my wretched health!” As this was the first time of my hearing of her affinity for Joan of Arc, I [EM] was the more impressed with the coincidence’.³

What Anna Kingsford said to Edward Maitland in the exchange just recounted takes on an added dimension when we bear in mind that, in subsequent years, it was made abundantly clear to her [AK] in a variety of ways that she had been incarnated as Joan of Arc and as Anne Boleyn, not to mention as various others; and that these two particular incarnations were, on one occasion, strikingly compared by the seeress’s own inner voice, which, addressing her outer self, said: ‘Thou wert nobler as the peasant [Joan of Arc] than as the queen [Anne Boleyn]. Then her inner voice added, by way of encouragement: ‘Be wiser and higher than either, as the Reformer and Apostle’.⁴

Image. Stone carving depicting the birth of Aphrodite. Released by the photographer: Marie-Lan Nguyen as a public domain image. Courtesy Wikimedia Commons.

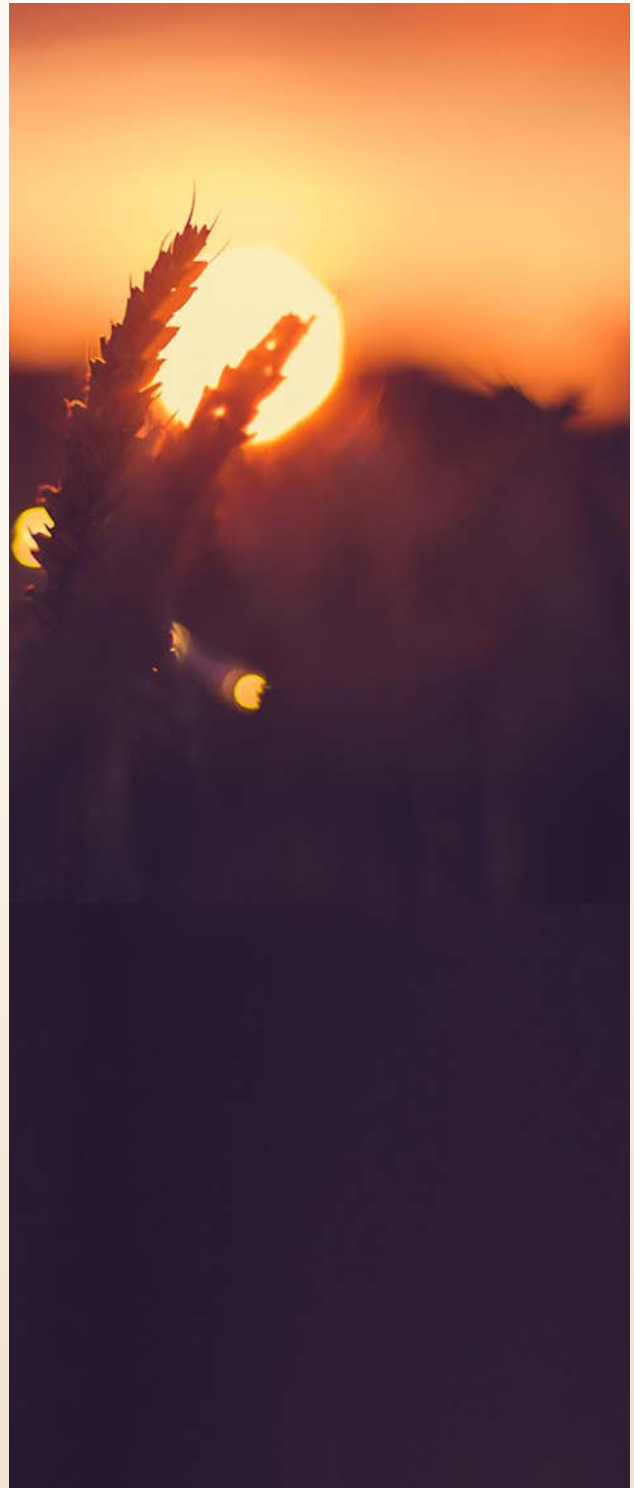
And, speaking of the strong resemblance between Anna Kingsford and the two historical personages just mentioned, Edward Maitland says: 'Even when reading of traits, such as were some of Anne Boleyn's, the reverse of what she [AK] would have been proud of, she would exclaim, "How like me! How like me! That is exactly what I should have said or done!" While every trait and experience of Joan's fitted her exactly to the very manner, including her aptitudes for situations wholly strange and novel to her, – there was the same resourcefulness under difficult emergencies, the same quickness and incisiveness of rejoinder to hostile interrogation, the same peremptoriness of tone as of one born to command and accustomed to receive implicit obedience, and even more than the same responsiveness to spiritual impression and impulsion. Even the mission was identical in kind, being one of rescue and deliverance, with the difference that, while Joan's was a mission of political and national import, hers was of spiritual and universal import... Even as a return of Anne Boleyn, there was a fitness in the work assigned her. For, as Anne Boleyn, she had been the means of rescuing the letter of the Bible from virtual suppression, inasmuch as she was the cause of the quarrel which led Henry VIII to renounce the supremacy of the Pope and set up the Bible in opposition to him; and now it was her mission to rescue the spirit of the Bible by restoring the interpretation'.⁵

So, plenty of food for thought and for "Meditations on the Mysteries", as Edward Maitland styled Chapter XXVII of his *Life of Anna Kingsford*.

Brian McAllister is a retired civil servant who has now returned to live in his native Ulster, after having spent the entirety of his working life and the early years of his retirement in England. He has been a student of spiritual philosophy for more than forty years, having begun his journey on that path as a member of the Cheltenham Lodge of the Theosophical Society. His enduring interest has always been that of the esoteric Christian philosophy of Anna Kingsford and Edward Maitland. Brian has transcribed and edited a collection of letters by Edward Maitland and published them under the title "Lost Letters of Edward Maitland". He is presently working on an abridged and simplified version of Anna Kingsford and Edward Maitland's main work on esoteric Christianity - "The Perfect Way" which he hopes to publish in the near future.

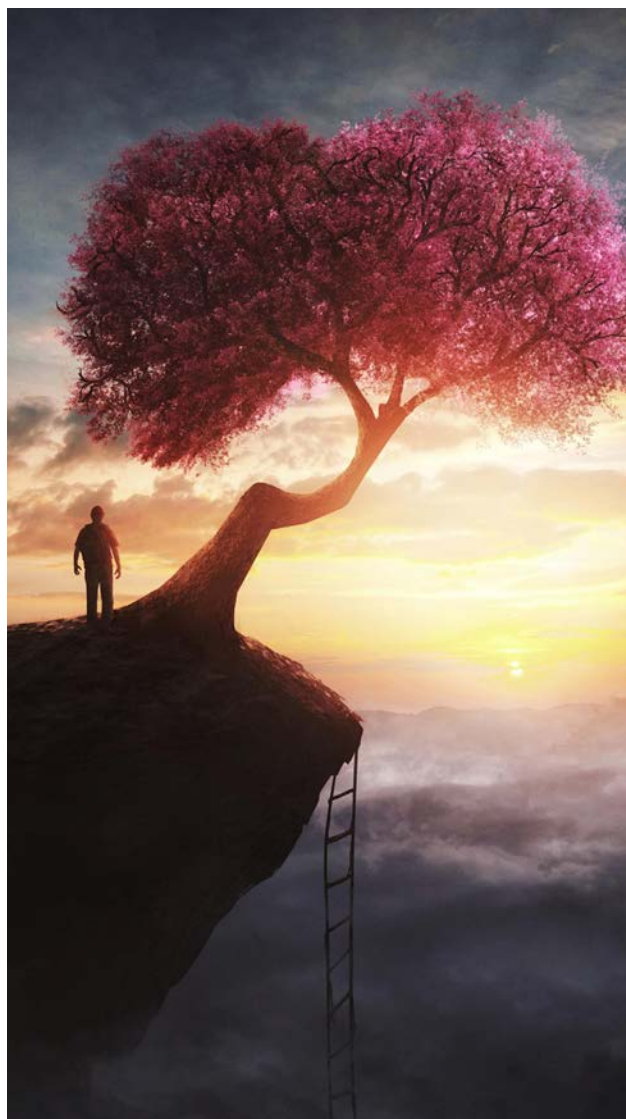
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1. *Psyche: A Journal of Mystical Interpretation*, Edited by Leo Michael, Vol. 1, 1890, pp. 33-37.
2. This was given by Joan of Arc to Mr. ChaNEY in a dream in 1889 – see *Psyche*, Vol. 1, 1890, p. 5 & pp. 115-118.
3. Maitland, *Life of Anna Kingsford*, Third Edition, Vol. 1, p. 229.
4. *Ibid.*, Vol. II, p. 244.
5. *Ibid.*, Vol. II, p. 244-245.



Who Do You Think You Were?

Robert Woolley



What do you know of your past lives? Anything? I have had the privilege of knowing several people who know at least one past life that has relevance to their current life, but most of us do not. You may accept the idea of reincarnation, even take it as your working assumption (as I do), yet what difference does it make unless you KNOW? Couldn't I reasonably be expected to make some effort to find out? Having formed this view, I found an article on reincarnation and karma by Blavatsky with this rather pointed comment: "Indeed, none can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery...." Reincarnation (and karma) must be experienced as an inner reality.

It has never been easier to research one's ancestors, at least in the UK for the last two or three centuries. Births, deaths, marriages, wills, addresses, occupations, even DNA data all help build a picture of the life stories that feed into yours, illuminating your physical emotional and mental heritage. The effects of the gains and losses, traumas and troubles are passed down the generations, forming the habits expectations assumptions and biases that make your personality what it is. Sometimes the discoveries are useful, even therapeutic. Sometimes they make good TV by challenging who you think you are. But this is not who you really ARE. It is merely the personality you are currently using; a personality chosen by (or for) you for the purposes of this incarnation. YOU are The Self, the "Spiritual Ego", the "Isness that Knows", the driver of the vehicle that is your personality. We must not confuse the car with the driver.

So why do we not ordinarily remember these past lives? Why does the driver not remember the vehicles he has previously driven? Plato's answer is that the Self is required to drink of the waters of forgetfulness before each incarnation. Maybe it is helpful to start with a clean slate. A theosophical answer is that daily detail happens in the physical and dense mental realms and stays there. The Self at the end of an incarnation, abstracts into itself the fruits of the experience, not the detailed experience itself. At the end of the journey, the driver retains no recollection of gear changes, individual junctions or routes, but comes away able to read the road better or plan a route better. So don't expect to remember anything of what you did last life like you remember what you did last week (unless some traumatic event imposed itself with exceptional energy, in which case it may pester you in recurring dreams or irrational reactions whether you want it to or not).

How then are we to know anything of these past lives? Personally, I rejected the idea of consulting a psychic for a "reading" as unreliable

and not my own inner experience. I also rejected regression and techniques requiring visualisation, as I knew I would never be sure the results were authentic and not a product of my present hopes and fears. The information we want is hidden away in our inner spiritual self, so it is useless to look for it in the ordinary mind and personality. This is an inner quest. So, the key actions are: to set a definite intention, to invoke help, then to PAY ATTENTION. Pay attention to what is happening, especially within; what dreams arise, what images come in meditation. Pay attention to odd things that happen and that indescribable intuitive sense of connection, belonging and significance that tells you this is something that connects to your inner past. Pay attention and you will notice things you know but have never found out in this life, things that draw you persistently that have no relevance to this life, odd reactions that don't fit with the context of this life. Meditate on them, follow them up, research them, or just tuck them away until you notice the connection with something else that seems significant. The process has something in common with the "Law of Attraction" in that your intention and attention draw a response. The universe throws you a snippet, you respond, and the universe throws more your way. Pay Attention!

There are ways of triggering or provoking these snippets of experience or images. Dion Fortune has some useful suggestions in a little book called "Practical Occultism in Everyday Life". There is a set of reincarnation cards with a rather good manual published by Ger Maa publishers, Cyprus (Reincarnationcards.com). Steiner suggests looking at things that happen to you as karmic consequences of your own actions. Dowsing may be a useful approach. If you work with crystals, you might want to try clear quartz or black obsidian; I was warned that black obsidian can be overwhelming, but it produced useful results for me. And all that Who-Do-You-Think-You-Are research has its use. Your family relationships are some of the most intimate and inescapable, which makes them fertile ground for creating karmic ties. So, you can expect to find yourself in there amongst your ancestors together with the most difficult of your current contacts, probably with roles reversed!

One of the most useful snippets for me arose out of an energy-based exercise in a Lodge meeting. It produced an image of the inside of an aircraft. I was sitting in the body of the plane, which was open on my left, but I could see the structure of the fuselage ahead of me, though I couldn't tell what material it was made of. I knew the aircraft was going down, but I was not in control of it and knew there was nothing I could do about it. This is typically tantalising! These images do not come with names, dates, GPS co-ordinates etcetera. Was it WW1 or WW2? Was that structure wood and canvas or metal? I had no idea, though I'd already thought that there must be thousands of people coming of age in time to die young in WW1, come back in time to do the same in WW2 and return again in the post-war baby boom. So, I tucked it away and waited for some connection to emerge.

Eventually it turned up – hiding in plain sight. I have an "O gauge" model of a 1930's Southern Railway electric train from my father's layout. He had told me several times that it was built by a fellow pupil at his school, who was killed in the war, and he clearly expected me to keep it. This seemed quite incongruously irrelevant so I ignored it. (Red flag missed!) But in notes with his will was some data: "... built by Askean R. J. (Bob) Martin about 1935 who lost his life serving in aircrew capacity with RAF Coastal Command". The internet yielded up some detail; F/Sgt Robert John Martin, died at the age of 22 on 12-7-1943 as one of 11 crew on a Sunderland from 228 squadron shot down over the Bay of Biscay. I infer that they were hunting U-boats. Could I go and look at a Sunderland? There's one in the UK, but RAF Hendon had just withdrawn it from display for restoration. Now it is back on display and I have visited. The image I got in that Lodge exercise is exactly what the starboard midship gunner would see, sitting by the open gun port and looking aft into the tail. Askean – correct spelling.

It was odd to think I might have been my own father's schoolfriend and modelling buddy – not the sort of thing I expected! Looking back, it made some sort of sense. Robert Martin and the train seem to have been very important to him, and he mentioned them repeatedly, but I never paid attention. Something else came



back from childhood; I asked my mother why I'd been named Robert. She said "the nurse in the (maternity) hospital looked at you and said 'His name's Robert'." How odd!

Doubts crept in when I sorted through old photographs in the attic, and found, tucked in the back of a 1930's negative file, a small envelope marked "RJM's Railway". I had the negatives scanned to disc. Viewing the images in the waking consciousness of this life produced absolutely no sense of recognition, or ownership, just a few observations thoroughly rooted in this life, like "Oh so that's where that

backscene came from." Was the whole thing a product of my father's wishful thinking? Or is it true, and he knew, and tried all those years to nudge me into knowing? Around this time, I tried a night with black obsidian under the pillow. It produced a very clear dream in which I was the teenage Robert Martin driving a train with my school friend watching. It showed me a completely different relationship with the teenager who I know in this life as my father.

I missed another flag when I "happened" to see a leaflet for a new Hornby model of a different Southern Railway electric train, a '2-BIL', and immediately wanted one. But logic prevailed – better use for £75, no layout to run it on, doesn't fit with anything else I have or do etc. But I took the leaflet and a catalogue. Sometimes I'd pick it up and admire that model, remark how like the real thing it is, how I'd really like to own one, but that would be ridiculous. Eventually I noticed the increasing amount of time I was wasting ogling a useless piece of plastic, gave in, and bought one – very satisfying. It was a while before I checked the odd train I could not identify in the photographs of RJM's railway. On the computer I could enlarge the image enough to read the set number; definitely a '2-BIL', though I've no idea why there was a third coach in the middle!

These are some key things that convince me about that incarnation. They illustrate the way the universe throws pointers and information my way, which I catch only when I pay attention diligently, and how the knowing is always an inner knowing arising out of the Self and not out of this life's everyday mind or external facts. (Though external facts, when you can get them, are enormously valuable.) So I know, inwardly, whether or not anyone else believes it.

Was it worth it? Of course, the sureness of experience is an improvement on just reading the books, and I would not have guessed all this from the books alone. It explains all sorts of things about my relationship with my father, and I can see how we have probably reversed roles before and how karma will probably cause us to do so again. But has it changed my attitude towards others?

Photos: Model of a 1930's Southern Railway electric train and the RAF Hendon Sunderland R Woolley

One reason that reincarnation is seen as an important teaching, is that it could change attitudes in various long-standing conflicts that are passed on from one generation to the next. For instance, if terrorists in Northern Ireland knew they could, and likely have, lived lives on the other side of the conflict, then the conflict could not continue. I don't think this idea stands scrutiny. I have always felt less than positive about Celts and their nationalist descendants. Being English may not help, but I was never comfortable and familiar with their mythology, culture or history as I was with the Romans and others. Believing reincarnation to be true didn't change that. Visiting Caernarfon on holiday, we walked up the hill to Roman remains of Segontium. Walking around in the August sun, I felt a persistent pricking on my back. I got my wife to check down my collar for insects – nothing – but the pricking kept on. We walked through what was the gatehouse overlooking the town and the sea, and down into the defensive ditch heading north. Segontium – correct spelling.

Encountering tents and much litter, we turned back. Looking at the steep bank, I thought about the height it would have been, and the wall on the top of it, and how anyone attacking it would have been bent double as they climbed the bank, and how the Roman troops would have found it easy to grab an attacker's spear and stick it in their back. Whereupon the pricking stopped. Completely. I was being told something. It was some while before I noticed that my attitude to Celts had changed. The change does not come out of intellectual knowledge alone; it comes out of experience.

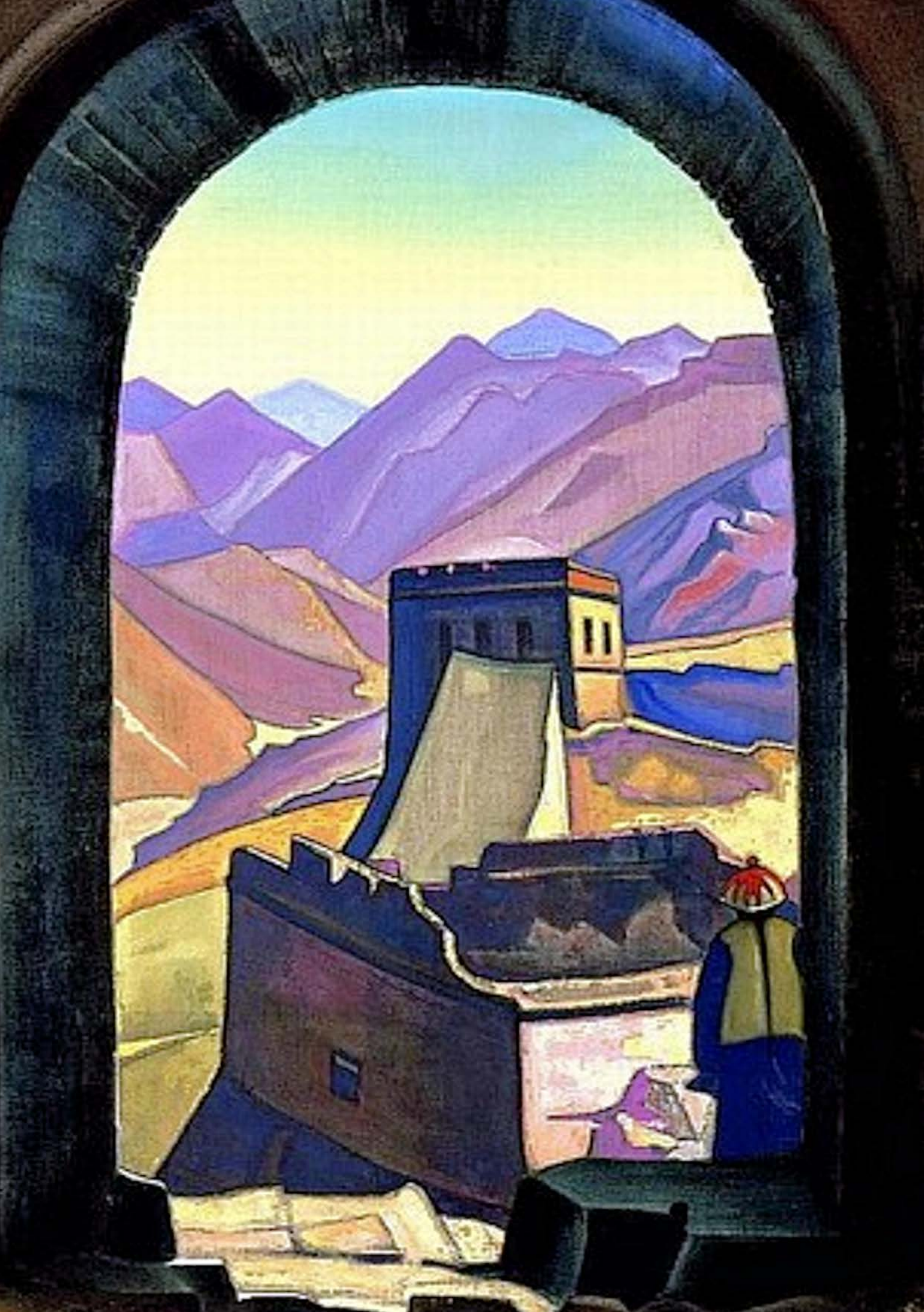
However, by far the most important thing about this quest for past lives is that it drives you towards an awareness of the inner spiritual-Self and loosens the identification with the personality. It pushes you to know the true Self in experience not just in theory, because that is the source of the inner knowing and intuitions. Then the detail of the various incarnations becomes less important. The more you know of past lives, the less you cling to this one. You KNOW you are the driver, and the car can no longer define your identity.

And all you have to do is choose to know, then pay attention!



Robert Woolley is a long-time student of Theosophy and an active member of Northampton Theosophical Society.

Postscript from Robert: In the village where I live, there is an artist who has a small display which he changes weekly. Recently he displayed images of swallows in flight high above our little landscape. On the day I was finishing this article it showed a quotation from W S Merwin's "Shore Birds": "tracing a memory they did not have until they chose to remember it".



The Masters and the Path

Dora Kunz

The Path is a true thing, and it is open to everybody. But I think it is not virtue which we lack. It is humbleness. Let me explain. One of the dangers is that lots of people become too concerned with whether they have a true experience, whether they are an initiate, a chela, or whatever. None of that, matters. The thing which is true is our relationship and our knowledge, and so many people want those things because they want to be something better. That's a very common human failing. It is a very dangerous one because we are practically never aware of it. If you continually think of it in this personal way, you lose the essence, and eventually you lose the Master.

The great thing which comes if you meditate on the Master is an ability to be unafraid to do, to act, to work, and to experience. Think of how you can help. If you get "hide-bound," if you get set or enclosed in rigid ideas, if you get into a permanent state of status quo, then you will slowly close the gateway between yourself and the Masters.

The Masters are working eternally for the future, and they work toward a spiritual change. The important thing for you is not to allow yourself to become "closed". Always live up to what you understand in an experience sense to be the highest for yourself if you want to meet the Master. Be honest with yourself. Meditation can be of great value, but you cannot say, "I raise my mind to the Buddhi or the Atma" and be there. That is pure nonsense. Just saying the words is not going to get you there. It is the experiencing, the living of it, that matters and when it is real for you, then you really have something. That is the Path.

The Path is for people who are really willing to study. You are not expected to understand every word of these difficult letters from the Masters. But you cannot understand the Masters if you do not make an attempt. Maybe the letter will not make sense the first time you read it.

Understanding will come bit by bit if you are really interested in working for the Masters. It is the trying that is important, the trying to lift your mind to the Master's mind. The moment you say, "Oh, this is too difficult," you will defeat yourself.

That is the difference between the Theosophical Society in the pioneering days and the members today. In the pioneering days, it was fun for them to have something tough. Do not say that because you do not understand it now that you will not go any further. Don't remain static. We must not remain static because the Masters must work through us and the Theosophical Society. We should not talk about things we do not understand. Talk bit by bit about things that are in our comprehension. Try to comprehend through your experience, through your personality, through your living. If you once get the feeling of what the Masters are, don't talk about it, but live it. Dedicate yourself from your soul to your physical body to that idea of serving the Masters, trying to do their work through the Theosophical Society. Then, from moment to moment, when the opportunity comes, you will take it.

Don't have a lot of preconceived ideas. Keep open. Then, whatever is put before you, any kind of work, you will be able to take it in the right way. You will be able to realize that it can be an important experience, and if you are dedicated to understanding something about the Masters, then you will become what I call a Theosophist. There are thousands of members of the Theosophical Society, but there are very few Theosophists. It is very easy to sign a piece of paper and say you want to join the Theosophical Society and that you believe in brotherhood, but brotherhood is something we should live instead of talking about it.

Image facing page. 'Great Wall' by Nikolái Roerich, between 1935 and 1936 (adapted). Public domain image. Courtesy Wikimedia Commons.

The Theosophical Society is the testing ground for brotherhood. It is the place to let ourselves grow, to let ourselves understand that we are not to be dogmatic, to let ourselves learn to get along with one another whether we like one another or not. You must be willing to have differences of opinion. You must be willing to stand the acid test, even if you are called names. It is you who are being tested. If you walk out because one individual says something nasty to you, you are failing the test of brotherhood. Remember, the Theosophical Society is open to everybody. It isn't a closed circle. The people who stick to the philosophy, who will stick to the Masters through personalities, these are the people who will get the feeling. They are the Theosophical "warhorses." That is a compliment. They are the people who have gone beyond personality.

If you could think of the personalities that you meet as the acid test of your own character, of your own Theosophy, you would get a different point of view. When something comes up, ask yourself how you will take it, and ask yourself what it is about you that needs to be changed. The Masters test us a hundred times on that. If there were no Theosophical Society, then there would not be this testing, and perhaps we would have it easier individually, but we would not have the chance to grow as fast. The lodges of the Theosophical Society are particularly interesting in the sense of being a testing ground.

If people are Theosophists in the true sense of the word, they don't have to talk. They carry something with them. Other people can realize that you as an individual have a philosophy of life. If you can carry that something which makes you a person who can be absolutely steady because you have that philosophy of life, and who has a tremendous tolerance, and who has a devotion to the service of the philosophy of the Masters. then you begin to serve the Masters. Then the Lodges you work in will have something of the qualities of the Masters. You then experience the Masters.

How can I try to convey something of the experiencing of the Masters? I shall try to give

a brief description of what I think are some of the characteristics of the two Masters that we always talk about, the Master KH [Koot Hoomi] and Master Morya. As I said previously, there has never been a time in my life when the Masters have not been real to me, and I shall try to describe them from my point of view.

The Master Morya was the Master of HPB. If you read the Mahatma Letters you get some sense of his personality. As you know, he is an Indian. He is very tall, and he comes from a very princely family. I think that if you are in his presence, you have that sense that you are in the presence of somebody who is every inch a king. That feeling really is true because he gives a sense of absolute integrity. That may sound like a strange word to use. What is meant by absolute integrity?

All of us have masks. All of us think in terms of little things that are not true. If you are in the Masters presence, for the moment all of that, gets wiped out. All of the little things which are not really true, which are not part of what we see as ourselves, are wiped out. If you are in his presence, you meet a person who is so absolutely in the centre of his being, who is so absolutely true, that you yourself, get the sense of being thrown back into the absolute centre of yourself. You get a sense even of the greatness and integrity of yourself. In his presence, you could not think of something childish or mean. Of course, there is also a tremendous sense of strength and of a strength which enables you to carry something through to the end which you have started. It is a strength that has no ending.

In the Master's letters you will notice he is very economical with words. There is also a complete economy in emotion, in movement, and in everything. Even in his looks. He has a tremendously noble face, but whatever he feels is not reflected in it. It is a steady face. The facial muscles change very little, because it is the face of a person who is completely at one with himself, and who is cast in a solid granite mould of unity, integrity, and strength. I think that is a brief personification of the Master Morya.

The Master KH is totally different in many respects. Their two personalities could not be more different. Yet, they have a sense of tremendous devotion to one another, as you will notice in the letters. They have been colleagues for so many lives. It is really a beautiful thing to notice how they work together.

The Master KH is tall, but not as tall as the Master Morya. He has a very noble face. Whatever he feels shows. Pictures could never do him justice because his expression varies from moment to moment. He writes beautiful English in the Mahatma Letters. He has a great feeling for music and the arts.

I think that what the Master KH conveys is the feeling of love. You might think that, if you were in the Master's presence, you would feel very small and shy. Perhaps the Master Morya would give you that feeling a little, but not the Master KH. You would have a sense of expanding consciousness just as you would with the Master Morya. But the Master KH has the great gift of making a person feel as though you had known him all your life. Don't you think that's a great gift of love? He is a person who is so much a personification of love that it draws from me all the love that I am capable of, and so it draws from any person who comes into contact with him a sense of outgoing love. That sense of outgoing love is finally a sense of being yourself a perfect being.

We can think about the Masters and we can meditate about them. In fact, we should think about them. If you are in a quandary, don't necessarily ask them for help, but if you have dedicated your life to the Masters and to the Society and the work (remember that first), then when you are in a quandary think of yourself in the aura of the Master. After all, the Masters have immense auras. If you can develop this rapport feeling of being within the Master's aura, then you could get a sense of what the Master's reaction would be. We would get into touch, but we would not have to ask for help. This is something all of us can try. Think of the Master when you feel very upset about people. If you could put your mind into rapport with his

perfect love and harmony, you would get some of the love and harmony within you.

Even if the Masters find it necessary to judge people, they see the truth. They are absolute realists. They work with people and don't judge in the ultimate sense, because they are willing to work with anybody. When you love somebody correctly, you have to be willing to let them be perfectly free. That even applies to the Lodge. We have to pull together, but we have to make an atmosphere in which people can grow and in which people are free. If you think there is not enough of that love in your life and in your expression, then think of the Master when you are in a quandary.

If you do not know if what you should do is right then think of the Master Morya, and I think you will get an impression. Often, we find it hard to judge what is right because many of us are pulled apart as far as the personality and the soul are concerned. If you have contact with the Master, I think you will get a sense of knowing what is right. We are perfectly right to think of the Masters in that way. Think of them as colleagues. Think of how wonderful it is that we can be engaged in a work with people whom we can learn to understand if we study and if we work.

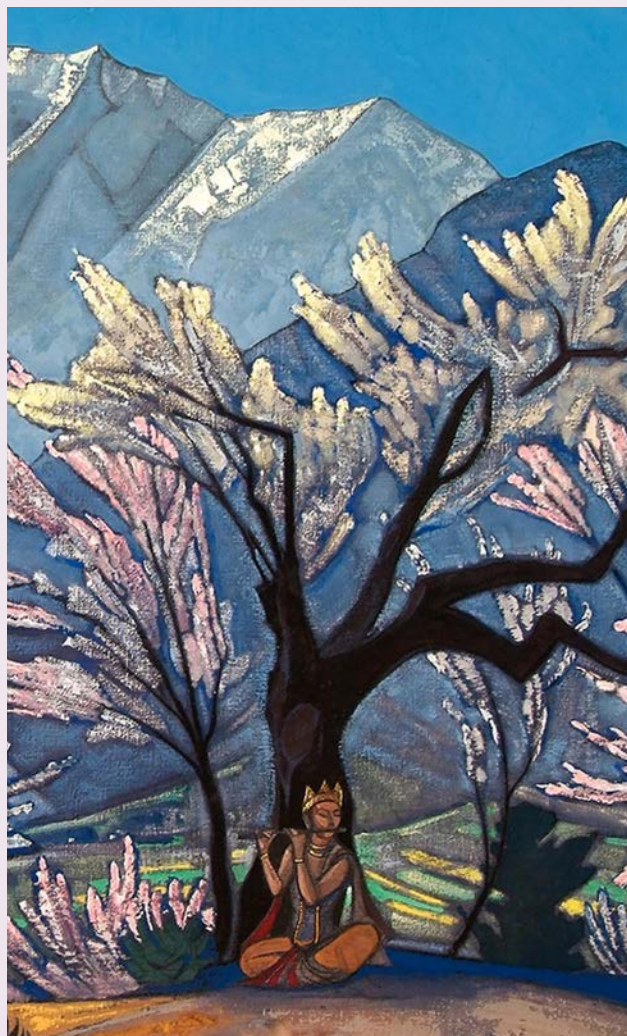
I emphasize work. I think it is only by study and work that we come near the Masters. If we are engaged in their work, then we are in the direct stream of their consciousness. That will automatically become more real from moment to moment. That's why I think we should study, work, have a sense of direction, and a sense of certainty. For Theosophists and the Theosophical Society, the most important thing is, of course, Theosophy, the philosophy, and carrying out the work. If you put that as number one in your life, then I can't see how anything could really throw you off.

It is not the individual who is important so much as it is the philosophy and making it a part of your life, part of yourself. Then no human being could throw you off. Slowly, bit by bit, you get that essential certainty, that essential

knowledge. That will make all of us something which is so greatly needed today, to be a little like the Masters, to be people of integrity in ourselves, and also to be people who are not afraid to do the things which carry out the Masters' work.

Dora Van Gelder Kunz (1904 – 1999) USA, was a natural clairvoyant and as a girl she lived in a Theosophical community in Australia. Dora regarded herself even in her late years as “a veddy prractical girl” [*sic*]. In this talk, delivered in Philadelphia on White Lotus Day 1955, she examines one of the most characteristic of Theosophical ideas, the existence of those whom her husband, Fritz, called “men beyond mankind,” the Masters, that is, those who have mastered the lessons of human life that the rest of us are still striving to learn; and how we members of the Theosophical Society might tread the Path. A transcription of this talk, supplied by Edward Abdill, has been lightly edited but is unaltered in any substantive way, preserving its oral and Dora-esque qualities.

Images. ‘St Sophia the Almighty Wisdom’ 1932 (adapted) and ‘Krishna. Spring in Kulu’ (crop), paintings by Nikolái Roerich. Public domain images. Courtesy Wikimedia Commons.



All that I truly know
I have known from the beginning
Before the beginning
Before Time began
For, in truth, there was no beginning
I know it deep within
Where life is and is not
Before and after death
The wisdom of all times
Words cannot say
Symbols cannot shape
Darkness and light are not
But all is everything
And forever
All will come again
Yet never was lost
Eternal and incessant

Lindsay Nash

The Theosophical Society in England

The Theosophical Society is a worldwide organisation whose primary object is the Universal Brotherhood of Humanity without distinction, based on the realisation that all life is One. Founded in 1875, the Society draws together those of goodwill whatever their religious affiliation (if any), social status, gender, or ethnicity. The Society promotes such understanding through the study and practical application of the Ageless Wisdom of Theosophy.

To Join
Contact Headquarters
office@theosoc.org.uk
020 7563 9817



A Vision of the Infinite

William Wickham

Methought I heard the music of the skies
Of pitch most strange and tone unnatural
A strain not kin to earthly arts, it was
Came moving fast and louder, louder grew;
Each note I thought a beam of colour was
Which danced above the clouds in harmony,
And threw themselves about like shooting stars
And meteors aflame.

A surge of strength within me rose,
My mind was dazed; my senses numbed;
It was a searching for rapture in the skies
Inspired such thoughts.
Like tidal waves the music came
And drowned the Earth with sound;
O'erwhelmed I was,
Insensible to earthly things around.

And torn apart from my terrestrial sphere
To float above in awful solitude.
I fell asleep, it seemed,
And through the vast expanse of Space
Saw visions great.

So deadly quiet it was, so very still;
No music was there now; its artful strains had died
Into a single stream of sound,
Suggesting to my mind of everlasting time,
Continuous, eternal...

Away I flew
Upon the wings of fancy,
Which raised to greater heights anew
By that same sound,
Whispered of strange wonders yet to be
Upon which we,
Within the bounded compass of our minds
Had never mused.

To galaxies I went
Through smoke and vapours grim
In orbits bent;
To galaxies of depth, thick substance and of form,
Which like a painting of our Human Fate
Upon first sight had stopped me short
To speculate...

But from the deepest reaches of the mind,
A fleeting figment of the past refined
Presented to my inward eye
These bodies in another form on high –
A whirling flaky mass of white
Shining forth in contrast to the night;
But now each line was clear, each shape was strong,
And every mutual sphere stood out amongst that throng
Ah, yes, there was a throng!
Millions and millions in lines and courses long,
All a special place assigned
That like the opposing trains of Mind
Each by its force
Could hold in and check their kind.

I gazed abroad –
But saw no end –
Only the planets receding from my sight
Far into the distance plains of night;
On, on, and on they stretched
In rows and rows of sparkling lights
Suspended high;
The thought of all these bodies, large and small,
In patterns regular rotating round the sol,
Confused my mind;
It could not comprehend it all
And marvelled
That one emotion quick released
Could hold all this.

The ever following music urged me on
O'er fiery Mars in red and amber rolled,
O'er youthful Venus in limpid pink and gold,
And then to mighty Jupiter wreathed in yellowish light
Covering like a mantle its sons –
Majestic sight!

The variegated lights played tricks with me,
Dazzled my eyes and caused my mind to see
Eternal forms that swirled around in Space;
There was no human mind could this encase;
They were the ancient Gods of Greece and Rome
With all the additions of their heavenly reign,
Their symbols, their weapons, and their godly train.

O, I call for words to make description clear
Of the great impression thus engraved
By all these wonders to my soul draw near;
The enveloping peace, serene and quiet,
The reigned o'er all around supreme,
Seemed to be part of One yet greater still
Than these high Gods;
This peace did in its quietness yet proclaim
Of One to whom even these great Gods gave fame,
Of One that through each haunt came seething –
Closer than breathing.

Upon my lips, within my soul, were thoughts, imagination rich,
Stretching further, telling more than any words could tell.

In his preface to this section of his poetry, William says that these poems were written between the ages of sixteen and eighteen (1954- 1956). *"In retrospect, I have always felt that the following poem [above], being among the first I ever composed, probably contains, from a modern standpoint, many technical shortcomings and, as may be detected, was heavily influenced on a subconscious level by the classical literary tradition which I had previously been absorbing for some considerable time during the course of my school days; but it is submitted here on account of its pristine, inspirational nature. For best effect, it should be read in a rather rapid fashion as if in a trance-like state."* 'A Vision of the Infinite' is from 'Mystic Quest, collected poems 1954 – 2009, by William Wickham (2nd Edition 2019).

Voice of the Silence

From the Editor Susan Bayliss: On first reading of William's experience in his poem, I was struck by the relevance of the following passages from the Voice of the Silence by H. P. Blavatsky:

"Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory. If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy. Let not thy "Heaven-born," merged in the sea of Mâyâ, break from the

Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World's Mother. Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice. 'Tis only then thou canst become a "Walker of the Sky" who treads the winds above the waves, whose step touches not the waters. Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner GOD in seven manners. The

Higher SELF. The voice of the silence. The first is like the nightingale's sweet voice chanting a song of parting to its mate. The second comes as the sound of a silver cymbal of the Dhyânis, awakening the twinkling stars. The next is as the plaint melodious of the ocean sprite imprisoned in its shell. And this is followed by the chant of Vînâ. The fifth like sound of bamboo-flute shrills in thine ear. It changes next into a trumpet-blast. The last vibrates like the dull rumbling of a thunder-cloud. The seventh swallows all the other sounds. They die, and then are heard no more. When the six are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein.¹

Readers may be interested to know that in her preface, Blavatsky states: "the pages in the 'Voice of the Silence' are derived from 'The Book of the Golden Precepts', one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me. It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six, but because every Guru has his own system, which he generally keeps very secret. But beyond the Himalayas the method in the Esoteric Schools does not differ, unless the Guru is simply a Lama, but little more learned than those he teaches.

The work from which I here translate forms part of the same series as that from which the "Stanzas" of the Book of Dzyan were taken, on which the Secret Doctrine is based. Together with the great mystic work called Paramârtha, which, the legend of Nâgârjuna tells us, was delivered to the great Arhat by the Nâgas or "Serpents" (in truth a name given to the ancient Initiates), the "Book of the Golden Precepts" claims the same origin. Yet its maxims and ideas, however noble and original, are often found under different forms in Sanskrit works, such as the Jñâneśvari, that superb mystic treatise in which Krishna describes to Arjuna in glowing colours the condition of a fully illumined Yogi; and again in certain Upanishads. This is but natural, since most, if not all, of the greatest Arhats, the first followers of Gautama Buddha were Hindus and Âryans, not Mongolians, especially those who

emigrated into Tibet. The works left by Âryâsanga alone are very numerous.

The original Precepts are engraved on thin oblong squares; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called "contemplative" or Mahâyâna (Yogâchâra) schools are established. They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. Another method (lug, in Tibetan) is to use the numerals and colours, each of which corresponds to a letter of the Tibetan alphabet (thirty simple and seventy-four compound letters) thus forming a complete cryptographic alphabet.² In her Theosophical Glossary, HPB states that "Senzar is the mystic name for the secret sacerdotal language or the "Mystery-speech" of the initiated Adepts, all over the world".

¹ *Voice of The Silence*, p 7 – 10. Verbatim Edition, Theosophical University Press.

² *Ibid*, Preface p v - vii.



Image. Statue of Nagajuna at Samye Ling Tibetan Buddhist Centre, Scotland. Secretlondon, July 2009. Courtesy Wikimedia Commons.

Divine Spark

Atma.

Divine Principle – Pure Spirit
The Higher Self

Monad

Buddhi.

Reincarnating Spiritual Ego
'The Watcher'
The
Spiritual Soul

Higher Triad

Buddhi Manas.

Higher Mind
Vehicle of the Spiritual Soul
Intelligence

Antahkarana.

Kama Manas.

Lower Mind
Personality

Kama Rupa.

Emotional or Desire Body

Linga Sarira.

Model Body
Upon which the Physical is Built

Rupa or
Sthula-Sarira.

Physical body
Vehicle of all other Principles
During Life

Prana - Life Principle or Vitality

Lower Quaternary



The Sevenfold Planes of Nature

Susan Bayliss

Part Three

In Part Three, various words and concepts will be considered in a little more detail, including one or two which are sometimes used as alternatives. The source for the commentary below is from HPB's Theosophical Glossary and a few of her other works, there being no better starting place for accuracy and interpretation than Blavatsky herself, who wrote at the direction of the Mahatmas for the future benefit of humanity.

Mahâtma – means 'great soul' or "*An adept of the highest order. Exalted beings who, having attained to the mastery over their lower principles are thus living unimpeded by the 'man of flesh', and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution*".

Adept – is from the Latin adeptus meaning 'He who has obtained'. "*In Occultism one who has reached the stage of Initiation and become a Master in the science of Esoteric philosophy*".

Esoteric - comes from the Greek 'esoterikos', meaning 'inner', concealed, hidden or secret. Because of their precision and there being no equivalent in English and many other languages, quite a number of Theosophical words are from Sanskrit. Used because they directly explain and encompass many concepts of the Esoteric Teachings, such as the functions of the seven planes of nature and how these relates to the human constitution. Some, such as 'Karma' have become part and parcel of everyday speech, though are not always very well-understood.

Plane – in esotericism this is a 'plane of consciousness'. It is from the Latin 'planus', meaning level or flat, and implies "*an extension of space or of something in it, whether physical or metaphysical.... the term denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses,*



or the action of a particular force, or the state of matter corresponding to any of the above".

The Seven Principles – of the sevenfold planes of nature, are the three principles of Atmâ, Buddhi, Manas, the Higher Triad symbolised by a triangle, related to the thinking and rational individual; and the four lower principles connected to the desire body and lower mind, the model and physical bodies, and which relate to the animal-self and personality, forming the lower quaternary symbolised by a square. Lower mind is a reflection of Manas into the lower plane and for most of humanity this is closely interwoven with desire and the personality, each having a variable amount of influence on thoughts, emotions and actions. It is the process of spiritual development which produces a change focus towards the higher life. Prana interpenetrates each of the lower planes only. "*Esoteric philosophy teaches the*

Image above: 'Initiate', *SMB*, 2018

existence of two Egos in man, the mortal or personal, and the Higher, the Divine and the Impersonal, calling the former 'personality' and the latter 'Individuality'". As HPB explains: "The Personality embraces all the characteristics and memories of one physical life, while the Individuality is the imperishable Ego which reincarnates and clothes itself in one personality after another".

Buddhi – Intelligence, is the Universal Soul or Mind, the spiritual Soul (the sixth principle), which is the vehicle of Atmâ or ray of the 'One Life', 'Divine All', 'Absolute' or Universal 'Principle'. Atmâ is known exoterically as the seventh principle though in reality, Atmâ and Buddhi are indistinguishably One – a Unity. HPB says: "it is impossible to know, that which is in that Principle, because it is above Wisdom itself... the essence, or that which is in the principle of Wisdom, is still above that highest Wisdom". The path to that Wisdom lies through "the 'gates' of life or 'gates' of understanding or degrees of occult knowledge".

With reference to the Buddha, meaning 'The Enlightened', having attained "the highest degree of knowledge", HPB states that "to become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the REAL SELF and learn not to separate it from all other selves; to learn by experience the utter unreality of all phenomena of the visible Kosmos foremost of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness".

Causal Body – refers to Buddhi or the Spiritual Soul in conjunction with Manas or Mind. It is not a body as we would understand it, as HPB explains: "whilst it is the basis of the Cause... the vehicle of the universal Spirit. Buddhi alone could not be called a 'Causal Body', but becomes so in conjunction with Manas, the incarnating Entity or EGO". In other words, the 'Watcher' or 'Observer'. It is the state of consciousness experienced as "I am I' or the feeling of 'I-am-ship".

Manas - mind, is "the mental faculty which makes of man an intelligent and moral being and distinguishes him from the mere animal.... Esoterically, however, it means, when unqualified, the Higher EGO, or the sentient reincarnating Principle... when qualified it is called by Theosophists Buddhi-Manas or the Spiritual Soul in contradistinction to its human reflection - Kâma-Manas".

Kâma Manas - is the 'Desire Mind' or 'Human-animal Soul', which is subject to the many hedonistic temptations of lower human behaviours: "While the Higher Manas or the Ego is directly related to the perfect knowledge of all forms of knowledge, whether relating to object or subject of causes and effects, the lower, the Kâma Manas is but one of the organs (roots) of Sense. Very little can be said of the dual Manas here, as the doctrine that treats of it, is correctly stated only in esoteric works. Its mention can thus be only very superficial".

Karma - is physical action or metaphysically "the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation. Nemesis, only in one sense, that of bad Karma.... it is the power that controls all things, the resultant of moral action, the meta-physical Samskâra, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards, it is simply the one Universal LAW which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that "Karma is that moral kernel (of any being) which alone survives death and continues in transmigration" or reincarnation, it simply means that there remains nought after each Personality but the causes produced by it; causes which are undying, i.e., which cannot be eliminated from the Universe until replaced by their legitimate effects, and wiped out by them, so to speak, and such causes - unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego, and reach it in its subsequent reincarnation until a harmony between effects and causes is fully re-established. No "personality" - a mere bundle

of material atoms and of instinctual and mental characteristics - can of course continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is therefore the Ego, that self which is the "moral kernel" referred to and embodied karma, "which alone survives death".

Samskâra - is from the Sanskrit Sam and Krî, to improve, refine, impress. *"In Hindu philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances, and capable of being developed on any future favourable occasion - even in a future birth. The Samskâra denotes, therefore, the germs of propensities and impulses from previous births to be developed in this, or the coming janmâs or reincarnations.... It is, strictly speaking, a metaphysical term, which in exoteric philosophies is variously defined; e.g., in Nepal as illusion, in Tibet as notion, and in Ceylon as discrimination. The true meaning is as given above, and as such is connected with Karma and its working".*

Sûtrâtman - means *"the thread of spirit"; the immortal Ego, the Individuality which incarnates in men one life after the other, and upon which are strung, like beads on a string, his countless Personalities".*

Linga Sharîra - is the prototype body, which HPB explains *"is born before and dies or fades out, with the disappearance of the last atom of the body".* The prototype being necessary for the formation of matter on the physical plane of existence but no longer continues once a life on this plane has ceased to be.

Inner Man - *"is an occult term, used to designate the true and immortal Entity in us, not the outward and mortal form of clay that we call our body. The term applies, strictly speaking, only to the Higher Ego...."*

Antahkarana - HPB expands further by way of deeper explanation in her Glossary and

tells us it *"has various meanings, which differ with every school of philosophy and sect. Thus, Sankârachârya renders the word as "understanding"; others, as "the internal instrument, the Soul, formed by the thinking principle and egoism"; whereas the Occultists explain it as the path or bridge between the Higher and the Lower Manas, the divine Ego, and the personal Soul of man. It serves as a medium of communication between the two and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent Personality that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived".*

Part Four will look at various aspects of the seven planes of nature from a cosmic point of view, along with some associated symbolism.

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Have Animals Souls?

H. P. Blavatsky

Part Two



Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal", wrote Cicero, nearly two millenniums ago. We should understand well, Mr. Huxley contradicting the conclusion - St. Thomas of Aquinas, the 'king of the metaphysicians', firmly believed in the miracles of resurrection performed by St. Patrick.¹² In the M.S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral¹³, St. Patrick writes in an autograph letter: *"To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles - since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should resuscitate dead bodies reduced to ashes since many years"*. Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.¹⁴ Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the Jardin des Plantes, Paris, wrote upon the subject. *"Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission and owing to it everything in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts"*.¹⁵ But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory.¹⁶ Then, after having refused it any intelligence, he nevertheless admitted that the animal *"consulted its master, interrogated him, and understood perfectly every sign of his will"*.¹⁷ A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that “this new mechanism of Buffon is still less intelligible than Descartes’ automaton”.¹⁸ As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of beehives by the bees, the raising of dams by the beaver in the middle of the naturalist’s dry floor as much as in the river, are all the deeds and effects of instinct forever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoids confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn - according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:

*Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, ‘Tis for mine.
For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower.*

*For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!*

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the “*absence of reflection, for the animal*”, he says, “*does not feel that he feels*”. How does Buffon know? “*It does not think that it thinks*” he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!¹⁹ Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or anyone else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas’ definition of intelligence - the prerogative of man’s immortal soul - to see that the same is due to the animal.

But in justice to real Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines - the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

*O Philosophy, thou guide of life, and discoverer
of virtue! Cicero*

*Philosophy is a modest profession, it is all reality
and plain dealing; I hate solemnity and pretence,
with nothing but pride at the bottom.*

Pliny

THE destiny of man - of the most brutal, animal-like, as well as of the most saintly - being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers - Cardinal Ventura, Count de Maistre and many others - that “*animal soul is a Force*”.

“*It is well established that the soul of the animal*”, says their echo De Mirville, “*was produced by*

the earth, for this is Biblical. All the living and moving souls (nephesh or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; i.e. from its immaterial force, as all forces are.... those of the sea, of the air, etc., all of which are those Elementary Principalities (principautés élémentaires) of which we have spoken elsewhere".²⁰

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force", he says - that "we are asked to annihilate, the most substantial force on earth, called animal soul", which, according to the Reverend Father Ventura²¹ is "the most respectable soul after that of man". He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth".²²

But what is this Force? George Cuvier and Flourens the academician tell us its secret:

"The form or the force of the bodies" (form means soul in this case, let us remember), the former writes: "is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally". To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form".²³

"Being," as De Mirville remarks in his turn, "a magisterial principle. a philosophical pledge of our immortality"²⁴, it must be inferred that soul - human and animal - is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the temporary enveloping of the personality" he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. "For him", says De Mirville, "resurrection is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates".²⁵ In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried, and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine miracle, the other a satanic subterfuge or simply a fraudulent performance?

Still, as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, . . . and I find that nothing is better fitted to prove our own immortal nature".²⁶

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that "the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere

*supported, and has no solid foundation to it” etc. etc.*²⁷

Many of the men of science of the last century defended Dean’s hypothesis, declaring it extremely probable, one of them especially - the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him Palingenesia²⁸ or the “New Birth”, which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means “a collection of laws”.²⁹

“The animals”, he writes, “are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it.... as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted”.

“As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states.”³⁰ And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can neither be divided, nor decomposed, nor yet annihilated. One cannot escape such an inference without falling back into Descartes’ automatism; and then from animal automatism one would soon and forcibly arrive at that of man”

Our modern school of biologists has arrived at the theory of “automaton-man”, but its

disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters - however much they may have lacked a clearer insight into other questions - have ever denied, on Biblical authority, an immortal soul to any animal, more than they have found in it conclusive evidence as to the existence of such a soul in man - in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 et seq. 22) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu philozoism, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately, this statement is not one of those that can be pooh-poohed by the Christians as “the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers”. Would that every one of the profoundly wise words of the Apostle Paul - an Initiate whatever else he might have been - was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul’s remarks to the Romans (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The apostle premises by saying (Romans viii. 16, 17) that "The spirit itself" (Paramatma) "beareth witness with our spirit" (atman) "that we are the children of God," and "if children, then heirs" - heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed". (v. 18.)

The "glory" we maintain, is no "new Jerusalem", the symbolical representation of the future in St. John's kabalistical Revelations - but the Devachanic periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection" - whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly: *"The earnest expectation of the creature waiteth for the manifestation of the sons of God". (v. 19.)*

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (see Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over the world?³¹ Such "manifestation" is promised at the end of every Manvantara³² or world-period by the scriptures of every great Religion, and save in the Esoteric interpretation of all these, in none so clearly as in the Vedas. For there it is said that at the end of each Manvantara comes the pralaya, or the destruction of the world - only one of which is known to, and expected by, the Christians - when there will be left the Sishtas, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round". This is the orthodox Hindu as much as the esoteric version. In his Bangalore Lecture "What is Hindu Religion?" Dewan Bahadoor Raghunath Rao, of Madras, says:

"At the end of each Manvantara, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the Vedas.... as soon as a Manvantara commences these laws are promulgated.... and become binding.... to the end of that Manvantara. These eight persons are called Sishtas, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as Sishtacar. They are also designated 'Sadachar' because such acts and precepts are only what always existed".

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period.³³

But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins - in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity - say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:

"The creature itself (ipsa) also shall be delivered from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, *"in the glorious liberty of the children of God"* (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed

by degrees into man, spirit, God - et seq. and ad infinitum! For says St. Paul: "*We know* ("we," the Initiates) *that the whole creation*, (omnis creatura or creature, in the Vulgate) groaneth and travaileth (in child-birth) *in pain until now*".³⁴ (v. 22.)

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race². To make it still plainer, the great Christian Initiate explains by saying:

"Not only they (the animals) *but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body*". (v. 23). Yes, it is we, men, who have the "first-fruits of the Spirit", or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanian form.

Nothing could be clearer - even to a profane, non-initiated critic - than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption", or the series of temporary material forms, is for all living creatures, not for man alone.

But the 'paragon' of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word creatura to the inferior creatures of

this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word creatura, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "*this opinion is too distorted and violent* (distorta et violenta); *it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption*". Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures", spoken of by St. Paul, were "*the infidels and the heretics*" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For", says he, "*in the text quoted the creatures spoken of by the Apostle are evidently creatures distinct from men: - not only they but ourselves also; and then, that which is meant is not deliverance from sin, but from death to come*".³⁵ But even the brave Cornelius finally gets scared by the general opposition and decides that under the term creatures St. Paul may have meant - as St. Ambrosius, St. Hilarius (Hilaire) and others insisted elements (!!) i.e., the sun, the moon, the stars, the earth, etc. etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals - if these are ever to profit by polemics - they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact, St. John Chrysostomus was, if such a profane (in our days) term can be applied to a saint, - the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans:

"We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (mente, not anima, "Soul") - and speech (nam si hæc creatura mente et verbo carens) groans and

² 'Fifth race', means the fifth stage in the development of the whole of humanity in its evolutionary journey and not any social construct or invented stereotype based on a geographical place of birth or social group. [Ed].

*expects, the more the shame that we ourselves should fail to do so”.*³⁶

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom - one that settles the question of the immortal soul in animals forever, or ought to do so at any rate, in the mind of every Christian, - we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughterhouses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection - then the writer would be content. For verily when the world feels convinced - and it cannot avoid coming one day to such a conviction - that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. Blavatsky. *From Theosophical Siftings, Vol III No. 7. as published in ‘The Theosophist’ January, February, and March, 1886.*

References

- ¹² St. Patrick, it is claimed, has Christianized “the most Satanized country of the globe - Ireland, ignorant in all save magic” - into the “Island of Saints”, by resurrecting “sixty men dead years before”. *Suscitavit sexaginta mortuos* (Lectio I. ii, from the Roman Breviary, 1520).
- ¹³ *Descript. Hibern. I. II, C. 1.*
- ¹⁴ More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.
- ¹⁵ Buffon, *Discourse on the Nature of Animals*, VII, p. 57.
- ¹⁶ *Id. Ibid.*, p. 77.
- ¹⁷ *Id. Ibid.*, Vol. X, *History of the Dog*, p. 2.
- ¹⁸ *Biographie Universelle*, Art. by Cuvier on Buffon’s Life.
- ¹⁹ *Discours sur la nature des Animaux.*
- ²⁰ Footnote: 15. *Esprits*, 2m. mem. Ch. XII, *Cosmolatrie.*
- ²¹ *Ibid.*
- ²² *Esprits* -p. 158.
- ²³ *Longevity*, pp. 49 and 52.
- ²⁴ *Resurrections.* p. 621.
- ²⁵ The occultists call it “transformation” during a series of lives and the final, nirvanic Resurrection.
- ²⁶ Leibnitz, *Opera philos.*, etc.
- ²⁷ Footnote: 22. See vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.
- ²⁸ From two Greek words - to be born and reborn again.
- ²⁹ See Vol. II *Palingenesis*. Also, *De Mirville’s Resurrections.*
- ³⁰ We too believe in “future states” for the animal from the highest down to the infusoria - but in a series of rebirths, each in a higher form, up to man and then beyond - in short, we believe in evolution in the fullest sense of the word.
- ³¹ See *Isis*, Vol. I.
- ³² What was really meant by the “sons of God” in antiquity is now demonstrated fully in the “Secret Doctrine” in its Part I (on the Archaic Period).
- ³³ See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, *Annotations*, pp. 146, 147.
- ³⁴ *ingemiscit et parturit usque adhuc* in the original Latin translation.
- ³⁵ Cornelius, edit. *Pelagaud*, I. IX, p.114.
- ³⁶ *Homélie XIV. Sur l’Epître aux Romains.*



THEOSOPHY

“Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and it’s Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend toward it by studying and assimilating its eternal verities.”

The Key to Theosophy, H. P. Blavatsky 1889.

THE THREE FUNDAMENTAL PROPOSITIONS

The first proposition is that there is one underlying, unconditioned, indivisible Truth, variously called “the Absolute”, “the Unknown Root”, “the One Reality”, etc. It is causeless and timeless, and therefore unknowable and non-describable: “It is ‘Be-ness’ rather than Being”. However, transient states of matter and consciousness are manifested in IT, in an unfolding gradation from the subtlest to the densest, the final of which is physical plane. According to this view, manifest existence is a “change of condition” and therefore neither the result of creation nor a random event. Everything in the universe is informed by the potentialities present in the “Unknown Root,” and manifest with different degrees of Life (or energy), Consciousness, and Matter.

The second proposition is “the absolute universality of that law of periodicity, of flux and reflux, ebb and flow”. Accordingly, manifest existence is an eternally re-occurring event on a “boundless plane”: “the playground of numberless Universes incessantly manifesting and disappearing,” each one “standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor”, doing so over vast but finite periods of time.

The third proposition related to the above is “The fundamental identity of all Souls with the Universal Over-Soul... and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term.” The individual souls are seen as units of consciousness (Monads) that are intrinsic parts of a universal oversoul, just as different sparks are parts of a fire. These Monads undergo a process of evolution where consciousness unfolds and matter develops. This evolution is not random, but informed by intelligence and with a purpose. Evolution follows distinct paths in accord with certain immutable laws, aspects of which are perceivable on the physical level. One such law is the law of periodicity and cyclicity; another is the law of karma or cause and effect.

SUMMARY

- 1. There is One absolute, eternal principle.**
- 2. Creation is cyclic at all levels.**
- 3. One Life, and all expressions of it must pass through all cycles according to Law.**

The Secret Doctrine - The Synthesis of Science, Religion and Philosophy. H. P. Blavatsky 1888.



Art as a Factor in the Soul's Evolution

C. Jinarajadasa

It is difficult to define Theosophy with a phrase; but were one asked to define it, perhaps one could hardly do better than say that it is a way of looking at the universe and humanity from the standpoint of their Creator. To look at everything from the standpoint of God and not of mankind - this is the gift that the Divine Wisdom bestows on those that cherish her. Hence it is that there is nothing in life that is not interesting to the Theosophist; the speck of dust on the ground, and the glowing nebulas in the heavens that are to form solar systems, the tiny living cell with its untold mysteries, and the Elder Brothers that are the glory of our humanity - all these have their message and tell us something of Theosophy. Science, Art, Religion, and Philosophy, every conceivable branch of knowledge, is but a means whereby we gain a glimpse of the Divine Wisdom that is the manifestation of the mind of God.

With this old and yet ever new synthesis of life's activities to guide our vision, humanity looks on the universe with new eyes; we hold in our hands the key to the riddle of the universe, and even if when veil after veil is lifted there must be veil upon veil behind, yet each raising of a veil will only add glory to this vision.

With the first true glance into the real meaning of life that comes with the study of Theosophy in its modern presentation, three facts will ever stand insistent before the consciousness of mankind. Of these the first is that everywhere in the universe, at every conceivable point in space, and yet outside it all, there is a Consciousness, the expression of whose Will is the universe visible and invisible. Call it by what name we will, the fact is the same; God, Absolute Spirit, Divine Law - these are merely so many different ways of conceiving this truth. We may regard God, the one Consciousness behind all things, with many a philosopher as Pure Being, or

as the Eternally Holy from the standpoint of religion; it will be the aim of this paper to point out the significance of yet another aspect as the Infinitely Beautiful.

It is this aspect that the divine Plato revealed to the world; and the few in Persia and India that follow the mystical philosophy of the Sûfis still attest to this day that it has not been altogether forgotten. Furthermore, this consciousness or being of God manifests itself in the universe, we are told, in a trinity of threefold activity, symbolized in diverse ways in the world-religions; of these many trinities, which are symbols, one is taken for the purpose of this paper - that of Power, Wisdom and Mind. Usually, this trinity is thought of as Power, Wisdom and Love; but Mind is here substituted for Love for the following reasons. As the words are here used, a difference exists between Mind and Wisdom; mind it is that gathers facts of consciousness, analyses them, synthesizes them, and thus slowly comes to certain conclusions, and finally to generalization; through the workings of the mind there arises knowledge, as distinct from wisdom. But wisdom does not analyse or synthesize; the thing or law is known by another process, whose faint manifestation among us now is the intuition; it is known from within and not from without. When wisdom works, for an instant the duality between the knower and the thing known ceases, and the new fact of consciousness is gained from within.

Wisdom, then, is the second aspect of the Trinity. But in reality Wisdom is, to our consciousness, a flashing back and forth between a duality of Beauty and Love. There may be knowledge of a thing or person through the working of the mind, through reason, through judgment; but the wisdom of it arises when through a flash of what to us is love there arises a momentary identification of knower and known, and with that the sensing of the Pattern or Archetype, the Beautiful-in-itself, of which the thing known is a particular manifestation. Beauty, cannot be separated from Love, nor Love from Beauty, for

Image facing page. 'Mount of Five Treasures' by Nikolái Roerich, 1933. Public domain image. Courtesy Wikimedia Commons.



they are the inseparable dual manifestations in time and space of Wisdom.

The second great fact that is understood with the true vision of life is that everything in the universe is directed by intelligence. We realize that the scheme of life and activity that we call evolution is the result of a conscious direction; and that this direction is in accordance with a Plan made by a Master Mind. Facts of evolution from this standpoint assume a new significance, for evolution is the realization in our world of consciousness of this divine Plan. Nature is not, then, blindly working to produce forms that will adapt themselves to changing conditions, but it is chaos that is being slowly and laboriously moulded into a cosmos after a Pattern that exists from the beginning of things.

This pattern is Plato's World of Ideas, in which exist the archetypes of things. In one of its aspects, it is Kant's world of the things-in-themselves, out of space, time and causality; it is, too, the Divine Mind of Berkeley. What the general concept is to the particular, such is the relation of the archetypal world to our world of time and space.

Before the beginning of evolution, the Divine Mind conceives the archetypes of forms in which the divine life is to manifest; but before humanity's consciousness which is an expression of that life can exist in full self-consciousness in the archetype, it must first slowly be conscious on a lower realm in the several manifestations of

that archetype. Let us consider, for instance, what seems an evident fact, that it is in the scheme of evolution that the human soul is to be clothed in the future in an ideal form, perfectly beautiful and a full expression of the life within. The Divine Mind conceives the archetypal form, and hence it exists as an absolute reality in the World of Ideas. But a long process of evolution has to be gone through before this aim can be realised, and the human soul in full consciousness can take the archetypal form itself as its vehicle. First, the archetype is brought down from the World of Ideas into lower regions; when this happens, the archetype, that is the reality at the back of a general concept, at once manifests itself as many particulars; forms then are to be built up in matter with these particular manifestations as models. Furthermore, as self-consciousness in the human soul is first developed in the lowest realms of matter, these particular types will there appear; they will, perhaps, be hardly recognisable as particulars, for the virgin matter is difficult to mould and the forms will be of the roughest and crudest. But slowly, the guiding intelligences modify these crude manifestations one after another so as to perfect them; and thus the human consciousness is taught to pass from a vehicle of one particular type to that of another and so slowly onwards to life in the archetype itself.

This, then, is the reason, when we consider the human form, that we can trace its broad outlines in the lowest vertebrata and the planning for it in yet earlier forms; the slow laborious march of evolution through one kingdom of nature after another, and in the human, through one stage after another, is all but the work of teaching the divine life, that at our stage is the human soul, to grow in power, till it shall be able to exist in the archetypal form itself and so stand in the presence of God the Father as His perfect Son.

Similarly, too, just as there exists as the perfect vehicle of mankind's consciousness the archetypal form to which we are marching, so also are there archetypes behind all particulars, whether they be forms, emotions, or thoughts; and the work of evolution is to train humanity to live in these archetypal ideas and emotions, and not in their particulars, and so realize his divinity.

Three facts, it was stated, stand clearly before the student of Theosophy; of these, two have been mentioned; first, that there is in the universe behind all force and matter a Consciousness, omnipresent and eternally beneficent, call it by what names we will; and, second, that this Consciousness has at the beginning of things made a plan in accordance with which evolution is being guided. The third follows from these two, and it is that mankind's duty is to understand what is this Plan and work in harmony with it, for his progress and happiness lie in that alone. It is the understanding of the Plan and the harmonious working with it that is the theme of this paper, showing in what way Art may be a means.

Now mankind, the child of God, is made in the image of God and just as there is in the Unity of the Divine Consciousness a trinity of manifestation, three similar aspects are found in humanity also. The divine trinity of Power, Wisdom and Mind, Father, Son and Holy Ghost, finds its reflection in mankind as Spirit, Intuition and Intelligence. In the growth of the soul the expansion of consciousness proceeds from below and hence the first to manifest in mankind is Intelligence; and then what is designated by the term Intuition, which embodies in itself not only a sense of unity through love, but also the essence of Intelligence; and finally, when humanity approaches perfection, Spirit manifests in all its power, containing within itself all that was the life and soul of Intuition and Intelligence.

Mankind's duty is to work with the divine Plan. But at first humanity's soul is but feebly conscious, with but little intelligence, and the human being finds itself united to an animal of much power that has been slowly built through the ages through the long process of evolution. The body and its energies are the vehicle of the soul, but they have come from the animal world, bringing with them the animal tendencies of self-assertion and selfishness and the strong instinct for the need of a struggle for existence and self-preservation. Were humanity left alone to evolve at this stage, progress would be infinitesimal, and indeed there would be far more a reversion to animal brutishness than an evolution to human virtue. But mankind is

not left alone to evolve; teachers and lawgivers, the perfected peoples of a past age, with a knowledge of the divine Plan, now appear and direct the growth of the souls of humankind.

At first, very largely, an element of fear comes in the rules of guidance, for the only thing that the savage knows is that pain is to be avoided; there is only intelligence working in them, and only this can be appealed to; and the guiding rules are of such a nature that even his dim intelligence can assent to them, seeing how according to them transgression and pain follow in quick succession. There is, nevertheless, an intuition, a higher faculty than intelligence; it is feeble, only a spark that has just come from the flame. This is a far more potent factor in the soul than the intelligence, and even at this early savage stage an appeal is made to this nascent Godhead within. Hence there are proclaimed dictates of altruism, proved more false than true within the limited experience of the dawning intelligence, such as, Hatred ceases only by love, Return evil with good, Love thy enemies; and we shall find that in almost every savage community there exists or has existed this teaching of altruism, generally attributed to some mythical hero or god.

We must not forget this fact, that always in humanity, even at the lowest, there is within something that can respond intuitively to the highest code of ethics and give assent thereto, though it may be almost impossible to put it into practice; it is this that shows the possibility that a human soul may evolve through good alone to possess in perfection and strength all those qualities of heart and mind that normally are strengthened, but not originated, in the struggle with temptation and evil. "There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced - but it is there. At the very base of your nature, you will find faith, hope, and love. They that choose evil refuse to look within themselves, shut their ears to the melody of the heart, as they blind their eyes to the light of the soul. They do this because they find it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality".



Slowly mankind evolves through experience. At first many experiences are required to teach the one law; they have but their intelligence to work with, and many isolated experiences do they go through before there rises in the mind the generalization that is the law of conduct or the truth of nature. Life after life they live on earth making slow progress, slowly generalizing, one at a time, the immutable laws of things. At first, carried away by the impetuosity of the desires of this earthly garment, they are unjust to many, and through that reap much suffering, the result of their injustice to others; but slowly there arises in their mind the idea of justice as a law of their being. Again, too, being the slave of the will to live, and with a fierce thirst for sensation, they go to extremes, recoiling from excess of one kind of sensation or emotion to excess of other kinds, suffering much in the process and learning but little; but still gradually, as the outcome of this experience of pleasure and pain, there arises within another law of being, temperance. Similarly, too, through refusal to recognize the just bounds that are imposed upon them by the eternal laws, through impatience to obtain what is not yet his due, they bring suffering on

others by these means, and they suffer in return, slowly learning patience - patience to plan and to achieve and to suffer without complaining.

Each of the virtues that mankind learns throughout many lives becomes a law of their being; it is a generalization from many particular experiences, but when once generalized is their own for ever, a part of themselves; and in so far as they thus generalize, they get a glimpse of the divine Plan in which the generalizations exist as archetypal ideas. We now see the usual method of evolution; mankind learns the immortal virtues through experience. But experience is a slow teacher, for many particular experiences, requiring perhaps many lives on earth, are needed to instil into the soul one truth; is this the only method of building into our inner natures the virtues of Loyalty, Honour, Purity, Sincerity, and the others? Were there no other method, evolution would achieve too little at the expense of much energy dissipated.

There is, however, another way. Mankind has not only the one aspect of intelligence; there is a higher one of intuition - Buddhi is the name we give to it in our Theosophical studies. Beauty and love are its dual manifestation, but through either, it is awakened. When then, they live their lives on earth and love a few here and there with whom they come into contact, the Buddhi, the soul of intuition, grows within. For love, in truth, manifests the immortality within, for it is a desire for the everlasting possession of the good and the beautiful.

Here, then, is a new factor to help their evolution. Intuition transcends reason; wisdom comes from its exercise, not merely knowledge, as from mind; intuition generalises from within and not from without, not through many particulars, but by sensing the archetype itself. We see thus a new method of realising the virtues, through their archetypes, the divine Ideas themselves, a method by which evolution can be hastened by anticipating experience. Mankind thenceforward begins to live in the eternal.

Now we can understand the place of Art as a factor in the soul's evolution. Art, in its highest manifestation, always deals with the

Image facing page. Painting by Kadlik-tkadlik-franz-1786-1840. Three Angels (Faith, Hope and Love). Public domain image. Courtesy Wikimedia Commons.

archetypes. "It's one source is the knowledge of Ideas; it's one aim the communication of this knowledge" (Schopenhauer). Music, the Drama, Poetry, Sculpture, Painting, and the other branches of Art, in so far as they show us types of life and form, are true manifestations of Art; in so far as they fall short of this, they are but playing with fleeting shadows. The divine Ideas are archetypes of natural things, objects and forms that manifest in the orderly process of nature, as a result of the unseen forces that guide evolution; the beauty in them is a reflection of the beauty of the archetypes. We have, however, many things of humanity's manufacture that may be beautiful - lovely designing and ornamentation, work in silver and gold.

Now it does not follow that because we postulate the Idea, or archetype, for such a natural object as a tree or a flower, that there is of a necessity an archetype for an artificial manufactured article like a chair or a table or a book; nevertheless, these latter may be beautiful, if in them the artist tries to embody reflections of several concepts of the archetypal world, such as grace, rhythm, harmony. When the artist deals with a natural thing, they must try to sense the archetype; if they paint a rose, they must suggest to us through its species the particular conception, a rose, and through that the archetypal idea, flower, an eternal concept; do they merely paint a hand - then the more it suggests to us the archetypal hand the more beautiful it will be. And here we see the true significance of genius. It is the ability of the human soul to come into touch with the World of Ideas. But it is not the artist alone who is a genius; the philosopher with their broad generalisations, the pure-hearted saint in lofty contemplation, the lover who through human loves rises to one divine, all live in a realm where "eternity affirms the conception of an hour", for genius is the power of giving expression to the unexhausted forms of creation potentially existing in the mind of the Creator".

The true function of Art is to put us in touch with archetypal concepts, and true art in reality does so. Sculpture tells us of grace, that "proper relation of the acting person with the action" and reveals to us the idea of the figure. Painting



shows us more the character of the mind, and depicting passions and emotions shows the soul in its alternations between willing and knowing; historical painting, again, through particular individuals, that have helped humanity by the nobility of their conduct, suggests to us types of men and women; portrait painting, though there may be a faithfulness in portraying a living individual, is yet only great when through the person on the canvas a type can be suggested or hinted at, sometimes merely the particular manifestation of an archetype in humanity. In painting, landscape painting perhaps brings us nearer to the world of ideas through the beauties of nature. It may be the simple picture of a sunset, but the artist will be great if, through the harmony of light and colour, they can suggest to our intuition the archetypal sunset with its many more dimensions than we can cognize now. With paintings of seas and mountains, lakes and dells, they can teach us to see Nature as she is, as the Mirror of the Divine Mind.

Poetry has much in common with sculpture and painting. It deals with concepts, depicting them with the music of words, with meter and rhythm as a veil to awaken our deeper intuitions to penetrate behind. The true poet reflects the archetypal ideas in the mirror of their own experience, real or imaginary. They look on the

Image. Imaginary River Landscape by Jacob Philipp Hackert 1795. Public domain image. Courtesy Wikimedia Commons.

world, and their genius enables them to see the reflections of the archetype around them, and they tell us of joy and sorrow, hope and despair, typical and universal, in the hearts of all humanity; they give us the abiding truths which so often vanish in the critical analysis of the lower mind. In epic poetry, the poet shows the heroes of antiquity as types of individuals, and a Ulysses or a King Arthur, moving about with an atmosphere of their own, makes us dimly feel that there must be and there will be always such individuals in our midst. In lyric poetry, the poet becomes a mirror to reflect typical emotions in others, feeling them as it were, in themselves, singing as they see them with those larger, other eyes than ours.

No branch of Art, perhaps, except Music, can help humanity to rise to higher levels than the Drama. For the drama shows the inner conflict in humanity. The true dramatist fastens on fleeting reflections of archetypes in mankind, materializes them, and then on the stage makes them live; and through these types sound for us the deep notes in humanity - the pain that is not uttered, the temptations that beset them, their failures and successes, the destiny that makes effect follow inexorably upon cause, and the purification of the human soul through self-sacrifice. For a few hours we are able to forget ourselves, and, like the gods, watch mankind in its struggles. We contemplate life, impartially and impersonally, through these types on the stage, and begin to understand life as it is, and not as we think it is. And as before, the nearer the dramatist in their creation comes to types in humanity, the greater they are. The types of men and women in Aeschylus and Sophocles, those that the prolific genius of Shakespeare has created for us, Tannhäuser, Wotan, Brünnhilde, Siegfried, Amfortas, Kundry and Parsifal from the mind of Wagner - all these are ever in humanity; and our knowledge of them gives us a larger view of life. Through watching their experiences, too, we anticipate experiences for ourselves, thus hastening evolution and passing on swifter to the goal. Looking at the world through the eyes of the dramatist, we may ourselves become "serene creators of immortal things".

With architecture and music, we come, as in landscape painting, to the more impersonal manifestations of Art. Architecture and music are closely allied, and the description of architecture as frozen music, shows us the relation. For architecture is harmony in space as music is harmony in time. A great work of architecture is like a musical thought-form that descends from on high and becomes materialised in stone. It puts us in touch with the realm of Ideas by telling us the laws of proportion - visible not only in the one building alone but also in the whole universe - by giving us concepts of gravity, rigidity, rhythm, harmony, by making us understand "the bass notes of nature".

But what shall be said of the greatest of all the arts - Music? In ways not possible to other branches of Art, music makes us feel our immortality. It tells us of the archetypal world directly, of things of that world without their veils; tells of sorrow, not mine or yours, but Sorrow itself - God's Sorrow, if you will; of love, not mine or yours, not of this individual or that, but love of Love; for music is the soul of Art and talks to us with the language of God.

Sorrow is hard to bear, and doubt is slow to clear,

Each sufferer says their say, their scheme of the weal and woe:

But God has a few of us whom He whispers in the ear;

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

True art, then, will always call forth a response in mankind from the higher intuition, the Buddhi, whose heritage is the archetypal world. It will always suggest something of the world of Ideas. Art, from this standpoint, is always didactic, can never be anything else. It does not necessarily teach us our known ideas of ethics; but it will always show to our intuitions how to look at humanity and the world from the standpoint of God, that is, in their true relations. It will teach us to cast out the self, the true aim of Ethics, Religion and Philosophy. Art, then, is a means for the quickening of the Buddhi, whence

come swift generalisations from within of the meaning of life's activities, and the hastening of evolution.

Art can help the evolution of mankind in another way. Sooner or later in the endless life of the growing soul, there comes a time when an inner change takes place within; life loses its old attractions and humanity seeks for something more abiding than the world can offer them. They have come to the end of the Path of Out-going and begin to tread the Path of Return. There is the reversal of motives, and they yearn for things eternal. If they have in their previous lives loved beautiful things, not merely through the senses, but rather through their intuitions, then, slowly, without violent transitions and without deep inner struggles, they pass from this life of worldliness, and enter upon the higher way. For the higher path is not so radically different from the lower where it was pleasant to live and love beautiful things; the higher is but the lower transformed into one of absolute beauty and happiness, without the dross of mortality that made all things lovable transient so that they fell short of our desire. Truly it might be said of the new life of eternal beauty, I plucked a rose, and lo! it had no thorn.

Further as the mankind grows to its fuller life through Art, humanity grows from within, as the flower grows, and there is a harmonious development of all the faculties of the soul, not losing in breadth what it gains in intensity. They grow to be a harmonious and musical soul. They tread, swiftly as surely, the Middle Road, whose Course Bright Reason traces and soft Quiet smoothes.

No longer a creature vacillating between changing moods, the key-note of their character now will be Sophrosyne, sound-mindedness, health of heart; and through love of the sciences and fair philosophies, they learn how to blend all human feelings and thoughts "into an immortal feature of perfection".

But more wonderful than all these is the vision gained of the divine Plan; they become a knower of the inner nature of things; they feel and think archetypal, the truly ideal, emotions and thoughts. Through them they see in what

ways they can become a co-worker with God, how they may be God's messenger on earth to tell of Heaven. A greater happiness than this is not possible to anyone, and it is this that comes to them through Art.

Yet Art is not the end. Mankind has within a more God-like aspect than intuition; it is Âtmã, Spirit. Through the exercise of intuition Spirit will reveal itself; and what Art is to the dreary view of life of the unevolved, so will the Spirit-aspect of life be to Art. Of this we know nothing; and yet do we perhaps discern a reflection of that undreamed of view of life in the lives of a Buddha and a Christ? Has not every utterance from them an archetypal character, flashing forth into many meanings in our minds? Do they not seem to live a life that is a symbol, every event of their lives being, as it were, a symbol of some deep living truth in the Eternal Mind of the Most High? Is it not to this new aspect of life that Art itself is but the threshold?

Who but the greatest of artists can tell us of that glory that shall be revealed? Yet, till we come to that day, we have Art to guide us on our way. "Die Kunst, O Mensch, hast du allein" - Art that shall lead a man's feelings and not follow them, that shall make them free-willing, in the image of their Maker. For Art is life at its intensity reveals the beauty and worth of all human activities; and yet it shall be the mission of Art, now and for ever, to show mankind that Life, even in all its fullness, is like "a dome of many-colored glass", reflecting but broken gleams of "the white radiance of Eternity".

C. Jinarajadasa (Curuppumullage Jinarajadasa) was the fourth International President of the International Theosophical Society, serving from 1945 to 1953. Sri Lankan by birth, he was one of the foremost Theosophical authors, having published more than 50 books and more than 1600 articles, including on religion, philosophy, literature, art, science and occult chemistry. He was also a lecturer and an accomplished linguist, speaking English, French, Italian, Spanish, and Portuguese, as well as Sinhalese and Tamil. For over five decades, he travelled widely as an international speaker and was known to his wide circle of friends as "Raja", "Brother Raja", or "CJ". Art as a Factor in the Soul's Evolution' is taken from Adyar Pamphlet No.50, Theosophical Publishing House Adyar, 1915, and has been minimally adjusted for a modern-day readership.

In Remembrance



Members may hide from the limelight or be very familiar faces known to many. We wish to commemorate all who have passed on having chosen Theosophy as a way of life, and as a mark of respect to the gift of service they have given to the Society and our members. We celebrate the lives of these members, and we will surely meet again and walk on together, working in service to the world in some new life.



Linda Jacqueline Seale

The TS has lost a highly valued and active member and a wonderful person with the demise of Linda Seale on 15th January 2021 at the age of 73. This was five years to the day since a severe stroke had robbed her of the power of speech and left her with very limited mobility. Until that day, Linda had worked tirelessly for the TS and the cause of Theosophy for many years. She leaves behind a husband, two daughters and two grandchildren.

In her earlier years Linda had worked for the Today programme on BBC Radio 4. Later she became an entrepreneur, starting up several businesses across a range of areas including a secretarial agency, a clothes shop, and a property business. All this was in addition to bringing up her children. Later she poured this creative energy into the TS in a most effective way.

Although I had not known Linda for a long period - and so cannot say much about her early days in the TS, but by the time of her stroke she had become President of Blavatsky Lodge, administrator and organizer of the European School of Theosophy, and a member of the Executive Committee of the TSE. All of these tasks took up considerable time and energy, and it wasn't just that she fulfilled these functions, but that she fulfilled them conscientiously, artistically and to the highest standard.

Linda was a loyal and supportive friend to many people including myself, and she somehow had a way of making each of her friends feel special and appreciated. She would put herself out considerably by service to her friends and family and to the TS. Her energy was phenomenal and she never seemed to tire. To me this seemed to be the product of a desire to serve all who came within her range of vision.

The service she gave was done in a way that seemed invisible. She did not do anything with flamboyance but with quiet efficiency and effectiveness. She was not ego-driven, nor did she do all this work for recognition; in fact, quite the opposite as she shunned recognition altogether. She just liked to do the work and did not even want to be thanked. She liked to give thoughtful and beautiful gifts to others but said emphatically that she did not like to receive anything back herself – not even a houseplant, as she once told me! Linda knew everyone's birthday, and everyone close to her would receive a carefully chosen card well in advance of the day. She was one of life's givers, and this giving was wholehearted and generous.

Linda loved H P Blavatsky and did all she could to promote the cause of Theosophy. She had been a regular attendee of the Secret Doctrine study groups held at the TS HQ because of her love of this difficult teaching. Sadly, she never felt that she could teach it herself, but of course she taught constantly by her example. I will always miss Linda's presence, her sense of humour, and her support and friendship.

This was Linda's favourite passage:

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is "ceaselessly" self-deceived.

The second requisite is the still deeper conviction that such knowledge – such intuitive and certain knowledge – can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is obtainable by what men usually call "self-analysis". It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine Nature of man.

*To obtain this knowledge is a greater achievement than to command the elements or to know the future.**

Elizabeth Crofts

As this lovely, generous lady passed on to realms anew we send our love to family and friends. I cannot remember where we first met but Linda served on the TSE's Executive Committee and prior to that she was a regular volunteer in the library at TSE Headquarters for some years. We also met at the annual Summer Schools around the country. Linda always had time to speak to everyone and always with a great deal of patience. She was there to give help wherever she was needed and was never too busy to listen. The European School of Theosophy was a great part of her life and she was sorely missed at their planning meetings and events when she had to step down because of a stroke. There was so much more she looked forward to achieving and I am sure during these last years she put so many of the teachings into practice. Thank you Linda, for your friendship and our long conversations in the past.

Maureen Atkinson

I was deeply saddened to hear of the passing of my dear friend Linda Seale. She was passionately committed to Theosophy, attending meetings and becoming President of Blavatsky Lodge and a member of the Society's Executive Committee. Prior to her membership she had been involved in the astrological community, and she maintained an ongoing interest in this subject as well. She was generous with both her time and resources, often gifting books to students who she felt would appreciate them.

Linda was a veritable bundle of energy and enthusiasm, viewing situations with an eye to what practical support she could provide. Her laughter was contagious. I remember a particular bout of hysterics brought on by a rumour that there was a budding romance between us because we had been seen in each other's company (some of you will appreciate the humour in this better than others). She was passionately devoted to her family, who loved her in equal measure.

At the beginning of 2015 Linda suffered a devastating stroke which left her largely housebound and without the powers of writing or speech. Several of her TS friends visited her regularly, both in the various hospitals that treated her and latterly the home she shared with her husband James. The last time that I saw her – just before the Covid pandemic hit the UK – she still maintained an interest in the wellbeing of her friends from her TS days and had developed the strength to negotiate the stairs to her top floor flat so that she could pay a weekly visit to a local café with her beloved grandchildren.

Linda contracted Covid at some point over the Christmas and New Year period. She was taken to hospital where, after some medical intervention, she decided to let nature take its course. Her family write of how they played her favourite music, massaged her with essential oils and said their final goodbyes. Linda left us looking 'young, beautiful and at peace'. Our thoughts go out to her family at this difficult time for them. Linda's presence in our lives will remain with us always.

Barry Thompson

Everything that has been said of Linda above has provided such a good summary and many more members have spoken of the love they have for her and wished this to be conveyed. She will be greatly missed by her family and many friends.

* Self-Knowledge, Lucifer, October, 1887. H. P. Blavatsky.

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