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An Introduction

To

The Science of Peace

By

Annie Besant

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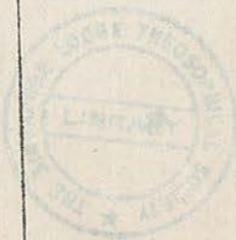
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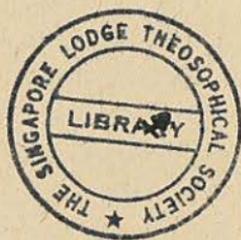
THE SCIENCE OF PEACE

BY

ANNIE BESANT

AUTHOR OF

A Study in Karma, The Masters, Dharma, The Ideals
of Theosophy, The Three Paths to Union with God, etc.



THE THEOSOPHIST OFFICE, ADYAR, MADRAS, INDIA

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FOREWORD

ONE of the most valuable books issued under the inspiration of Theosophy is *The Science of Peace*, by Bhagavān Dās, the well-known Hon. Secretary of the Central Hindū College, Benares, and just now the General Secretary of the Theosophical Society in India. Those who seek a lasting intellectual foundation for their thinking will find much help in this valuable and original work. They should study it at first hand.

This booklet is only an attempt to bring that volume before the eyes of a wider public than is usually reached by books on metaphysic. It does not pretend to replace it, but only to attract readers to the original. I am not myself so good a metaphysician as is the author, and I may therefore have presented his thought imperfectly; but that is of no importance, since my aim is not to supplant but to introduce. I have myself found his work luminous and inspiring, and I seek only to share the pleasure and the benefit I have received. The ideas are the author's; the form and any imperfections in expression are mine.

These pages are reprinted from the magazine in which they appeared some years ago, in order that they may reach a wider public.

ANNIE BESANT

July 12, 1912.

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AN INTRODUCTION
TO
THE SCIENCE OF PEACE

I. QUESTIONS

IN the religious, the intellectual, the political, the social worlds there is everywhere a condition of unrest. People are disturbed in mind and thought, challenging authorities, questioning the value of traditions, demanding solutions of problems. They are constantly finding some temporary and superficial answer, dwelling in it for a while, and then being driven out of it in search of a more lasting and a deeper one. Thus unrest has come to be the prevalent condition of modern life. With this inevitably goes a tired scepticism, growing out of the unsatisfied longing to know, not out of the wish to disbelieve, the eternal verities. And this

unwilling scepticism leads the brain to pessimism, and the heart to the useless query: "Is life worth living?"

Unrest in the worlds political and social is due to unrest in the worlds religious and intellectual. Until man is at rest intellectually and spiritually, anchored on the rock of clear thinking and spiritual vision, the whole of his being must remain in a condition of unrest. Philosophy, metaphysic, religion—these are not unpractical and unreal, but are the most practical and most real things in life. For there is no reality to be found save in the profoundest depths of consciousness; there alone is the Real, there alone is the Eternal, and only for him who knows the Eternal and abides therein, only for him is there Peace.

So long as man seeks to find answers to his problems in the external he must remain in the condition of unrest, for the external is ever-changing, ever-fleeting, and each solution passes to make way for another. But when Peace grows outwards from within, then it spreads through and permeates the whole nature. The Heart of Peace is the Heart of Silence, the Heart of the Hidden

God. Only in the Voice of the Silence can be spoken effectively the Mystery Word of Power, which reduces the external waves to calm: "Peace, be still!"

Of the questions which arise from the inner depths of man's being, the most insurgent and persistent is the query: "Am I an immortal being? Shall I continue to BE? The life around, does it begin and end with the beginnings and endings we see? Can certainty anywhere be found? Does the Spirit in man exist by its own inherent and inalienable immortality? Shall we reach peace and bliss at last?" Stamped on every one we find a sense of the preciousness of life, and this is so fully recognised that it has passed into a proverb: "Self-preservation is the first law of nature." Every creature, even the most timid, fiercely defends its life, and seeks the way of safety, all the first strivings of the mind being directed to the protection and maintenance of its life. Gradually these efforts become 'the instinct of self-preservation,' and this again, in man, becomes a deliberate and rationalised self-protection. The fear of death appears, and the shrinking from

the idea of annihilation. Now and again at the present stage of evolution we come across a person who *wishes* that he could believe in annihilation; this abnormal and morbid feeling is but a passing phase of mind, resulting from weariness and disgust with actual conditions, and is so rare as to be without weight when compared with the tremendous longing for immortality expressed in every religion and in almost every philosophy. A wish so rare—based on disgust with the actual conditions of life, and hopelessness of conditions more satisfying, not with life itself—is as a case of blindness among creatures who normally have vision, and is a disease, due to a universal scepticism, found in highly developed organisms, not in low ones. But it is never found in the *highest* types of humanity. Putting these abnormal cases aside, the horror of annihilation is found to be deeply rooted in man, and we see everywhere a longing to increase and intensify the sense of life, a joy in the putting forth of its powers; the wish for annihilation is not an expression of weariness of life, but of the frustration of life's efforts, not of having had

too much of life but of having had too little. Even in the lower forms of appetites, drunkenness and profligacy tempt because of the increased sense of life which accrues at one stage of their indulgence. To be more alive is man's constant craving—to realise that he lives.

When a brilliant and lofty mind, still held captive by the attractions of the world, feels the keen point of suffering piercing the heart, then first arises the question of the 'how?' and 'why?' of existence. Both happiness and suffering are necessary for the unfolding of the human Spirit: the hope of happiness and its enjoyment to allure to exertion, suffering to teach the impermanence of all that is not Spirit. It is mostly under the blows of pain that man turns inward to explore the recesses of his own being. When all that has made life fair has been quenched in darkness, when sorrow and despair enshroud the mind, then surges up the demand for an existence beyond the shocks of change, an existence cradled in unruffled peace. Hence is it said that wisdom is rooted in sorrow. Vairāgya, dispassion, is the very beginning of wisdom, and dispassion is brought about by the repeated breaking

up of temporary phenomena; it is this which leads man to seek for the permanent, for the life in lieu of the forms. It is the shock of change and the sense of impermanence which lead a man to ask: "Am I, and are those I love, immortal? What is the nature of the life whence all lives come?" Because times and places change, man seeks for the Eternal out of time and space. I say Eternal rather than immortal, for immortality is unending time, and we seek that which is beyond time, that which always is. It is that which is not endless duration, but a state of Ever-Being, pure and changeless, the Eternal, which is the home for the Spirit in man.

The answers to these questions by religions are many and various, but they may all be classified under two main headings:

1. Where the answer rests on a final Unity.
2. Where the answer rests on a final Duality.

Under one or other of these heads all religions fall, though the ideas of unity and duality show many varieties, especially in the duality speculations of our own times.

1. We posit Unity as 'God,' and see in God the origin of all manifestation. Here come first the religions which regard God as Creator and the Universe as a creation in time and space. In that conception many for a time find rest. In exoteric Hebraism, Christianity, and Muhammadanism, the Deity is regarded as distinct from, separate from, His creation, as a workman is separated from the object he makes. These systems have esoteric depths, in which the Worker and the work are not so sharply separated as in the extra-kosmic God of the popular mind; but most modern thinkers, at least those born in the West, have rested for a while in the answers that grow out of the idea of a Creator and a created, and have been content to feel that in the Wisdom and the Love ascribed to the World's Creator must lie the solution of the problems of death and misery and evil; for us they were insoluble, but would one day find their answer in Him.

Out of this view of creation as a single divine act, the results of which are endless, arise, presently, new questions which will not be stilled: "Why should creation ever

have taken place, if God is without beginning, and creation an isolated act? Why at some point in this beginningless stillness was there a sudden movement? If God be self-sufficient in Eternity, what need for a creation, and above all for the creation of a world full of pain, evil, despair, misery of all kinds? Why did He not remain in the Bliss which had sufficed during a beginningless Past?" The questions tumble over each other, and never an answer possible. Shelley puts the position in *Queen Mab* with piercing irony but flawless logic:

From an eternity of idleness
 I, God, awoke; in seven days' toil made earth
 From nothing; rested, and created man.
 I placed him in a paradise, and there
 Planted the tree of evil, so that he
 Might eat and perish, and my soul procure
 Wherewith to sate its malice, and to turn,
 Even like a heartless conqueror of the earth,
 All misery to my fame.

The universe is created "for the Glory of God," says one. In view of sin and its everlasting damnation, Shelley's fierce scoff comes not amiss. Islâm replies in sweeter tones: David asked God why He created the world. "I was a Hidden Treasure," came the answer, "and I willed to become

manifest"—a reply in which breathes the desire of the divine heart for love. Another says: "To make the bliss of the Supreme the essence of the universe." True, but what of the pain? These do not meet the more passionate questions: "Why pain?" "Why ignorance?" "Above all, why sin?" "How can God, who is perfect, create, and evil be a factor in His universe? If He cannot help it, He is not all-powerful; if He can and does not, He is not all-good."

John Stuart Mill frankly says, in his posthumous *Essays*, that the Creator cannot be at once all-powerful and all-good; He may be all-good, and have done the best He could with matter; He may be all-powerful, but then He is not what men call good. But such an answer leaves the mind unsatisfied; it does not answer the inequalities of faculty and capacity, of environment and heredity, and a hundred others which shock the sense of justice, as much as unexplained evil shocks the sense of right.

The 'whither?' of man also demands explanation: "Whither is man going?" A single speck of a universe, unrelated to a past or a future, remains a purposeless perplexity. What is the object of its fruitage, its

harvest, sown in innumerable tears, reaped in measureless agonies, wrung from the hard hands of nature by numberless generations, if all this is to rest in a second "eternity of idleness," useless, inconceivably futile?

2. We posit Duality, the idea of two fundamental and ever-opposed existences, equally everlasting and boundless, from the interaction of which a universe arises. There are two ultimates, and a universe arises from their interplay; they are variously named: matter and Energy, matter and Life, form and Spirit, negative and positive—ever a pair, and a pair of opposites. We find this expressed philosophically in the Sāṃkhya, in which Puruṣha, Spirit, and prakṛti, matter, are the pair, and, by the propinquity of Puruṣha, prakṛti evolves innumerable forms; the Spirits are many, the matter one. In modern Zoroastrianism—in the ancient, a Unity lies behind the Duality—there are two Spirits in the world ever warring against each other, the one good and constructive, the other evil, ever striving to mar and to destroy; man's life is a constant choosing between the two. On this theory a practical religion may be

built up, but it leaves the intellect unsatisfied, it gives no final answer to its questionings. This conception of an ultimate Duality, through the Sāṅkhya, through Zoroastrianism, and through modern science—based equally on a pair—sways myriads of strong intelligences to-day. It leaves man agnostic, for in the presence of an endless interplay the fundamental questions remain unanswered; bubbles are thrown up, burst, and others follow, in ceaseless succession. Life and consciousness become products of matter and force, the result of certain arrangements. So the questions: "Whence comes life?" "Whither goes it?" become meaningless; life is only a condition, and the 'why?' and 'how?' of conditions are explained by pointing to the arrangements lying before our eyes. Man's immortality, from the standpoint of scientific duality, vanishes, but not so from the religious and philosophic dualities; for in them the Spirit is posited as one of the pair, and that persists, as indestructible as the material of the bodies.

Finally, the seeking intelligence rejects Duality by an apparent necessity of its own nature, however satisfactorily it may

explain the existence of evil and of sorrow by ascribing them to matter or to Ahriman. The human mind seems to demand imperiously a Unity, into which the Duality may merge, so once more it goes a-seeking. The final answer must include, justify, and explain, *all* the answers which have satisfied for a time the hearts and consciences of men, as they have been given in the great religions and philosophies, and must show the relation of these answers to each other, their place in the completed whole. A truth re-appears over and over again in the history of human thought, but its presentation is partial and incomplete; all these incompletenesses must be summed up in the final statement, for humanity cannot afford to lose a single facet of the diamond of truth. So the final answer must be an all-embracing one, and in it we shall see the reason for the answers in the various religions, necessary answers, to enable man to pass from stage to stage of thought, and to grasp an ever-fuller explanation of the relation between matter and life.

“Is knowledge possible at all?” Not unless a Unity can be found at the root of all

diversities. The gulf between Spirit and matter must be spanned if unity is to be reached, and that gulf was declared by Tyndall to be unbridgeable. If his declaration be true, if Spirit and matter cannot be united in a deeper unity, then knowledge is for ever impossible, for true knowledge must be a synthesis of the whole existence, it must rest on Unity not on Duality. We see vibrations of matter, shakings of the particles of nerves, waves of nerve-force travelling from the periphery to the centre; we feel sensations, pleasures, pains, passions, emotions. And the nexus? The relation between the feeler and the movements? Without that, knowledge remains imperfect. The link between the two sides of man's being must be included in the final answer; for man *is* a unity, though he knows himself externally as a duality. Both the factors of manifested existence, Spirit and matter, are found at a high level in man; man is Spirit and body, Life and form, Consciousness and the vehicles thereof. The bridge exists, hidden in the nature of man himself, a fact of observation, however difficult or even impossible it may be for western science to find it.

"The one is caused by the other," say some. "Matter is the product of mind, imagined by the mind, exists by the mind," says the Christian Scientist; and he touches a profound truth, though he distorts it. "Mind is produced by matter," says the scientific materialist, "and is merely the result of certain physical arrangements." He also touches a profound truth, though he grasps but a fragment. The final answer must include and reconcile these. Neither of these shows the relation between the knower and the known.

Am I free or bound? Am I the master or the product of circumstances? I am conscious that my environment acts on me, and that I re-act to it; under this constant action and re-action I see that my character evolves. None now are found wholly to agree with Robert Owen, that man is the creature of circumstances, and that a favourable environment must produce good men and women. Man brings with him into the world a living nature which largely affects his circumstances. In fact, science declares quite plainly: "Nature is stronger than nurture" (Ludwig Büchner).

Continually, on self-analysis, we realise that we are bound; when we ask ourselves: "Why do I make this choice? Why do I take this course? Why do I exercise my will in this, rather than in that, direction?" we find behind the choice, controlling it, so much of physical heredity, so much of mental and moral determinants, that our whole life seems bound and fettered, that the Musalmān does not seem to be so far wrong when he declares that every child comes into the world with its destiny tied round its neck. The chief factor in destiny is character, and the child brings his character with him. The determinist has much to say in support of his contention that we are bound.

Nathless, there rises up from the deepest depths of consciousness, the consciousness of Freedom. Idle to say that this deep-seated consciousness is illusory, for therein we challenge the validity of the testimony of consciousness to its own nature, the one ultimate certainty, the Reality of the 'I'. We may err to any extent in the conclusions which consciousness deduces from facts, from its own experiences even. But its

witness to itself is unimpeachable, and is the foundation of all else. 'I am,' in its Self-dependence, its Self-assertion of its own eternity, is the Self-assertion of its own Freedom. The dependent is bound; the independent is free. The final answer must explain and relate bondage and freedom.

Such, and many others, are the questions which press for solution, the questions with which we go forth, seeking their answers. We seek a final answer which will solve all, a master-key which will turn all locks. Only if we can find this, shall we find PEACE.

II

THE SELF OR THE 'I'

IN the preceding chapter we took up the easy task of asking questions which were left unanswered. We must now commence the more difficult task of seeking for answers to those questions. And the first step in that search is to try to understand the factors of the problem which is to be solved. Among the temporary solutions in which, for a time, the mind finds rest, are those which trace the world-process back to a Duality, whereof the two factors are Spirit and matter, Life and form, Energy and matter—the expressions are synonyms, embodying the idea that we cannot reach beyond these two opposites in our search for a Cause. This is the end, and it is a Pair, a Duality. But we saw that man's mind remains restless and unsatisfied in face of this, as though his very nature

demanded a final Unity both within and without himself. 'Instinctively' he feels that the Source must be a Unity; let arguments be as strong as they may, he *feels* himself a Unity, and by an imperious inner intuition he demands in the universe the Unity he feels in himself. Can that intuition be justified? Does it come from a region whereinto the mind has failed to pierce?

But this Duality is undeniably a fact in the universe, and it must be understood in its ultimate expression before its resolution into Unity can be rendered intelligible. Hence we need some term for each member of the Pair, which shall serve as a heading for varieties however numerous, under which they may all be readily classed. The terms which divide most sharply and embrace most completely the two factors and the whole composed of them are the 'Self' and the 'Not-Self,' or the 'I'—the Self-conscious entity—over against the 'Not-I'—all that is outside that entity. No other dualistic phrases are so intelligible, so definite, and so all-embracing as these. One form of monistic eastern thought sums up the universe as a manifestation of the Self, the I, and merges it again in the Self

—thus making the Self the totality, the All, and later limiting it to the conscious factor in manifestation, escaping the confusion which might arise from the double meaning by declaring that the Self alone is real, and the Not-Self unreal.

To discover what I mean by the Self, I wrench the universe in twain, myself and what is outside me. I know an object, and the object is not myself, and I say: the Self is the Knower over against the rest, which is the known. I feel a desire to possess something outside me, and I say: the Self is the Desirer, over against the rest, which is the desired. I do something and feel the activity as mine, and I say: the Self is the Actor, over against the rest, which is the acted on. Or, looking at knowing, desiring and acting as three *modes* of consciousness, I say: the Self is the Conscious over against the unconscious. It may be noted throughout that there is a suggestion of priority, of superiority, in the first of each pair, and yet that the first can only be manifested in the presence of the second. The Knower cannot exist for the sake of the known, for the known becomes known only

by the presence of the Knower. The Desirer cannot exist for the sake of the desired, for the desired becomes desired only by the presence of the Desirer. The Actor cannot exist because of the acted on, for the acted on only becomes acted on by the presence of the Actor. And yet the Knower, the Desirer, the Actor, is but a hidden treasure and impotent potentiality, until the shadow of himself is cast into the void, and becomes the known, the desired, the acted on.

Can the Self be proved? No. We can have no proof of the Self, for a proof is that which makes a thing more certain than it was before the proof was advanced. Only the unsure can be made sure by proofs. But nothing can make the Self more sure, more certain than he already is, for he is the primary sureness, the uttermost certainty. All proofs depend on him for their validity, and he depends on none. The presence of the 'I' is presupposed in all discussion; all arguments are addressed to him, all reasons appeal to him. I can never escape from my 'I,' nor be apart from my Self. Nothing is more certain to me than the certainty

that 'I am.' I cannot even think: 'I am not,' for I affirm in the first word that which I seek to deny in the third. No proof, on the other hand, can convince me that I do not exist, for the proofs of my non-existence must be addressed to the very 'I' that they seek to disprove.¹

The Self, the 'I' is, then, the one fundamental certainty. The Self shines by his own light, and announces himself by his own inherent being as the one thing that knows itself as certain in the universe. All else is matter of inference. "*I* see, hear, touch, taste, smell, such and such a thing, *therefore* it exists." The primal certainty "I am" is not a matter of inference but of knowledge. Inferences may be convincing, but they all rest on their appeal to the Self. Things exist because the Self is conscious of them. The world-existence is in the consciousness of the Self; all exists in and by him.

The 'I' of the old man is the same as his 'I' in childhood, though the old man

¹ The use of the 'I' in these paragraphs is deliberate, instead of the usual 'we,' for each man's primary certainty is himself, his own 'I,' whereas the 'we' is a matter of induction, of argument, of reasoning. But I need no proof that I exist; that is primary and, *to me*, indubitable.

and the child differ in all their characteristics. It was I who played on the beach in my babyhood; I who galloped over the fields in my girlhood; I who thought, rejoiced, wept, struggled, in my womanhood; I who live in peaceful certainty in my old age. Childhood, girlhood, womanhood, old age are *mine*, ephemeral, changing; but I remain through them all, conscious of my identity as my Self. The 'I' of the child with her toys is the same as the 'I' of the old woman approaching the funeral pyre. There is no break of continuity in that Self-recognition. The 'I' remembers, and is constant, changeless in the realisation of itself. Activities, thoughts, desires change, but the 'I' which recognises the changes is ever there, and these, changing, surround the changeless. He is the Eternal amid the fleeting.

You may strike away all particulars from him, for no particular thing can be always asserted of him. In seeking for his changeless being, you strike away quality after quality. "He is not this," "He is not that," you constantly reiterate. And you continue these denials till the universe is struck away in

successive fragments, and still the 'I' remains. All has gone save Self-consciousness. Only the permanent consciousness remains. All you have left at last is the Self-assertion of the 'I;' he is universal, not particular; a One, a changeless fact, in the midst of changing particulars.

Further, as we contemplate the 'I,' we see in his universality the mark of his eternity. The compound perishes by disintegration; the particular attaches itself now to one thing, now to another. But the unchanging, universal, simple being is indestructible, without beginning, without end.

Hume, in introspection, saw only a series of states of consciousness. But 'states' imply the existence of something in which they inhere; waves are ever-changing, but waves imply the sea, the ocean, of which they are the changing and partial presentments. In the very observation, "I see a series of states," the percipient is present, as well as the states; and they are states of consciousness, of a permanent something manifesting in varied states.

We next learn that each person has an experience of the 'I' which is identical

with that above described; as my own existence is indubitable to me, so is my neighbour's existence indubitable to my neighbour. He needs no proof of it; his certainty is as mine. In every case, the same sureness of Self-existence. The existence of other Selves is matter of inference, of testimony, but each, in turn, is sure of his own 'I'. And from this sameness of Self-assertion by this multiplicity of Selves, we come to the idea of a Self, one Self, in which all Selves are rooted, nay, which *is* each Self, and each Self the Self in his fulness, in his infinitude, his eternity, his identity. The One is seen as the Many, the Many as the One, the Universal Self, the One 'I' arising out of the endlessness of the separated Selves. That which is identical in Many is seen as the One in all, and in reaching that Universal, or Abstract 'I,' we relegate all particulars to the Not-Self. The Not-Self embraces all that is compound, all that is special, all that the 'I' is not.

Let us now consider the eastern and western views of this Self, this 'I'. For the East gives much for the study of the West, the West much for the study of the East.

All eastern schools of philosophy lay down one aim as their goal—the putting an end to pain. Every great system of philosophy seeks to put an end to sorrow, and this it does by the realisation of Brahman, for “Brahman is bliss”. Liberation is the ceasing of sorrow, because it is the ceasing of the bondage which binds man so long as he is in ignorance of his own nature; when man ceases to be ignorant, when he opens his eyes, man is free and man is happy. All knowledge is knowledge of God, since all that can be known is God veiled in matter; science, literature, grammar, logic—all is knowledge of God, though it be the lower knowledge. The aim of this, as of the following of the supreme knowledge, is to “put an end to pain”. To seek the Self in the Not-Self is the lower knowledge; to seek the Self in the Self is the supreme knowledge; but by either road, along either way, it is the Self *who* is sought—and found.

In the East the Self is regarded as knowing, desiring (or willing) and acting. The three are all modes of the Self, which is indivisible—the whole Self knows, the whole

Self wills, the whole Self acts. Philosophy and Religion, sacred and profane, are not separated as in the West.

In the West, Philosophy concerns itself not with actions; it considers consciousness, or mind, as divisible into Intellect, Feeling and Will, ignoring action, and relegating that to the sphere of Religion, to which the guidance of conduct is thought more properly to belong. The Philosophy of the West is fundamentally an effort to understand the universe from the standpoint of the Knower. The Desirer, the Actor, fall into the background. The Knower and the Known almost occupy the place of the Self and the Not-Self.

Berkeley and Hume deal with this from two opposite standpoints; Berkeley reduces all matter to perceptibility; its existence lies in the fact that mind perceives it. Hume fixes his whole attention on matter, and sees mind as dependent on it, reversing Berkeley's position. We must go to Germany to study the method in which western thought has really grappled with the problem.

Kant goes behind Mind and matter—for we must now adopt these less satisfactory names for Self and Not-Self—and posits

two noumena, the source of all phenomena, the two-fold 'Thing-in-itself'. The noumenon on the side of Mind, its Thing-in-itself, sends forth laws and forms, while that on the side of matter, its Thing-in-itself, sends forth sense-phenomena, that which is the object of knowledge; there is an endless flow from the Matter-Thing-in-itself into the moulds provided by the Mind-Thing-in-itself, and from this interaction arises the universe of Mind and matter, with its numberless phenomena. Later, Kant seems to be groping after the idea that the Mind-Thing-in-itself is the Ego, the Law of all laws; truly if the Ego be the Law from which all laws flow, we are touching the universality which should lead to the conception of the One Self. But Kant scarce reached thereunto.

Hegel reduced the universe to a pair of opposites, Being and Nothing—better Not-Being—seeing clearly that "every thing contained its opposite within itself," and that these opposites in each relative destroying, annihilating each other, the Absolute, the Not-Being alone remained. The falling of Being into Not-Being, of Not-Being into Being, was the endlessly renewed circle of Becoming,

or the world-process. He thus used Schelling's 'law of relativity,' the statement of the fact that we cannot think a thing without also thinking its opposite; if you say 'back' you imply 'front,' and you cannot think one without the other; both must be together in the mind. But he avoided the error of lumping all relatives together as the opposite of the Absolute, pointing out that the Absolute could not be put *outside everything*, thus forming a new pair of opposites, but must be *within* everything, immanent in the whole of the relatives, the Not-Being which remained when the opposites had destroyed each other.

Fichte, though a little earlier in time than Hegel, was none the less a little more advanced in thought, for he escaped from the bondage of 'notions' to the recognition of the Ego as the one primary certainty, the firm eastern ground of all true philosophy and metaphysic. The One, the Universal, the Ego; the mass of particulars is the Non-Ego. Ego and Non-Ego are obviously Self and Not-Self. He worked out the world-process in three steps:

1. Ego=Ego. The ordinary Law of Identity: $A=A$.

2. Non-Ego is not=Ego. Again: Not-A not=A.

3. Ego in part=Non-Ego.

Non-Ego in part=Ego.

This third step is equivalent to saying that when each assumes something of the nature of the other, then we have the world-process, the 'Becoming' of Hegel. Fichte sees that a universe is caused by the Ego taking on itself some of the characteristics of the Non-Ego, the Non-Ego receiving in exchange some of characteristics of the Ego. All particulars are the outcome of this mixture, the universe is the interplay and interaction. Fichte seems to have stopped short of full expression, of seeing that the universe is not a duality but a trinity. A nexus is imperatively demanded, a relation between the Ego and the Non-Ego. The Ego and Non-Ego apart are sterile; the relation between them is the third factor needed for the becoming of a universe. With the aid of this we shall see that the Universal Ego of Fichte is in very truth one with the Individual Egos, and then will arise the assertion "I am the Self," the guarantee of our own eternity.

III

THE NOT-SELF

IN the last chapter we dwelt on the one thing of which we are absolutely certain, the fact of our own existence, of our Self, that part of us which is permanent, unchanging, the 'I,' which continues as a thread on which changing things are strung—"like beads on a string"—and which gives to us the sense of continuity, of reality. The fact of the existence of anything which is not this is reached by a process of observation, of reasoning, of some activity of this Self. This totality of things *outside* us is called the Not-Self, and it includes everything which is not the 'I' of which we are absolutely sure, everything except the self-conscious Self.

In some ways this is a more difficult study than that of the Self; for the Not-Self is

complex and puzzling, hard to grasp and to realise. The way in which the idea is reached in philosophy is by a process of putting the Not-Self—of which we have only a secondary knowledge—over against the Self—of which we are sure.

Fichte defines the Not-Self as that which the Ego is not. If we take this in a little detail, setting the Not-Self in contrast with the Self, we can disentangle some broad and definite characteristics which belong to the Not-Self as a whole, as a concept, and which serve as a clue to guide us through the maze. We must seek that which is opposite to the characteristics of the Self, the 'I,' and thus isolate the Not-Self, the Not-I, for study.

I. The Self is One, a Unity, and therefore infinite, eternal.

The Not-Self is then a Many-ness, a multiplicity, a mass of separate and therefore limited things, an innumerable collection of finites, each transitory.

II. The Self as a Unity is simple, and therefore stable.

The Not-Self is then complex, compound, made up of many parts, unstable, the parts

associating and dissociating themselves in ever-changing inter-relations.

III. The Self is Life, Being.

The Not-Self is then Non-Life, Non-Being. (You must not here think of 'matter' as you know it, for in nature 'matter' is never found separate from 'Spirit,' 'form' from 'Life'. Every 'atom of matter' is a living thing, for life ensouls it.) *Abstract* matter—which has no concrete existence—is non-livingness, as opposed to livingness, the mark of the abstract Self.

IV. The Self is Consciousness.

The Not-Self is Unconsciousness.

Beholding the Self as Existence, Reality, Being, we see the Not-Self as Non-Existence, Non-Reality, Non-Being. If this is clearly grasped, and it is understood that both Self and Not-Self are abstract Ideas, concepts, the use of the word Non-Reality, and the 'Illusion' often used as its synonym, would not prove so confusing as it is found to be by many, in both eastern and German philosophers—surely re-incarnated Vedāntins. It is not the world *as it exists around us* which is unreal, illusory. That world is a mixture of Reality and Non-Reality—*saṭ-asat*,

existence-non-existence, in the eastern phrase—and only when the Reality is withdrawn is what remains unreal. To take a limited example: our solar system is built up of atoms, each composed of bubbles caused by the breath of the Logos; so long as His breath is there, the system shares in His Reality, for He is in every point of it; but if He withdrew His breath it would vanish, for His breath is the Reality, and without it is Nothingness.¹

The Self, Consciousness, Life, Being, is then the only Reality, and in contrast with this the Not-Self is unreal, and is transitory as opposed to the Eternity of Consciousness.

We thus arrive at a definite idea of the meaning of the word Not-Self, Not-I, Non-Ego, as used in philosophy. It is a mass of separated particulars, the mass of *all* separated particulars. On this, we must pause.

All that *can* be *must* be. This was clearly seen and admirably expressed by the Arabian Muhammadan philosophers of the ninth and tenth centuries. The ALL—the manifested

¹ See the article on 'The Æther of Space,' *The Theosophist*, June, 1908; or as reprinted as an Appendix in *Occult Chemistry*.

and the unmanifested in their totality—includes all possibilities. When certain possibilities become actualities there is a particular universe in space and time, but the Possible and the Actual are different only in relation to our separated and limited consciousnesses; to the universal Consciousness the Possible and the Actual are one. We call 'actual' that which is present in our consciousness, as limited by space and time in a particular universe. But to the All-Consciousness there is no distinction between possible and actual, latent and patent, imaginary and existing. "That which is unreal has never been; that which is real can never cease to be," says the *Bhagavad-Gītā*. In the widest sense of the words this is true. "The unreal has no being," can never have being, has never been; the real can never cease to be, it always is.

To digress for a moment: we have here the basis of what is called 'personal immortality'. All forms are capable of manifestation and re-manifestation, and exist in Eternity. They exist in manifestation so long as any separated Self is conscious of them—their ever-being is because the Supreme Self is ever conscious of them—and

hence may be prolonged by any such Self. If the Self in John Smith is so enamoured of his expression as John Smith as to desire to prolong that stage of limited consciousness indefinitely, who may say him nay? He can go on expressing himself as John Smith for exactly as long as he pleases. As a fact of observation, he grows tired of John Smith, and puts out a different expression of himself, but even then John Smith remains in Eternity.

To return. The mind of the student should dwell on this thought until it has permeated his whole mental being, for endless confusion and perplexity result from making 'The All' less than the all, excluding something from it, and then puzzling why that irrelevant something exists. But when the All is seen as the all, with nothing outside it, the eternal, changeless, spaceless, timeless, motionless, *totality*, then it is seen that it may be regarded as a Void, since all pairs, that is, every manifested thing annihilate each other therein, or as a Plenum, since all exists therein unmanifest in eternity as Idea, and any may become manifested in time as Thing. So also are Absolute Motion

and Absolute Stillness the same, though relative motion and relative stillness are opposed.

The explanation of every particular existence—as of the pen that Hegel failed to explain¹—of every separate thing in a universe, is that it is a temporary and local appearance of that which ever is. It is not a new creation of what was not; it is merely a coming forth, a manifestation, of that which ever is.

Passing on from this basic thought that all particulars ever are and can never cease to be, let us consider the conditionings of these ever-existent by Space, Time and Motion.

The idea of Space arises from the fundamental opposition between Knower and known, Desirer and desired, Actor and acted on. In the very assertion of Self and Not-Self, the idea of separation brings up inevitably the idea of Space, which is the interval between the separated. The concept of Space inheres in the fact of separation. As the abstract Not-Self is manifested as concrete Not-Selves, the idea of Space conditions all the observations of the Self. The Many

¹ *The Science of Peace*, p. 60.

pre-suppose Space, and need it for the manifestation of their Many-ness; the Not-Self imposes Space on the Self. Space disappears when Knower and known, Desirer and desired, Actor and acted on are merged. For where there is no separation there is no Space, and where separation is there Space must ever inhere.

The idea of Time is another condition forced by the Not-Self on the Self. Time results from limitation, or again from Many-ness. Where limitation is, and individual selves arise, the fact that these limited selves are not omnipresent necessitates Time, which is *succession*. A series of separate things cannot be known simultaneously by a limited Self; he can only observe them, become aware of them, one *after* the other, and so the idea of Time arises, the succession of the states of consciousness recognising one object after another, the succession of appearances in consciousness. Hence is Time rightly called the Master of illusion, for it arises from our inability to see everything simultaneously, from the limitations of our perceptive powers. In this inability, in this limitation, Time inheres.

A writer imagined himself as travelling away from our earth into the fields of Space outstripping the light, and preserving the power of vision of earthly events. As he fled away, he read the light-record of 'past' events, past reigns were seen, backwards ever, till the earth became a fire-mist. As a star that we are 'looking at' may have been destroyed thousands of years ago, but the light-waves coming from it may only now have reached our eyes, so at that same distance of Space the state of our globe thousands of years ago could alone reach the eyes of one stationed there. A man who travelled at the same speed as light would always see the same event: a birth, a marriage, a death, would go on for millions of years, so far as he was concerned.

Thus thinking, and using the imagination on these strictly scientific lines, we may catch something of the illusory nature of Time, and understand the fundamental difference between the unending succession of the Everlasting and the simultaneity of the Eternal. To "live in the Eternal" is to transcend Space and Time, to dwell in that Heart of Peace which is above the illusion of division and has reached the realisation of Being,

which sees the fulfilment from the beginning, that which is, instead of the Coming Forth and the Return. Being of the nature of the Eternal, we should not be the fools of Space and Time, nor be troubled by the shadow-dance of the illusory. Thus taught the Christ: "The knowledge of God is eternal life;" so His disciple: "This is life eternal, that we may know Thee." When the Self is realised, eternal life is enjoyed. Earth and heaven are alike in time; when the Self turns inward, then alone does he become conscious of his own eternity. This is not a question of evolution in time, but of Self-realisation. We must rise above the idea of unending Time into the mystic Now.

Equally does Motion, the third great conditioning of consciousness arise from the Many-ness of the Not-Self. Motion is the attempt of each separated limited Self to reproduce within itself the omnipresence of the Self. It cannot be omnipresent because of its limitations, so by constant motion it seeks to reflect the omnipresence of the One. The effort to realise Unlimited Being within the limitations of the Not-Self is Motion. In

the nirvāṇic sphere, an atom can expand illimitably, and again contract to a point, as though each atom strove to catch an image of the Changeless One, the Spaceless One, the Timeless One, the Motionless One.

Remembering the old Hermetic maxim, "As above, so below," we may strive to master the complexities and the strangenesses of our own individual lives, lives the essence of which is the eternal partless Self, related to the ever-changing parts of the Not-Self which we appropriate and release. In our own relation therewith we may find a clue to the understanding of kosmic philosophy, the relation of the universal Ego to the Non-Ego, the final pair of opposites.

So through and in despite of Space and Time and Motion, may we rise to the Spaceless, the Timeless, the Motionless.

Our next step must be the study of Beginnings and Endings—those words which comprise all universes, and all happenings in all universes. In Space and Time, Motion is ever bringing to birth beginnings, and is ever casting to death endings. Universes are born, grow, decay, end. Science has glimpses of beginnings, glimpses of endings;

nothing endures, nothing is changeless. This is equally true of the forms within universes :

Every moment one is born,
Every moment one hath died.

And even within the form, there are innumerable beginnings and endings—particles come, born into the form, particles go, dying out of the form; however stable a thing may seem, its constituent particles are ever changing. As water driven by hydraulic pressure out of a tube appears like a bar—and is indeed so strong that a bar of iron struck against it breaks—and is yet but a succession of hurrying particles in swiftest motion onwards, so is it with our bodies; the form remains, but the particles composing it are ever changing; the form is a constant flux.

This fact has led to some errors, and one of these is that there must be an exact balance everywhere. But that is not necessary for the *forms*. Some say birth in one place must mean death in another, pleasure here must be pain there, that there cannot be an increase in this without a decrease in that. This is true of the Totality, but no universe is truly self-contained and out of relation to other parts and to the Whole. The

Constancy of the Whole is obviously true; but that which is true of the Whole is not necessarily true of the parts, and birth and death, pleasure and pain, increase and decrease are of the parts. Even if a system were self-contained during the Day of its Logos, within His Ring Pass-Not, He Himself would ever remain as a channel whereby the infinite Life might pour into His system, increasing the amount therein. Moreover, philosophy has taken too little account of the law well-known to science, the law of the transmutation of forces.

Even taking the amount of force as constant, the forms it takes are many, and one form of it is transmutable into another. The amounts of heat and of electricity are not constant, for one can pass into the other—a fact that is applicable in philosophy.

What is the fundamental relation between the Self and the Not-Self? Evidently a process of ever-repeated appropriation of the Not-Self by the Self, and an equally ever-repeated losing or repudiation of that which had been appropriated. The whole process of the life of the individual consists in this appropriation and repudiation; so with the

world-process. If we study the life of man, in others and in ourselves, we see that the gaining of knowledge, in the true sense, is a continual process of repudiation. What once we regarded as our Self, with growing knowledge is repudiated as the Not-Self. The savage, when he says 'I,' means his body, his passions, his appetites. With advancing thought, we realise the body is not 'I' but 'mine'—an appropriated part of the Not-Self. The 'I' has drawn inward and repudiated the body: "I am not this body." Presently the emotions are similarly repudiated, and are relegated to the Not-Self, and the passionless Self asserts itself: "I am not these emotions." As meditation is practised, another indrawing takes place, and the mind, the apparatus for thinking, is repudiated in turn: "I am not this mind." And the process continues still further; as the Self draws ever inwards, he casts off, one by one, all that he once held to be himself. At last we see the great principle: on the path of forthgoing the Self appropriates; on the path of return he repudiates.

None other than this is the World-Process. Appropriation of and Self-Identification with

the Not-Self: "I am This"—an affirmation.
Repudiation of the Not-Self: "I am not
This"—a denial. To understand yourself is
to understand the universe.

IV

THE SPIRIT

THE word 'Spirit' is used so vaguely, so indeterminately, that it is necessary in using it to define it; and the vagueness of the conception in the mind of a speaker or a writer spreads itself throughout his thinking, and peoples his mental world with cloudy forms instead of with clearly defined images.

A Spirit is perfectly defined by Shri Kṛṣṇa, speaking as the Universal Logos, in the *Bhagavad-Gītā*: "A portion of myself, a living Being, sent forth into the world of matter." A Spirit is a portion, a fragment of the Universal Consciousness, separated by the finest film of matter, an atom, from all other similar fragments, and thus individualised. The Universal Self, or Universal Ego, the *Pratyagātmā*, or inward Self, of the Hindū—the highest abstract manifestation of

the Paramātmā, or Supreme Self, the Absolute, Parabrahman, the All—is concreted as Jīvātmās, living Selves, separated Consciousnesses, Spirits.¹ The highest abstract Spirit, *the* Spirit, universal, omnipresent, is the Praṭyagātmā; the embodied Selves, fragments of the universal, from highest Logos to minutest being, are Spirits. A Spirit, then, is a fragment of the universal Life, embodied in matter, a life, a living Being, an individual; or we may call it a Self united with the Not-Self, a Self-atom. Hence a Spirit is always a duality, a unit of Consciousness bound to an atom of matter. Pure Spirit is an abstraction, not an entity. Spirit is never found pure in manifestation, though it may be thought of apart from the coating which makes its manifestation possible.

Spirit is the root of individuality of every kind and grade, sub-human, super-human—for there is individuality apart from that which

¹ The convenience of Saṁskṛt as a language for philosophers comes out strongly in this series. The essential identity is shown in the word common to the three stages—Ātmā, the Self. The prefixes mark the stages: Parama, the Supreme, the all; Praṭyag, the inner, separate by manifestation, the inner implying an outer; Jīva, the life, embodied in forms. Paramātmā, Praṭyagātmā, Jīvātmā.

higher degree of unfoldment in all nations. In each there is one way of willing, thinking and acting—a nation's characteristics, we say. H. P. Blavatsky's teaching as to the Individuality of a Hierarchy 'gears on' completely with this modern scientific idea, though some have found it difficult to grasp. The 'Heavenly Man' is not a mere figure of speech, and the Planetary Logoi are chakras in the body of the Solar Logos.

If any find this idea still elusive, they may come to it by way of a study of their own bodies; examine living blood under a microscope, and see how the separate lives therein move, fight, conquer, are beaten, without any regard to the larger life that uses the whole body as its instrument and regards them as constituents of its blood. It is worth while to dwell on this thought of graded Individualities till it opens up to us a vast horizon of hitherto undreamed-of possibilities, and the idea of the "Logos clothing Himself in a universe" takes on a new and vivid reality. Ever a Unit of Consciousness and a body of matter are seen. We ourselves are parts of higher Individuals, and as we, the component parts,

evolve we conduce to the grander life and subserve its loftier purposes.

The next step to take in the study of the Spirit is the recognition of his triple nature and the reason therefor. East and West name differently, the factors of this triplicity, but both alike recognise the fact. Why three? Some are content with the temporary answer: Because the Spirit is a fragment of Divinity and reflects His triplicity. Truly. But then the question arises: Why is the divine nature triple? Many will reply that we ought not to pry into these mysteries, which have not been revealed to man. But if the *question* confronts us, the *answer* is to be sought for. Only by prying into mysteries, by seeking for answers, has man added to his knowledge the now recognised facts of the cosmos. Our intellectual evolution lies in bringing within our consciousness facts hitherto unknown, turning the hidden into the open. And who or where is the authority which has the right to say: "Hitherto shalt thou come and no further?" The only check to man's soaring is the weakness of his intellectual pinions. What he *can* do he *may*.

In the study of our own consciousness, we find the triplicity; in the fact that we are divine lies the proof that Divinity is triple. Reason can tell us the why.

In our consciousness we find the power of Cognition: we are aware of things other than ourself, of the Not-Self. That awareness brings out the power of Will, the resolve to move towards or away from the Not-Self. That Will, in its turn, brings out the power of Activity, the acting on the Not-Self, in order to seize or drive away that which the Will has determined to appropriate or to reject in the Not-Self of which Cognition is aware. These three factors, over against the Not-Self, unite in the assertion: "I am." Equally do they unite in the assertion: "I am not this Not-Self." Equally do they unite in the assertion: "There is a relation between myself and this Not-Self, for I can cognise it, I can will to approach it or to retreat from it, I can act upon it." Our own existence, the existence of something outside ourselves, and our relation to it thus emerge in the presence of the Not-Self, and by this we also ascertain our own triplicity.

When we question Reason, we find that this triple response of the 'I' in us, being our essential nature, must be a limited reflexion, but a true one, of the universal nature whereof we are a fragment, and we need but universalise our own nature to find *why* this triplicity exists.

I. There is the universal Self, the supreme 'I am'.

II. There is the universal Not-Self, over against the Self.

III. The twain are barren, sterile, set over the One against the Other. For a universe-process, a world-process, the Self must not only be over against the Not-Self, but it must cognise it, it must will to approach it, it must unite with it; in a word, there must be a Relation between them.

The Self, the Not-Self, the Relation between them—this is the Eternal Three. There cannot be more, for everything is herein included. There cannot be fewer, for without any one of the three, manifestation is impossible. Hence is every manifested God a Trinity. Hence in man's own nature is triplicity. The eternal recognition of the Not-Self by the Self is in man Cognition;

the eternal inclination of the Self to the Not-Self is in man Will; the eternal Relation between the Twain is in men Activity.

Cognition is the re-action in the Self in the presence, the action on it, of the Not-Self. The Self assumes the form presented to it by the Not-Self, temporarily identifies itself with the outer in order to know it, saying: "I am This." All that we call knowledge is the reproducing in the Self, of the form outside, of which it has become aware. Paṭāñjali truly describes this as "the modification of the thinking principle;" the thinking principle shapes itself to the object, and by this change in itself knows that object. So all-permeating is this principle that it asserts itself even in physical matter. Every sense-organ, or organ of knowledge, is a modification of some part of the body to receive and reproduce in itself the outer impacts from that which is cognised through it.

Let us digress for a moment, though it is hardly a digression, to that deliberate and sustained use of the thinking principle which is called meditation. The ever-changing modifications of itself, reproducing outer

objects, are stilled by presenting to it a deliberately chosen object, a virtue, a faculty, an object of devotion, on which the attempt is made to mould it. Gradually the thinking principle modifies itself to the form presented, and at last reproduces it. Thus by thinking of a virtue we reproduce, we become, the virtue. By thinking of the Buddha, of the Christ, we reproduce them, we become Them. On this is founded the great eastern logion: "I am Brahman," "I am God." Many a man says that to-day, but no parrot-repetition will give the knowledge which is eternal life; by thought, not by words, we become. By thought man knows; by thought man becomes. He who by long thought has moulded himself to the divine image, that man alone knows God, becomes God. When the thinking principle is modified to that image, and thus he knows, then the inner God shines out, and he is God. Hence spake S. Anselm: "Become That which you are."

Thus closely linked are true metaphysic and sound practice. No practice is sound which is not based on true metaphysic. No metaphysic is true, *i.e.*, vital, which does not

flower into sound practice. Both are necessary, if we are to unfold into perfection our divine nature.

Let us now consider the difference between Consciousness and Self-Consciousness. Consciousness is the sense of existence, 'am,' life turned inward on itself. Self-Consciousness is the sense of individual existence, 'I am,' life turned outwards, and distinguishing itself from that which is without. When a Spirit, a Self-atom, experiences ripples of change in himself, consciousness awakens, 'am-ness' is his sense of being. When many contacts from without, each followed by a change within, have established a sense of sequence—a touch and a change, a touch and a change—a dim notion of causation arises: a change is due to a touch, a change is caused by a touch. After this, a slow dawning of a sense of difference between that which changes and that which touches, and from this the sense of 'I,' and 'Not-I,' and the feeling 'I am'. When the divine life appropriates an atom and becomes a Spirit—that which we now call a Monad—this sense of 'am-ness' exists in the separated fragment, and it is

the seeking for Self-definition that impels that Life into embodiment.

The bodies or sheaths of ever denser and denser matter which the Spirit draws round himself in his search for Self-definition are the results of his gropings, aided and guided by Spirits that have already found themselves. Each body is at first a help in Self-definition, and then becomes a hindrance in Self-realisation.

Let us follow the process. A Spirit first identifies himself with the matter he has appropriated, and as it gives him a sharper definition and a sense of being more alive, he cries: "I am This." With each sheath come clearer definition, sharper contrast between himself and the without, and the ever-triumphant and stronger cry: "I am This." We may watch an Ego taking hold of a new body, and see, very swiftly repeated, the æonian evolution of the past. The baby grasps at everything, testing the Not-Self; he carries his own foot to his mouth, bites it, cries, and only gradually recognises 'baby's foot'. Presently 'baby' gives way to baby's *name*, which becomes his label of appropriation, and later 'I' and 'mine' show

that the body-sheath is taken possession of, and sharply marked off from all 'others'. The sense-organs are formed slowly in evolution, as the Self struggles to see, to smell, to taste, all to yield clearer definition of the Not-Self, and thereby, by difference, of the Self. When this is gained, he begins to draw away from the body, denying it, declaring: "I am *not* This." He uses a finer sheath, unifies his senses, and makes a fivefold perception, a single organ of sense in a subtler body. And thus he withdraws, step by step, repudiating, as he withdraws, body after body: "I am *not* This." This is the Word of Power which reduces the bodies to servants, as the contrary assertion reduced the Self to subjection to them. The more we can realise this in thought and feel: "I am not this body, these emotions, these thoughts," the nearer do we come to Self-realisation, the nearer to the freedom which is our birthright. The lower spheres become realised as the Not-Self, in proportion as consciousness expands, and by this separation the Self more and more realises his own Reality.

Thus thinking, we shall gradually feel ourselves to be the Life and not the form, and

shall learn to repudiate the sheaths which once helped, but now hinder us, and which are but a part of the mechanism, and not our Self. Each sheath as a self marks a stage of growth, but it is not the eternal Self. To find that, which is to find God, we must sink deep, and ever deeper, into the depths of our being; as we sink within the veils, repudiating them one by one, we shall at last find that though these veils have shut us out from one another, they cannot shut us out from God, who is our Self.

V

THE BODIES

WHEN we study the thought of antiquity we are inevitably struck with the difference of the standpoint from which every thing is surveyed. The viewpoint of the ancient thinkers is at the opposite pole from that occupied by the modern. The scientific thinker of to-day examines objects, collects facts, groups them together, frames a hypothesis by careful study of his groupings, seeks new facts for its testing, and thus finally establishes a principle which underlies and synthesises the group. Thus he climbs upwards through biology and physiology to psychology, and studies consciousness as revealed through matter. He reaches unity through the study of diversity, and not unworthily to him may be applied Plato's saying that he who sees the One in the Many is as a God.

In antiquity, the thinker started from the other end, beginning with the One and tracing its multiplication outwards. He worked from generals to particulars, not from particulars to generals. He built his knowledge of nature downwards, from metaphysic to physics, by deduction, not induction, and he saw in 'facts' only the manifestations of 'principles'.

We are going now to follow the ancient way.

Every atom is the Self united with the Not-Self, working in the Not-Self. This is true of every universe, and the 'must be' of any particular universe depends on the particular kind of time, space and motion imposed on that universe by its Logos.

What is an atom metaphysically? We have hitherto merely spoken of an appropriation of matter by the Self, of a 'film' of matter, of an 'envelope'. We speak sometimes of a fragment of consciousness enveloped in a film of matter. But consciousness is not a material thing, and how can the immaterial be enveloped in material? We are using a physical phrase in a region of metaphysical concepts, and it is therefore

no wonder that our language is inaccurate. We must enquire what matter is from the standpoint of metaphysic.

Thus regarded, matter is extension and limitation, *per se* abstract extension and limitation. These concreted with an addition will appear as atoms. Matter *per se*, the Root of Matter, as it is called in the East, is first nothing more than these. The Universal Self thinks Space and Time as conditions for manifestation, and extension and limitation, the Root of Matter, come into being by that thought. Into that thought He enters, breathes into it is the ancient phrase, and that breath gives it motion. Extension, limitation, motion, these are the Root of Matter, the bases of all universes; when these are concreted, when the Root flowers, we have inertia, mobility, rhythm, the essentials of all concrete matter, the *guṇās*, qualities of matter, called by the Hindūs *ṭamas*, *rajas*, *saṭṭva*. This concrete matter with which Solar LOGOI work is the bubbles caused by the breath, the life of the LOGOS, in the kailon of later Theosophical investigation.

As, metaphysically, Root-Matter is extension, limitation and motion, so, when we come

into the region of concrete manifestation, and study a solar system, we find a physical reflexion of the metaphysical truths. Root-Matter is the Self-limitation of the Universal Self. Matter, as we know it, is the Self-limitation of the Oversoul of our system, of our Solar Logos. It has no separate, independent existence; His Self-limitations give it being, as He enters into it; when He withdraws Himself, by ceasing to think limitations, it will vanish; without Him it is naught.

When He begins the building of His system and shapes its higher atoms, we can see nothing of His working, though analogy and calculation suggest that the Āḍi atoms are the bubbles in the space of our universe. Nor may we ken aught of the working on the next sphere, the Anupāḍaka—these being, to us as yet, the unmanifested part of our system, the spheres of the LOGOI and MONADS. When the building of the third—first manifested—plane begins, the first thing is not a film, an envelope, an atom; it is a ṭanmāṭra, a ‘measure of That,’ a thought-limit set by the Logos. Then His thought lays down the lines along which, within this limit, His force may play, the ṭaṭṭva; these are the ‘airy

nothings' which form the atom of the ākāshic or nirvāṇic sphere, and of each sphere downwards. Within this measure, along these lines, play the bubbles of His force—drawn from the Ādi through the Anupāḍaka sphere—and their ceaseless motion of inconceivable rapidity traces the apparent wall or surface of the ākāshic and, in turn, of every lower atom—apparent, because it represents only the limits of the expansion as conditioned by the lines of His force. An atom, then, physically, however subtle or however gross—the concrete atom of a system—is a fragment of the life of the Logos, limited by His thought, shaped by the play of His force, along lines thought by Him. Otherwise put, it is a thought-form of the Logos.

How perfectly this idea of an atom—equally true of each of the five fundamental atoms found in our manifested system and of the two above these—fits and grows out of the basic truths already reached! (1) The ṭanmāṭra belongs to extension, it is a measured space, and it gives to the atom a *size*; the thought of the Logos in relation to Space gives size. (2) The thought of the Logos in relation to Time gives to the atom a *duration*,

its essence or 'thatness' (ṭaṭṭva), the duration throughout the life of the system, during which its essence, or characteristic quality, remains unchanged. (3) The thought of the Logos in relation to motion gives to the atom its *mobility*. Thus by deduction we find that the atom has the three necessary qualities of Size, Duration and Mobility, reflexions of Space, Time and Motion. We are in more familiar regions of thought when we translate Size into Resistance or Stability, the inertia of matter, the Samskrṭ Ṭamas. Mobility remains Mobility, the tendency to move, the Samskrṭ Rajas. Duration imposed on motion gives vibration, Rhythm, the Samskrṭ Saṭṭva, the essence, as it may well be called, for according to the rhythm of an atom is its nature.

These are the fundamental attributes of the Not-Self, as of each of its atoms, the atoms each reflecting the triple characteristics of the Not-Self, as the Jīvāṭmā reflects the triple characteristics of the Self. Nor can it be surprising to find, when we look at a system as a thought of a Logos, and therefore orderly in all its details, that the three qualities in the Jīvāṭmā respond

perfectly to the three qualities of the atom, each to each, even as the trinity of the Self is reflected in the Not-Self. For the Cognition of the Jivātmā, the Spirit, finds its answer and instrument in the rhythm which makes the atom cognisable, giving to each its difference from others. The Activity of the Spirit finds its answer and its instrument in the mobility of the atom. The Will of the Spirit finds its answer and instrument in the inertia of the atom. From these correspondences we may deduce the practical lesson that combinations of atoms in which Sattva dominates will best serve Cognition; those in which Rajas dominates will best serve Activity; those in which Tamas dominates will best serve Will. We shall return to this in dealing with combinations.

We may find other English words to express these three qualities of matter, and thus approach the facts set forth by western science.

Inertia, related to size and connoting resistance, may be otherwise expressed as Mass. This implies form, limitation, and may serve as a useful equivalent tentatively.

Mobility implies Action, and every movement possible by a mass in space is its

karma. Karma is not only the particular result of a particular action, but all actions, or movements, imposed on an atom by its fundamental attribute of mobility. Hence is karma eternal, including all possibilities of action everywhere.

Rhythm is equivalent to vibration, to regularised mobility, and to this is due, as just said, the qualities which distinguish one thing from another. And see, it is said: "All comes from vibration, is built up by vibration, is destroyed by vibration."

Science in investigating sense-organs and sensations, finds that all are questions of vibrations. We see by the group of vibrations we call light, from red to violet, the vibrations below the red and above the violet leaving us in darkness. We hear by another group, and vibrations which are longer or shorter than those which form this group do not appear in consciousness as sound. Truly did ancient science declare that matter was cognisable through rhythm. That which modern science has discovered slowly and painfully by the observation of facts, ancient science deduced by the exercise of the Pure Reason on principles.

Again, Mobility is related to Being, to the consciousness of existence. Consciousness becomes Self-consciousness by changes, nay awakens to awareness of existence, to Am-ness, by changes. Consciousness of existence and mobility go hand in hand. Naturalists tell us that wild animals efface themselves by remaining motionless. If they wish to vanish from the consciousness of an enemy, to become to him non-existent, they remain utterly still. The first thing a young animal learns from its mother is not to move in the presence of danger. When an enemy appears they lie still. Even the trained observer finds that he does not see many things because they are motionless. By the absence of motion they disappear from the consciousness of the observer, lose their being, for him. This exactness of detailed working out shows how life works by law, how form follows life, and tells us how luminous is metaphysic when used to explain the physical facts discovered by science.

In every individual atom are the possibilities of response to every change of consciousness in the Jīvātṁā. When the atom begins its course all its potentialities are

latent; when it completes its course all its powers will be patent.

Hence, in *The Secret Doctrine*, God and atom are used as equivalents, for all things active in the God are latent in the atom. Hence it is written in the *Bhagavad-Gītā*: “Without sense-organs enjoying sense-objects,” for the atom perfected responds to all sensations, and sense-organs are only temporary means to an end. Evolution is the bringing out into actuality, of all the possibilities of the divine atom, the Self-atom. It is the working out of all the involved potentialities, for as the atoms of every sphere are formed from recombinations of the constituents of the atoms of the previous sphere, and these have been through the experiences of all spheres above, thus involving all qualities, so in the upward arc are all these qualities unfolded, and garments of the lower spheres are cast aside when all their qualities have been assimilated by the higher.

We may now pass to combinations of atoms, for atoms will be attracted to each other, since the Self within one will seek to unite with the Self within another,

attraction not being due to mass but to life. When two atoms unite, the twain will act as a unit, and such duads, again, uniting with others, will act as units, and thus will arise many combinations, more or less complicated, forming a sphere, each fundamental type of atom forming its own set of combinations, and hence its own sphere, five in all, from that of the ākāsha downwards to the earth-sphere. One type of atom never unites with another type, and hence the combinations remain apart, and the spheres intermingle with and interpenetrate each other, yet never unite. These combinations are geometrical and assume characteristic forms governed by number, as Pythagoras taught. The student who would assure himself that the principles of number and geometrical form govern combinations of atoms may study the diagrams and pictures of chemical atoms and their disassociations, in *Occult Chemistry*, and learn therefrom how metaphysical truths manifest themselves as concrete facts.

How shall varieties of combinations arise from the unions of similar atoms, each of which possesses equally inertia, mobility and rhythm? By the neutralisation of any two

qualities by the opposite qualities in adjacent atoms, and the consequent setting free of the third in both for outward manifestation. Thus if the inertia and mobility in one atom are, in the combination, opposed, neutralised, by the mobility and inertia in another atom, the rhythm in each is alone manifest, and the combination is called rhythmic or harmonious (sāttvic). The principle is familiar to every scientific student in dealing with electricity and magnetism; *i.e.*, a magnet shows positive and negative magnetism at the poles and is neutral in the middle. The isomeric compounds of organic chemistry, again, show how qualities depend on the arrangement of similar chemical atoms.

Thus all combinations of atoms may be classed under one or other of the three qualities of matter, as inert, mobile and rhythmic (tāmasic, rājasic, sāttvic). The application of this in daily life, like the application of all true principles, increases the power of the Self over the Not-Self, of intelligence over non-intelligence. Thus, in the East, food-stuffs have been classified, so that a man may use such food as will build up his body to the purposes for which he needs it.

1. The inert will make the body resistant, enduring, ponderous, difficult to move—in excess, slothful.

2. The mobile, or stimulating, will make the body active, strong—in excess, restless, irritable.

3. The rhythmic will make the body balanced, quiet, sensitive, regular, harmonious.

Combinations lead us naturally to the question of the successive bodies into which they enter; bodies are built up of atoms, each of which is pursuing its own evolution, and yet which subserve the unfolding of the Spirits of higher grades which utilise these bodies for their own purposes. These in their turn subserve yet loftier evolutions, and so on in a series that human imagination cannot sum.

Here, again, light is thrown on astrological science, and we see why certain planets should 'rule' certain organs of human bodies, since all form a series of correspondences, and the Heavenly Man and the earthly man cannot be disjoined. They err who consider that Astrology is visionary; it is one of the keys to Nature's secrets, however fragmentary it may be to-day. That the

‘Rulers of seven Chains,’ themselves organs in the body of the Solar Logos, should in turn ‘govern,’ be related to, the corresponding organs in human bodies is not fantastic but inevitable.

These numerous bodies form parts of one another, and interpenetrate one another, held together in some way which is analogous to that in which our bodies are held together, and in which our blood, our life-fluid, is the habitat for countless living creatures. We are similarly in the life-fluid of the Sun, circulating in His body, the solar system.

As organs are differentiated for the purpose of definition, as we have seen, on the path of forthgoing, so also are they integrated on the path of return, the One becoming Many here also, in the sinking into grosser matter, the Many becoming One in the ascent into subtler. The five senses of the physical sphere begin by interchanging functions of the astral, and unify on the mental; even in the physical sphere, organs, under the pressure of need, interchange functions; thus are the powers of the Jīvātmā unfolded, and matter becomes his more and more plastic instrument.

We may speculate that on the seventh round of this fourth chain, our humanity's seventh race will no longer need a variety of separate organs, but will accomplish, with a simple physical sheathing, a millionfold more than we can accomplish with our complicated physical machinery. That complexity is a sign of our imperfection, not of our completeness. At the end, one atom will serve the unfolded Jīvātṃā, which once needed uncounted myriads for its incomplete expression.

VI

THE ANSWER

WE have been travelling in the realm of duality, have been studying Self and Not-Self, Spirit and Bodies. We sought the Universal Self, the Universal Ego, the abstract or inner Self, the *Pratyagātmā*, the Self of all Selves. We studied *Mūlaprakṛti*, matter in its essence, embodiment of Many-ness, as the Self is the type of Unity. Then we turned to the concrete separated Selves, the *Jīvas*, the fragments, the Spirits. And then to the Bodies in which the *Jīvas* dwell, in which they work in this so-far fivefold universe. All is in the realm of duality, for ever over against the Self the Not-Self appears. We must now seek the region in which duality disappears, and realise that from the centre it has never been seen; however real it may seem while we wander

round the circumference, from the centre it is ever recognised as illusion. As all 'Is' vanish into the one 'I,' so all forms vanish into the 'Not-I,' and we have again the primary duality, 'I' and 'Not-I,' Self and Not-Self, and from that the Oneness.

We have seen that matter is only limitation, limitation made by the Self, imposed *on* the Self *by* the Self. It has no independent Being, is dependent on the Self for its apparent Being, and is in very truth not-Being, non-existence. The limitation is the outcome of the activity of the Self, the result of his thinking; extension and resistance are due to his will. In any single system the thought-forms of the Logos contain all lesser thought-forms; in them we think, as in His life we live. That which is seen as matter from without is manifestation as seen from within; matter is a thought-form expressing manifestation.

These limitations imposed by the Self on the Self, and then by the Highest Self on all separated Selves, make up a universe with all its contents. The Jīva works after the pattern of his Logos, and by his thought identifies himself with form. He delights in

identifying himself with a form, and exclaims triumphantly: "I am this," thus realising his own activity; after a while, he finds himself limited by that which at first intensified his Self-consciousness, and then he rejects that which he had appropriated, casting it away with the repudiation: "I am not this." Still seeking Self-realisation, he identifies himself with a finer form as his Self-expression, and again joyfully cries: "I am this," to be again disappointed, again to reject it as insufficient. And so he passes from form to form, identifying himself with each, and again denying it as a sufficient expression of himself, lured to the identification by the increased joy of vivid living, forced to repudiate by the sense of imperfect Self-expression; and this ever-repeated assertion and denial are evolution, are the world-process, when seen collectively.

The charm of feeling "I am this" draws him on from stage to stage. He is in the mineral kingdom, and joys in it till, hungry for more experience, he cries: "I am not this immovable thing; I am motion, not this!" He goes on into the vegetable

kingdom, and more of himself is expressible therein, and he exults: "I am this." After æons of time, he is satiated with it, and saying: "I am not this" he frees himself into the animal, and experiences the joy of its life: "I am this." Once more he denies it, and passes into the human kingdom, and there rests content for a time: "I am this." Thus evolution is seen summed up, and is the alternation of these two statements. "I am this," "I am not this." The first binds; the second liberates. Identity and non-identity are the ever-repeated steps made by the Self in seeking Self-realisation. Fichte caught this idea and summed up the world-process in the two statements, but failed fully to link them.

When the Self is satiated with the human stage, and declares: "I am not this," then may come liberation, mukṭi; and, if he wills no further experience in forms, he may retire from manifestation for immense periods of time, identifying himself with the Logos, but withdrawing from His activity. Or knowing himself as free, Self-realised, he may accept voluntarily Self-expression in forms without Self-identification therewith,

preserving ever an inner freedom, "I am not this," while outwardly linking himself with the forms for the helping of other Jīvas, who remain still in bondage. Then he may identify himself with his Logos in full consciousness, and turn the wheel of life so long as He turns it.

The Logos, again, is the Logos of a system, and many systems linked together are presided over by a Logos of a higher grade, as in the material universe many systems circle round a central sun. Each Logos, grade above grade, wins Self-realisation by the same process, as He limits Himself by Self-identification with His worlds, and frees Himself by repudiating them and asserting His inner liberty. And thus we rise, step by step to the conception of the Inner Self, the Eternal with attributes, Saguna Brahman, the manifested Universal One, in whom all lesser Selves find their unity. This vast ladder of ever-widening Selves leads us to the One Self, the Universal 'I,' and all that it cognises is the universal 'Not-I'. Up to that high stage duality persists, but beyond this stage is no Higher Self, and this Highest Self

has imposed upon Himself a limitation when He has identified Himself with His own thought: "This is I." When He flings off that limitation, declaring "This is not I," there is uttermost liberty, and the triumphant assertion: "There is only I." The thought of the Self limits Himself; the thought of the Self frees Himself; and the Not-Self merges in the Self through its denial by the One whose affirmation gave it a transient existence. As the system of each Logos vanishes when He indraws His Breath that gave and maintained its existence, so do all systems vanish in the repudiation of the Supreme Self. Kosmic Activity is caused by His willing; kosmic solution is caused by His quiescence; dissolution is the ceasing of the Self-imposed limitation, the kosmic pralaya.

The Absolute, the No-Number, is the summation of the One and the Many; in it are ever all pasts, all presents, and all futures, simultaneously co-existing; all actuals and all potentials, all possibilities and all realisations, therein never cease to be, equally unmanifest in fact, equally manifest ideally. There can be nothing

outside it; it is the All, the Totality, unchanging, still. Universes arise in it, universes dissolve in it, but itself ever is. Changes are within it, but itself changes not.

VII

THE WORD

THERE is a Samskr̥ṭ word which contains in the unity of a single sound the "I am this" and the "I am not this," a sound which is the word-symbol of the Absolute.

In Samskr̥ṭ these two sentences can be thrown into one: *Aham*, I, *eṭat*, this, *na*, not; for the 'aham' carries the 'am' implicitly within it.

Samskr̥ṭ is a language in which natural facts are expressed in sounds which are creative; every Name of a Great Being expresses the Being, every letter a fact. There are names which are "Words of Power," which are not descriptive but creative. Hence the secrecy with which names have been concealed; names bind and loose. "Why askest thou my name, seeing it is secret?" asks an 'Angel' of the Hebrew wrestler.

Words of Power were known to the Egyptians, the early Americans, the Hebrews, the Hindūs, the Gnostics. They are graven on Gnostic gems, names meaningless to the modern mind but potent in the speech of one who knows. They are words compacted of letters each one of which expresses a fact; when the relation of the facts to each other is a vital truth, then the letters expressing the facts make a Word of Power. The use of the Word summons the forces of nature connected with the facts expressed in its component letters. Such Words are potent, magical.

Now what Samskr̥t̥ word sums up all evolution, all becoming, all time, all eternity? The Vedas, the Upaniṣhaṭs, declare that there is such a Word, and also that the three letters of this word are severally indicative of the three states of consciousness.

This word is AUM.

Let us follow out the meaning of each letter, according to immemorial custom.

A. This, the first vowel, stands for the Self, the Aham, the 'I'.

U. This, the last true vowel, stands for the Not-Self. "I am the first and the

last," says the Christ. "I am the A and the U, the Self and the Not-Self."

M. This is the *ma*, the negative, equivalent to *na*, not. We have then the Self, the Not-Self, and the Negation summed up in the Aum; otherwise put, in Bhagavān Dās' formula: *aham*, I; *eṭaṭ*, this; *na*, not. This phrase, *aham-eṭaṭ-na*, the Self, the Not-Self, the Negation, is taken, and the three letters representing it are made into a Word of Power, in which all is summed up. The word may be pronounced as a unity or as a triplicity—and in many other ways—for the A and U combined are, in the Samskr̥t, O, and the lips close on the M, giving a single sound, "the one syllable;" or it may be separated into three; A, the Self; U, the Not-Self; M, the Negation. As one syllable it is the Absolute, the All; as three syllables it is the Becoming, the world-process. The word becomes a phrase, the phrase a teaching. Hence it is spoken of as requiring a 'key'. A word containing manifold meanings may be unlocked by a key, and then scriptures become luminous and the difficult, plain.

Origen spoke of the Hebrew and Christian scriptures as having three general meanings:

1. The Historical, for 'carnal' men, *i.e.*, for the ordinary men of the world.

2. The Intellectual, for the learned, the meaning being hidden under symbols, as in the case of Abraham and Sarah, given in *Galatians*: "which things are an allegory".

3. The Spiritual, only discernible by the spiritual man. The use of this key is only to be found by the unfolding of the spiritual nature in man, the realisation of the One.

Each must for himself seek the key and find it. One search and one finding are chronicled in the book on which these articles are a comment. Some may be aided by that experience of one, others not. For those who may be aided by it, is it written.

Can we now answer the question: Why are we here? Is it not by the Will to know and to experience? The Will to define and to make manifest that which is vague, indeterminate, unmanifest? The separated Self demands a definition of the thronging vaguenesses around him; as he becomes separate, he becomes limited, knowing that he lives, but demanding self-definition, self-realisation, in all places and all times. He knows

the universal, he wills to know the particular ; for without knowledge of the particular how shall the universal be truly known ?

Why does a Logos will to bring a universe into being ? From His determinate will to define Himself ; He identifies Himself with His universe, knowing Himself as 'This ;' He then realises that He is not This, but part of a Life vaster than His own. The ending of His universe by His repudiation of it is the mukṭi, the liberation, of a Logos. On the lower level we imitate Him in the identification and the repudiation, and we reach up to Him as He to a mightier yet. We were in the beginning of our separation but conscious of a vague general 'am ;' the physical plane first yields us the consciousness of an 'I,' separate from 'others,' and sphere after sphere expands that 'I' without losing its definition. The desire to define ourselves, to realise ourselves, brings us into the universe, the longing for self-dependent existence, for realisation of life. The weariness of a particular body may impose upon us the illusion that we do not wish to live, but no movement in the 'Not-I' can change the determined will of the 'I'. Even when the

body for a moment has its way and slays itself, the craving of the 'I' for more life drives it back into reincarnation, to the taking of a fresh body. The Self is resolute to realise himself, and till this is done he will remain embodied.

Thus we find the partial truth in the former limited answers. There is a Creator and a Created, for the Logos is the Creator of all forms in His universe, and we live and move in His thoughts. There is duality right up to the high sphere where the Self and Not-Self face each other, approaching and retreating; we identify ourselves with our Logos, and realise that He merges in a greater than Himself, until we see that He and we are parts of the primal manifestation, and in identity with the Universal Self we find ourselves in the Peace. And we learn that Being realises its own antithesis in Non-Being, an antithesis not outside but within itself, and there, finally, there is only the 'I,' Myself and not another.

In that centre alone is Peace, but each liberation from a particular Not-Self is accompanied with a partial peace, with a partial Self-realisation, a partial freedom. While

we wander round the circumference there must be turmoil and unrest, trouble and agitation. But when we glimpse the thought of the centre, its peace rays out upon us, if but for a moment. The turmoil is felt as a passing unreality with which we are amusing ourselves for a moment; pleasure and pain are seen as reflexions in the Not-Self of the Bliss of the Self; the momentary Self-realisation brings a wonderful Peace, and the turmoil is never again wholly bewildering or crushing. In the worst anguish of the Not-Self we say with a smile: "This is not I," and the phrase becomes a conviction, and the conviction grows deeper and deeper, till it is more and more a reality, and the rest a mirage and a dream.

To that Peace in Eternity may we all come and therein may we abide.



THEOSOPHY AND THE THEOSOPHICAL SOCIETY

THE THREE OBJECTS

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

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

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

No person's religious opinions are asked upon his joining, nor is interference with them permitted, but everyone is required to show to the religion of his fellow-members the same respect as he claims for his own.

The Society has no dogmas, and therefore no heretics. It does not shut any man out because he does not believe the Theosophical teachings. A man may deny

every one of them, save that of human Brotherhood, and claim his place and his right within its ranks.

Theosophists realise that just because the intellect can only do its best work in its own atmosphere of freedom, truth can best be seen when no conditions are laid down as to the right of investigation, as to the methods of research. To them Truth is so supreme a thing, that they do not desire to bind any man with conditions as to how, or where, or why he shall seek it.

The future of the Society depends on the fact that it should include a vast variety of opinions on all questions on which differences of opinion exist; it is not desirable that there should be within it only one school of thought, and it is the duty of every member to guard this liberty for himself and for others. The Theosophical Society is the servant of the Divine Wisdom, and its motto is: "There is no Religion higher than Truth." It seeks in every error for the heart of truth whereby it lives, and whereby it attaches to itself human minds.

Every religion, every philosophy, every science, every activity, draws what it has of truth and beauty from the Divine Wisdom, but cannot claim it as exclusively its own, or as against others. Theosophy does not belong to the Theosophical Society; the Theosophical Society belongs to Theosophy.

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by

reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as a partial expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

THEOSOPHY

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

The essence of Theosophy is the fact that man, being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme

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The essence of Theosophy is the fact that man, being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme

truth comes the fact of the Brotherhood of Man. The divine life is the Spirit in everything that exists, from the atom to the archangel; the grain of dust could not be were God absent from it; the lofty seraph is but a spark from the eternal Fire which is God. Sharers in the one Life, all form one Brotherhood. The immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead: the Unity of God; the triplicity of His nature in manifestation; the descent of Spirit into matter, and hence the graded ranks of Intelligences, whereof humanity is one; the growth of humanity by the unfoldment of consciousness and the evolution of bodies, *i. e.*, reincarnation; the progress of this growth under inviolable law, the law of causality, *i. e.*, karma; the environment of this growth, *i. e.*, the three worlds, physical, emotional and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, superhuman Men, often called the White Brotherhood, the Elder Brothers of the race.

It is the mission of the Theosophical Society as a whole to spread these truths in every land, though no individual member is bound to accept any one of them; every member is left absolutely free, to study as he pleases, to accept or to reject; but if the Society, as a collectivity, ceased to accept and to spread them, it would also cease to exist.

In morals, Theosophy builds its teachings on the Unity, seeing in each form the expression of a common Life, and therefore the fact that what injures one injures all. To do evil, *i. e.*, to throw poison into the life-blood of humanity, is a crime against the Unity. Theosophy has no code of morals, being itself the embodiment of the highest morality; it presents to its students the highest moral teachings of all religions,

gathering the most fragrant blossoms from the gardens of the world-faiths. Its Society has no code, for any code that could be generally imposed would be at the average low level of the day, and the Society seeks to raise its members above the ordinary level by ever presenting to them the highest ideals, and infusing into them the loftiest aspirations. It leaves aside the law of Moses to walk in the spirit of the Buddha, of the Christ. It seeks to evolve the inner law, not to impose an outer. Its method with its least evolved members is not expulsion but reformation.

GENERAL ORGANISATION OF THE THEOSOPHICAL SOCIETY

The Theosophical Society consists of a number of National Societies or 'Sections,' in different countries of the world, each with its own General Secretary and its own organisation. While practically independent as regards internal affairs, each is subject to the General Rules of the Society.

The General Headquarters, at Adyar, Madras, S. India, comprise the Presidential and Secretarial offices, publishing department, printing press, quarters for residents and students, and the Adyar Library. The latter contains 12,000 oriental manuscripts and about 8,000 books in its Eastern Section, and in what is called the Western Section there are about 12,000 books and pamphlets on eastern and western religions, philosophies and science. The Headquarters Estate has a frontage upon the Adyar River and the Bay of Bengal, and covers 263 acres.

Each National Society consists of not less than seven Lodges, and of members unattached to any Lodge. A list of Lodges of the Theosophical Society the world over, with the names and addresses of their Secretaries, is published in the Report of the Annual General Meeting or Convention of the Society which is held at Adyar and Benares alternately in the month of

December. There is a Federation of European National Societies, meeting once in two years.

Any seven Fellows may apply to the General Secretary of the National Society within whose territory they reside, to be chartered as a Lodge, or, when living in a country where no National Society exists, they may apply to the President through the Recording Secretary.

Each Lodge and National Society has the power of making its own Rules, provided they do not conflict with the General Rules of the Theosophical Society, and the rules become valid unless their confirmation be refused by the President.

ADMISSION TO THE T.S.

Every application for membership in the Society must be made on an authorised form, and must, whenever possible, be endorsed by two Fellows and signed by the applicant; but no persons under the age of twenty-one years are admitted without the consent of their guardians. Blank application forms may be obtained from the Secretary of any Lodge, from the General Secretary of a National Society, or from the Recording Secretary at Adyar. Where a National Society exists, application should always be made to its General Secretary or to the Secretary of one of its Lodges. In countries where there is a Presidential Agent, application should be made to him, or to the Secretary of a Lodge under his jurisdiction.

Entrance fees and annual subscriptions are fixed by each National Society, for itself.

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