

THE NATURE AND FUNCTION OF THE SOUL

E. L. GARDNER

THEOSOPHICAL PUBLISHING HOUSE, LONDON
68, Great Russell Street, W.C.1

OTHER BOOKS BY THE SAME AUTHOR

The Web of the Universe

The Play of Consciousness

This World and the Next

A Mystery Scroll and Its Key

The Mysteries

Fairies: The Cottingley Photographs and Their Sequel

THE NATURE AND FUNCTION OF THE SOUL

' . . . or ever the silver cord be loosed . . . '

E. L. GARDNER

1946

Sold by
The Theosophical Press
Wheaton, Illinois

FOREWORD

When a familiar object is seen by the eye—say, a coin, a tool, or a flower—it is recognized, and its name, a penny, a hammer, or a rose, refers it to similar pictures already in the mind.

What happens when an object is seen for the first time ?

It is recorded as a new picture and then, when seen again, it is re-cognized.

Very well. There must therefore be a place in the human constitution where the picture is imprinted, that is, there must be some organ or instrument of cognition. There must, of course, also be a cognizer.

Patanjali put this very plainly and simply in his book of aphorisms :

‘All things in the universe can be classed under three heads, namely, the cognizer, the instrument of cognition, and the cognized.’—Yoga Sutras of Patanjali, translated by M. N. Dvivedi.

Our study is of the second of these, the instrument of cognition—the Soul. .

THE NATURE AND FUNCTION OF THE SOUL

*To die : to sleep :
To sleep : perchance to dream : ay, there's the rub :
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil . . .*

Hamlet, Act III.

Sleep and death, though in many respects similar, are also, emphatically, very different. In a study of the soul, much older than its physical partner in the human personality, we may hope to find an adequate explanation of both their likeness and distinction.

Natural sleep is followed by an awakening to full consciousness again—and the moment of awakening seems usually to date precisely from the moment of going to sleep earlier, however long or short the interval may have been. The query recurs, what is it that really happens during ordinary sleep? Also, when the physical body has been finally dropped, is there a similar awakening later ; and, if so, in what kind of body? As the answers to these queries are to be found in man himself, we shall need to examine carefully the human constitution, for

both in his personal and his spiritual aspects the human being is not simple but complex.

THE HUMAN CONSTITUTION

Man's constitution may be analysed as including a physical body, an emotional nature and a mind. These make up the human personality. If we read the word 'personal' in its literal sense, then, under this analysis, man is triple, having three masks which display variations in behaviour and it is *per sono* (i.e., speaking through them) that the human spirit functions. There is abundant evidence for these distinctions—physical, emotional, mental—though the triple personality of man is better understood by adopting the more accurate view that it is composed of two formal bodies, the physical and mental, and a fluidic emotional-life which interweaves with both. The emotional nature is of an energetic flowing character and has no formal shape apart from the physical and mental bodies through which it plays. In this respect it resembles the physical blood in its relation to the heart and arteries, or water which must conform to the shape of the vessel that holds it. Although the emotional nature is itself sometimes called a body—the astral (luminous) body—this is confusing unless its relation to the more static forms of the personality is understood.

An illustration will clarify this further. The force of electricity has no formal shape of its own but, if conducted through suitable stoves and lamps, electricity will manifest as heat and light. Here are two aspects of form and a fluidic force which can function through both the formal bodies. Similarly the astral or emotional nature, a powerful force, is the very life of personal man. It can play through the physical body of action and the mental body of thought, ranging from an emotional outburst of selfish passion and greed, if the personality rules, to the loftiest heights of sacrificial love, if inspired from a spiritual source.

ELEMENTAL LIFE

'If the personality rules' means that the elemental forces which play through the bodies of man are then stronger than their human lord. These elemental forces constitute three kingdoms of nature, all preceding the mineral kingdom. They are not, however, 'below' the mineral in terms of density but, on the contrary, are subtler. They precede the mineral in the sense that they are on the way down into denser manifestation, just as, in an opposite direction, the mineral, plant and animal kingdoms are on the way up. These elemental kingdoms of nature provide the eager forceful material of which man's subtler body, the soul, is built. The automatisms of the personal bodies of man, of his mind, of his emotions and of his physical form, are all due to the play of this virile elemental life, and it is to its interest to keep the bodies in good order and repair—in so far as the human owner and lord permits!

During the personal life of man and the consequent very close relationship with human consciousness, the elemental life of each body is temporarily separated from the mass and has a taste of individual experience. The elemental entities thus embodied are then called the physical elemental, the astral elemental, or the mind elemental, as the case may be.

Many of the mysteries of the unconscious mind, and of what nowadays are called atavistic tendencies, would be far clearer were the existence of these elemental entities recognized and their behaviour understood. They are all on the involutionary arc of descent into dense material forms, and their natural interests are thus in opposition to those of the human consciousness using them—for humanity is on the ascending evolutionary arc of release from matter and return to the spiritual heights. The character and status of a human being thus depend obviously on whether his spiritual principle is in some control of his thought and action or whether it is still submerged by the elemental earthward moving life of the personality.

Educational theory and practice would surely benefit were this driving life of the bodies known in its true relation to the separate life of the new-born human child. For a human soul, straight from a lengthy spell in heaven, the task of getting acquainted with a new body and learning how to handle it is not an easy one. It takes some years, seven is usual, to get an adequate grip on the physical body alone, and the emotions and the mind are no easier.

During this time—and later, too, for that matter—all action that we cover and obscure under the convenient word ‘instinct’ is conscious and intentional on the part of the elemental life, and that life, in general terms, has had an immense amount of experience in the handling of physical bodies. From an ocean of elemental essence, more or less homogeneous, to be again separate and isolate in another physical body and hence consciously alive, is an experience to be sought and eagerly treasured. The desires and demands of the elemental life, such as the cravings of hunger and thirst and of sex, are commonplace, habitual and necessary for its maintenance. We, human folk, regard these and much else as due to an instinct for self-preservation—and rightly so, but the ‘self’ is part of an elemental kingdom of nature. Such desires and demands and many other instincts of a selfish and aggressive character, natural enough for the elemental kingdoms, become hurtful and vicious if human consciousness allows itself a too intimate identification with them. When identification with elemental desire occurs, and the elemental’s keen appetite is humanly encouraged, then a veritable devil of temptation may be raised. Physical training and education during early years should obviously aim at assisting in the control and co-ordination of the habits of this forceful entity. The elemental life learns by rote and picks up repetitive action readily, and the bodies of the personality are responsive to one’s own reasonable demands if a degree of

discipline is imposed. A child's own personal needs and his adaptations to social living require this safeguard which elders can help him to establish.

With a certain amount of supervision much routine work can with confidence be handed over to the elemental. Indeed a great deal of such routine delegation is done constantly by all of us, in addition to leaving to the elemental the interior economy of the body, such as the circulation of the blood, digestive processes, etc., already in its hands. In walking and running, in bicycle-riding and car-driving, in the mechanical work of reading and writing, in fingering musical instruments, or in the handling of tools as in weaving and knitting and craftsmanship generally, in learning prose and poetry for ritual or acting, in the formulæ of mathematics such as a multiplication-table and others, in directing one's body to go daily to a familiar railway station and a host of similar repetitive actions, we are all accustomed to hand over such routine work to the elemental life of the bodies. We need hardly to *think* about them when well learnt.

The training of this life of the personal bodies is not by giving them unfettered freedom, which would merely pander to the elemental's desires, but by controlled exercise and discipline. Freedom should be reserved for the emergence of the child's creative urge, evidence of which is usually obvious through some original self-motivated activity. The difference between 'instinctive' action or imposed routine, on the one hand, and the emergence of creative initiative on the other, is well marked however humble its beginnings. A judicious and balanced training of the young follows an understanding of this distinction—discipline for the elemental life of the bodies, freedom for the human spirit.

Spirit, Soul and Body are of the constitution of Man, and these in their inter-relations are shown in the following diagram :

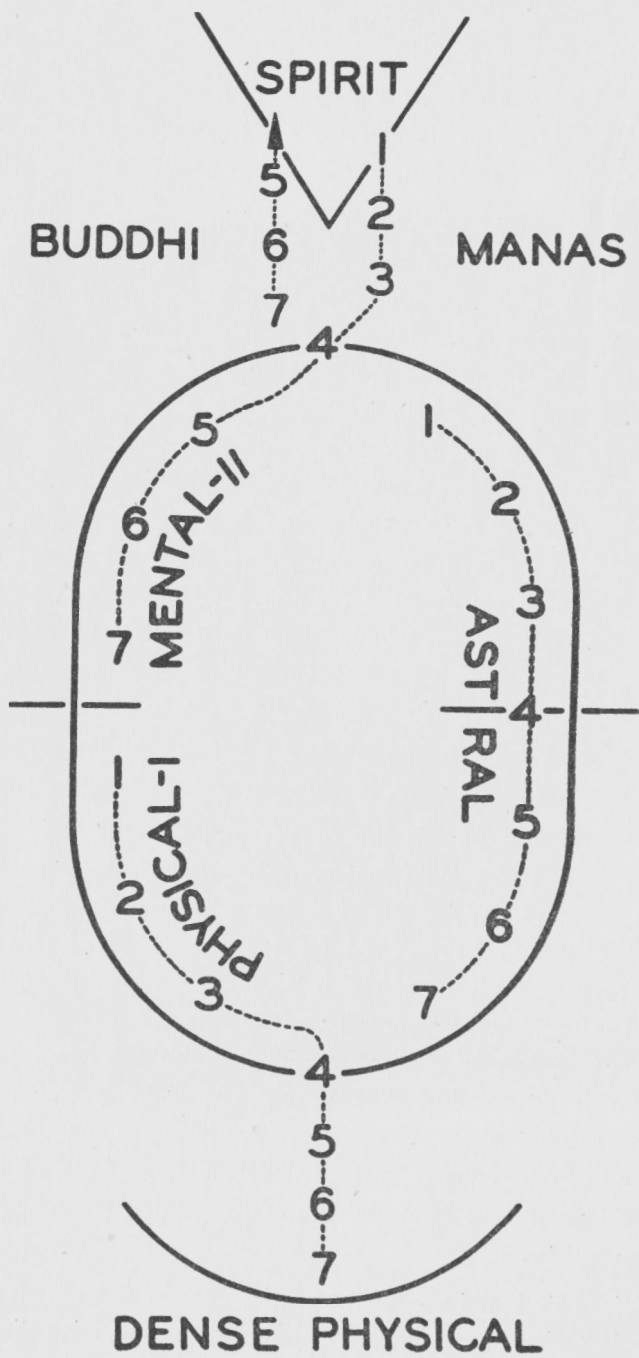


DIAGRAM OF THE SOUL

SPIRIT is the One Life in motion and dual, Buddhi-Manas, in manifestation. BUDDHI is Spirit in its life aspect ; known to us as wisdom and union. MANAS (Mental I) is Spirit expressed in form ; known as understanding. Manas, the mind, is itself dual, both cosmically and in humanity. Its higher 'formless' activities are linked to Buddhi. Its lower aspect is the medium of form-making objective thought, and it is linked to the emotional aspect of the personality of man—Astral.

The relation of Buddhi to Manas is illustrated in the *Key to Theosophy* by the relation of a forest to its trees. Forest and trees are inter-dependent, inseparable and indivisible, yet are One and Many. The forest is a unity and the trees represent diversity in many forms, yet all are One.

The numbers 1 to 7 stand for the sub-divisions of the planes of nature as also for the appropriated portions used in the human constitution, as, for example, the dense physical body is represented by the numbers 5 (gases), 6 (liquids), 7 (solids), the lower sub-divisions of the physical world.

The soul is represented in the diagram by the enclosed area and contains within its periphery Mental II, the lower mind (4-7); Physical I, called the etheric (1-4); and the whole of the emotional nature, Astral (1-7).

The soul and the personality are practically synonymous. The fluidic Astral constitutes its life side, and the lower mind and etheric constitute its form side—together with the dense physical body when in incarnation.

The relationship of the life side of the soul (Astral) to its form side (Mental II and Physical I) is as intimate and inseparable as in the case of Buddhi-Manas described above. Hence the two are usually linked as Astro-Mental. (In Sanskrit, Kama-Manas.)

The Astral should not be thought of as *between* the Mental and the Physical, for the Astral or emotional nature is as intimately associated with both as blood is to the vascular system and the dense physical body as a whole.

The upper part of the enclosed area, above the horizontal line at Astral 4 in the diagram, is called the human soul and the lower part man's animal soul, the latter being concerned with animal instincts and desires.

Sense impressions from the physical world are received by the soul on an etheric screen around the number 4 of the physical series, at the 'south pole' of the soul. Intuitive impressions are received through a mental screen around number 4 of the mental group, at the 'north pole' of the soul.

Although a diagram can portray little more than the bare bones of its subject, a study of the relationships shown makes very obvious the paramount place of the soul in terms of the human personality.

Human consciousness is a focus of spiritual life, it has the freedom of the whole field of the soul and can contact the limits of dense form in the physical world and the spiritual heights of the vision splendid in the realm of Buddhi-Manas.

MAN'S ORIGIN AS SPIRIT

Life derives from universally diffused spirit, hence the statement so frequently met with in occultism that all life is one. The One Life must not be confused with any human conception of Deity—of God. The Designer of a universe of worlds, be He in charge of a constellation, a solar system or a chain of planets, is of that One Life as are all lives—differences being of degree, however vast, not of kind. From our personal point of view, spirit, being universally diffused, is immortal, having no birth nor death, no beginning nor ending. Spirit is focused in humanity. Just as the light of a single lamp can be focused into a thousand points of light if the light passes through a thousand lenses, so through the lens of the mind is each and every human being a focused centre of the One Life—and that focused light is the Spirit in Man.

It is the interaction of this focus of light or life with material bodies that gives birth to consciousness. The friction between spirit (life) and matter (form) arouses awareness and then, in the soul and its adherent body, is born an awareness or consciousness of living. Though life has no beginning nor ending, the knowledge of being alive arrives at a given moment and it is this that constitutes consciousness which, itself, may have many beginnings and endings. As awareness of living becomes self-awareness, with a clear distinction between one's self and the world around, then the first-person-singular arrives—I, the Ego. This is the focused centre of life beginning to know *itself* and, actively functioning through a human personality, it increases in knowledge, self-importance and egoism. Spirit thus becomes individualized in man and, during numerous incarnations, the ego suffers and benefits under the illusion of having an independent and separate existence.

THE SOUL

Soul is the rather vaguely descriptive term that is usually understood to apply to whatever is in use as a body after physical death. That part of the personality which does survive physical death—far the larger part, by the way—is the astro-mental body, the emotional nature and the mind of man, so we must call this the soul. However ethereal and subtly woven we conceive this

body to be, the soul is nevertheless a material body, though its texture is of a much finer order than the physical.

In comparison with physical bodies the soul has a very much longer life, its nuclear essence being comparatively immortal. Throughout previous incarnations, the soul has been intimately in use in partnership with physical bodies. Experiences enjoyed or suffered during each physical life are stored as memory records in the soul, become assimilated, and then register in later incarnations as living qualities in terms of skill and special abilities. Just as a would-be athlete's physical body will change under a strict discipline, so, during physical life, may the soul change if the necessary training of 'diet and exercises' be administered and the practices of virtue and mental clarity pursued. (A little sermon of sorts seems appropriate here, but exhortation is not my theme—so I leave the reader and student to apply !)

It is the soul, therefore, that garners a harvest of experiences during each physical life, and it is the soul that later provides the plan, an ever-changing blue-print, which determines the quality of the new physical body in the mother's womb when the human spirit is again to be reborn on earth. Each new body will thus have those qualities that sum up trends and abilities acquired in the past.

As the vigorous emotional nature plays freely through both the mind and the physical bodies during the life of the latter, one or the other of these two aspects of the soul will be more or less strongly marked immediately after death, depending on whether the inclination and interests of the man have been largely concerned with affairs of a physical or of a mental character, whether he was chiefly interested in mundane or in intellectual pursuits.

The astro-physical elements of the soul have been called man's animal-soul and the astro-mental the more truly human-soul. The tendency after physical death in all cases is for attention gradually to turn from purely physical interests (animal-soul) to the higher mental activities and the link with the spiritual centre in the human soul.

THE PHYSICAL BODY

In the literature of occultism the dense physical body is described as a rind, a skin, an envelope. Normally, human consciousness does not descend *into* the dense body at all, but contacts sensory experience only through the medium of the etheric brain, the subtler physical counterpart of the anatomical brain and nervous system. This subtler counterpart of the brain resembles a telephone-exchange because through it all sense-impressions from the objective physical world are received and recorded. The sensory impulses from the ears, eyes, and other sense-termini are all delivered there by the bodily mechanism (directed by the elemental) quite automatically and without volition on the part of man. The messages are submitted to him at the exchange, the etheric brain. They are put on his desk, so to speak, for him to pick up or not as he pleases. We have all had experiences of this when attending a lecture or a sermon and omitting to pick up the spoken words because something else of greater interest has engaged us; attention has then wandered and the ear's message although faithfully delivered and actually received at the exchange, the etheric brain, has been ignored. Such reports of sense contacts are not easily disregarded by deliberate effort. If one is sensitive to sharp sounds, for example, it is difficult to relax and receive them without resistance. Yet there are many well-authenticated examples of deliberate conscious withdrawal from sensory messages. Some systems of yoga training include in their severe discipline methods of deliberately withdrawing attention from all sensory messages delivered by the elemental to the brain.

Although the dense physical body is thus but an external instrument in the hands of consciousness its value can hardly be overrated. The clean-cut clarity of its records and the very close identification with its behaviour, which nearly all human beings have achieved, is a feat that must rank as one of the triumphs of the involutionary sweep into manifestation. The narrow outlook of the sense-organs and their short range compel a certain concentration, and this has proved to be of first importance in founding *self-consciousness*.

The sense-organs of the physical body are themselves all modifications of the skin, and the skin is the boundary, the ring-pass-not, beyond which human consciousness cannot reach; all

that may be beyond that boundary in physical terms must be brought within its range by the outward-turned senses and then carried to the 'exchange-station.' As the principle of the boundary wall or ring-pass-not has an important bearing on our study, it will be developed more fully.

THE RING-PASS-NOT

As understood and described in occultism, the ring-pass-not of any organism has two important functions: (a) to envelop and protect its contents so that they may be temporarily isolated; and (b) to serve as a connecting link between the organism it ensheathes and the world around it.

From the vast periphery of a solar system down to the minutest seed-pod on our earth, the principle of an enclosing ring-pass-not holds. Until the content has achieved some maturity of development the ring may not safely be broken. Familiar examples are the husk of a flower-seed, the bark of a tree, the shell of an egg, the hide of an animal—for each of these serves to isolate and guard its contents. Although the duration of the protective ring may vary from the millennia of a planet to the few weeks of a bird's egg, they are all made, like pie-crust, to be broken at appropriate times.

The ring-pass-not of the dense physical body is its skin, and all that can be known of the world in which the body lives must be brought to the surface of the skin for human consciousness to know of it. Arriving there, the sense-organs reproduce certain groups of vibrations and we register them as hearing, seeing, feeling, tasting and smelling. As the sense-organs reproduce these several groups of vibrations in their mechanism it is obvious that, through our bodies, we thus *become* that much of the world in which we are living, that much and no more whatever.

A clear understanding of this mirror-function of the ring-pass-not is worth while because the principle applies to the soul-body as well as to the physical form. So let us analyse a commonplace experience, say, a visit to a theatre, as a further illustration of the way it works.

The orchestra plays an overture, the curtain rises and the drama begins; actors appear, walk the stage, speak and declaim; there is action with its exciting, thrilling and humorous moments; all is witnessed by an audience and applauded. Now,

what is it that has really been seen and heard? In strict reality every single member of the audience has been engaged in watching and noting the messages brought from eyes and ears and displayed on the etheric screen within each brain. All that has been seen and heard has been recorded within the limits of the ring-pass-not of each individual physical body. Everyone in the audience has been watching mirror-images within his own brain and hearing sounds reproduced on the ring-pass-not (of which the ears are a part) and conveyed to the same screen within. Human consciousness meets the physical world at this interior screen and there only, not beyond.

By long practice we have become so skilled in co-ordinating sense impressions and projecting them by imagination outside ourselves, that through them we can now picture an exterior physical world around us and treat it objectively—and probably accurately, too, though no one can prove it! Mental processes then enable us to infer and theorize and arrive at clear-cut opinions and conclusions about our universe.

We may often find, too, that during sleep a better understanding of some abstruse point is 'in our minds' when we awake. For a while, during sleep, we have used the free and untrammelled mind by itself and functioned consciously for a time beyond the ring-pass-not of purely physical limitations and without their weight.

The time occupied in sleep during an average incarnation is about a third of every twenty-four hours and, during that third, the soul is often in use alone; let us examine what happens.

SLEEP

During the waking hours of an incarnation, the physical body and the virile emotional nature and the mind are a closely-knit unity because, in health, they work intimately together under the lordship of their human proprietor. To go to sleep means simply that this association is temporarily broken, for consciousness then retires from the physical encasement. It takes with it a certain amount of the subtler physical, the etheric, though usually but very little. To sleep indeed means literally to 'slip-out.'

To go to sleep, therefore, means also that, having withdrawn from the physical, another body is then being used, and this obviously is the second formal body of the personality, the astro-

mental body or soul. The soul is in fact the body which is being used alone, that is apart from the physical body, every night during sleep.

An occult classification describes three kinds of sleep :*

- (1) Dreamless sleep, indistinguishable from annihilation.
- (2) A state in which dreams play a part more or less vivid but are frequently chaotic.
- (3) A state during which clear self-consciousness in the soul-body is attained until awakening again in the physical-body.

The first kind applies only to those very few whose consciousness is wholly inert during sleep. Among them, it is said, the convinced materialist (if there really be any now) is to be counted, so potent is the power of thought.

The second category includes the vast majority. The chaotic dream is familiar to us all, and the disorder, the chaos, is easy to understand but by no means easy to remedy. It arises largely because our experiences in sleep are of another and different order from the physical, though we tend inevitably to interpret them in the more familiar physical terms. Hence our confusion. During sleep, too, one is without the help of the physical fortress with its sturdy resistances and stability. By reason of our lack of control of the soul-body and of our very unawareness of its independent existence, many disconcerting things occur.

Fortunately the physical refuge is near and in touch, because in sleep a strong magnetic bridge is maintained between body and soul. This link is as a thread of light, a 'silver cord,' which is broken only at death. With this vital connection bridging the two bodies, the slumbering physical continues very much alive, on its own. Breathing is regular, the blood circulates, digestive processes carry on, the healing of injuries proceeds, the body as a whole is in fact being renovated under the skilled care of a living entity, the physical elemental to which reference has already been made. This most useful elemental's existence as a separate entity is due to association with a human being who, strictly speaking, is its creator and god. The elemental

* This classification is given in H. P. Blavatsky's *Key to Theosophy* on pages 107-114. It is not to be confused with the four-fold classification of states of consciousness in relation to training in yoga where dreamless sleep is given as the equivalent of a high condition of abstraction.

functions through the etheric counterpart of the dense body, remains with it while its master is away, and is instinctively and busily engaged in repairing as far as possible the wastage caused in the dense body during the previous day. Such an elemental is alert always for its charge because it is well aware that it depends for its separate life on the body to which it is attached. It guards the body well and conveys any anxiety sympathetically to us. During ordinary sleep the silver cord is the telephone line and the elemental is not slow to use it in emergency. When some disturbance or danger at the physical level, for example, affects the sleeping body's guardian, an urgent summons is made, the soul returns and—we wake up! Also, it may happen that we ourselves, away from the physical body, may contact a hostile thought-form or some threatening influence and fear, possibly panic, prompts us to flee, to escape. There being no physical resistances the limbs feel frustrated, confusion ensues, and a hurried flight or fall 'down' the silver cord finishes in a sudden awakening from a not uncommon nightmare. The impression of falling from a height and yet never reaching the bottom is because entry into the physical body *is* the bottom of the fall.

Dreams may well be chaotic, illusory and fleeting while interest in the physical world is dominant—and quite reasonably so, for we are only at an apprenticeship stage in the handling of the astro-mental principles, when, as in sleep, they are separate from, though still closely linked to, the physical body.

Sleep memories are sometimes due simply to picking up the musings of the physical elemental when we awake and 'slip-in.' Usually these are merely repetitive chatterings which may on occasion actually be said aloud and heard as one takes possession. They are trifling and easily diagnosed and need not concern us here. Other dreams, properly so called, may be psychologically quite revealing if they can be wisely interpreted. All these would be sub-divisions within the second category of dreams.

It is very usual, on awakening from sleep, for there to be no clear memory of activities while away. This is because a protective veil of very fine mesh encloses the brain and spinal cord and through that veil the impulse of the mental memory must pass, on our return, to reach the brain and waking consciousness. The effect of the protection is that memories of experiences

tend to be sifted and diffused and thus arrive in the brain as mass impressions, not as clear-cut happenings. This useful provision checks the possibility of living, prematurely, in two worlds at once—a cause of temporary or permanent insanity should the veil be damaged by some psychic strain or hurtful influence before the spiritual man has become able to discern true relationships at the soul level.

The physical world with its clean-cut experiences is the important field of action for human beings during this, an early cycle of the upward arc of evolution. Hence the value at present of having the two worlds clearly distinguished. On reincarnating in a new physical body, notwithstanding the number of incarnations we have all now experienced, it still takes years to gain adequate control of physical activities and some degree of skill in handling the new form. With the full flush of physical influences upon us, consciously to control the soul-body while temporarily using it at night during sleep, is not to be expected yet.

To use the soul-body freely and independently at will is a major step in evolution and these are early days in which we are slowly learning. During the lengthy periods between incarnations the practice becomes natural, but then the conditions are different from those which beset us at present while physically asleep. For the few who could be numbered in the third category of dreamers—those who reach clear self-consciousness in the soul-body during sleep—this experience, to some extent, is already theirs. The majority become aware of the soul as an objective reality and under control, in the same sense that the physical body is under our control now, only at a certain period after the death of the latter.

WAKING UP AFTER PHYSICAL DEATH

That which must be accomplished by will power if self-consciousness is to be attained during ordinary sleep, is obtained by all automatically, sooner or later, after actual physical death.

This most important difference between sleep and death is due to the breaking of the magnetic thread, the link between body and soul—for 'the silver cord is loosed' at death.* The severance of the cord for that incarnation means the dismissal

* *Ecclesiastes XII, 6.*

of the physical elemental; most completely and finally, it is advised, if the dense body be cremated.

With the silver cord broken and the final withdrawal of the soul-body from its partner, a period of unconsciousness follows. In cases of sudden death this period may be very short; after illness and old age it is likely to be much longer. On this very point a question was put by Mr. Sinnett to the Master K.H., and the reply was:—

‘Every just disembodied four-fold entity . . . loses at the instant of death all recollections . . . This state lasts a few hours, days, weeks, months, sometimes several years. . . . Remembrance will return slowly . . .’*

A four-fold entity is an ordinary human being. Wide variations are evidently imposed by the conditions and circumstances of the death and the slow return to full consciousness applies apparently to the larger number. In this respect it is similar to a dreamily-delayed return to consciousness after an ordinary night’s sleep. The statement in the letter that all awaken after a certain period is clear and unqualified. The average time elapsing before remembrance returns after physical death is, I believe, a few days to a few weeks.

ANATOMY OF THE SOUL

The soul being the body in which consciousness awakens during the third kind of sleep, as also of course at some time after death, a description of its structure and anatomy will assist to an understanding of what happens. The soul-body, like the physical, has its own elemental life, specialized by long usage. It is a living and active entity and, after the loss of its physical partner, it comes into the picture with a leap. Lacking the familiar hand-clasp of the physical body, the elemental, now isolated and forlorn, at once instinctively protects itself by throwing its denser content to the surface, thus sheathing itself in a protective boundary, another ring-pass-not. This new sheathing may be thinly or thickly laid, fine or dense, it may be even a heavy opaque shell—all depends on the habitual emotions and thought of him or her who used this material during physical life.

* *The Mahatma Letters to A. P. Sinnett*, page 186.

The new protective sheath, the soul's new vesture, eases the change-over greatly. It is said, however, to be unfortunate if one allows *too* dense a sheathing to be made by the elemental because the new surface layer or skin becomes the one sense-organ of the soul which, if too cumbersome, interferes with rather than aids the soul's activities. In normal circumstances the sensitivity of the soul's one sense-organ is amply capable of serving all purposes of sense response.

An arresting correspondence to this condition of the soul after death is to be found in our physical world. A very simply built creature; called the amoeba, has this same endowment of a single sense for all purposes. True, it is but a microscopical animalcule but mere size is of no moment, size is determined by strains and stresses in the environment, and the amoeba may have been huge in earlier cycles. The animalcule resembles as nearly as possible a tiny droplet of transparent jelly and its whole body is but a single cell, with no organs, no cell divisions. As its name implies—amoeboid, changeable—it can assume any shape that circumstances require and can move about in water freely, extending parts of itself in any direction to serve as temporary arms and legs. The amoeba can find its simple food readily and by enfolding this within its body digests the food wherever it happens to be. Apparently the amoeba can hear, see and feel adequately for its needs, and probably can smell and taste also because it certainly selects its nourishment. I have watched it repeatedly under the microscope and often wondered how it managed to live its life so skilfully without a trace of any specialized organs.

It is a reasonable speculation that, in the earliest cycles of our planet's history, the first physical bodies in use in the fiery atmosphere of those days were of a similar simple spherical structure. At any rate, in the study of the soul's anatomy the amoeba serves as an excellent illustration and provides, almost certainly, a close correspondence.

Through our present-day physical bodies it has been shown that we see, hear and feel only that which the mechanism of our familiar sense-organs can actually reproduce. Exactly the same principle holds good in the next world. The soul, by means of its one very efficient sense-organ, mirrors its environment, and the quality of the mirror-image, its accuracy and adequacy, is the precise measure of the soul's training.

To a certain extent some of this can be tested and verified within one's own experience if some ability in visualization and a little introspection be cultivated. Here is a simple exercise that anyone can practise, though to many it may seem commonplace and usual. Select a time when at ease and relaxed, say, just before going to sleep or on awakening and then, with eyes shut, focus consciousness as if gazing a little way beyond the face and note if anything *is seen clearly and sharply defined and objective*. If successful, continue to be relaxed, detached and unexcited, but ask yourself 'what sense - organ am I using?' As a matter of fact you are in the next world, by the merest margin perhaps, but nevertheless 'on the astral plane,' because you are using the soul-body exclusively for a few moments. Adopting a radio simile, you have turned the wavelength pointer of consciousness to the fringe of another programme. Such an experience, trifling in itself though it may be, is an example of that by no means uncommon happening referred to by Patanjali in his first book—'the student may find encouragement if he obtains an occasional astral or mental vision.'

THE NEXT WORLD

Descriptions have been given of numerous aspects of the world of the soul—their variety is immense. From the many mansions promised by a great Teacher, they range through every grade to the cold blasted pits of Dante's hell. Regions and spheres, summer-lands of delight and bleak caverns of darkness—conditions are named providing every variety conceivable from heavenly vistas of bliss to the fathomless deeps of a frozen isolation. One may well ask: 'What does it all amount to?' An eastern poet gave the simple and understanding answer in the concluding line of a stanza—'Thou thyself art heaven and hell.'

The principle at the root of all these varieties of experience is seen clearly when we realize that the habitual interests and actions of each individual determine precisely the environment amid which he awakes in the next world. Personal emotion, thought and action build the soul of each individual during an incarnation and on awakening after death each very naturally finds himself at a corresponding and familiar level. During physical life the soul has been continually modified and changed,

built anew, by the behaviour of the incarnated human being and, with or without its physical partner, the soul-body responds sympathetically to that level of the world-mind, that 'sphere,' nearest in character to its own state. The 'deceased' usually finds himself in the familiar vicinity of the images and thought-pictures of his own creation and beliefs and, if he has held rigid and decided views on any particular religious conception, he will believe himself, for a time, to have been entirely right! In the *Key to Theosophy* a reference to this is made. 'The Methodist will be a Methodist, the Mussulman a Mussulman, at least for some time—in a perfect fool's paradise of each man's creation and making.' The creative effect of thought is conclusive. 'Man goes to his own place.'

CONSCIOUSNESS AND THE SOUL

'The auric envelope of man is pure at birth.*' This statement, at first sight, is somewhat startling, as the auric envelope is that which we are calling the soul and 'at birth' means any new incarnation of a human being. The explanation is that the harvest of experiences gathered during a physical life is, during the inter-incarnation period, worked up into faculty and ability if the experiences have been of value, and the man concerned is that much better off in aptitude and skill in the following life. Faults and imperfections, neglected opportunities, misdeeds and crime, all such 'omissions,' mean that there is little to nourish the soul, little to strengthen it and the harvest is negative. The consequent deficiency and weakening shows up in a lack of control in handling a new physical body. Yet the soul is pure at birth, which means that though purged and clear it is not necessarily balanced and whole. Just as linen fresh from the laundry may be white and clean yet ragged and torn, so, similarly, the soul though pure at birth may suffer from many defects and lack desirable qualities, all of which will register in the building of the body and in its personal character during the new physical life.

The statement that 'the soul is pure at birth' is a reminder too of its very beginnings because, when first appropriated, this subtle body of the future personality was, in its natural pristine

* *Secret Doctrine*, 3rd Edition, Vol. III, page 539.

condition, a radiant vesture of exquisite susceptibility. Ever responsive to the play of the centre of human consciousness it is as obedient to the lightest touch as the finest of stringed instruments is to the hands of an artist. The soul is thus continually being moulded by its human lord and is itself the recurrent model from which the new human form is fashioned at each new incarnation.

A new physical body is built for us, on this model, by the lords of karma, the regulators of human justice, and by their craftsmen, nature's unseen builders, the devas and nature spirits. As human beings we have at present no conscious hand in this—but the soul *is* of our making.

Every new physical life begins therefore at the stage, more or less, that the human soul concerned had reached in the previous life, handicapped by the absence of qualities not yet gained and assisted by qualities that have been discovered. The soul in its inherent nature is perfect as an instrument, like a tuned harp and, as it is we who cause the disharmonies and complications, it is we who have to unravel them when their usefulness as resistances ceases.

HUMAN CONSCIOUSNESS ORGANIZES THE SOUL

Although the elemental life of the soul, the mind-elemental, is in a real sense an independent and separate entity, it is subservient to human thinking. The mind-elemental responds to every stimulus and assists eagerly in the progressive partitioning of its abode. The elemental has the common craving for separate life and this craving is fostered when the many interests of human consciousness organize and divide the soul-body into compartments. As the human child grows to manhood, his interests, activities and pursuits stimulate the division of the soul into mental pigeon-holes, which appear in behaviour as sets of personal likes and dislikes, opinions and prejudices, distinctions social and political, religious devotion and bigotry, racial and national preferences and antagonisms—all of which up to a point strengthen man's individualism and feeling of self-importance, his independence and self-consciousness.

The mind-elemental is thus willing with little encouragement to divide and partition its abode to an almost unlimited extent—

but mankind has now reached a period on the rising evolutionary arc of return when some, indeed many, of these partitions need removal. Mental ring-pass-nots of this interior character, such as our hard racial and national distinctions, have served their turn and need to be broken so that a wider horizon may open. That which has been very advantageous for the mind-elemental, itself on the downward arc of involution, is a hindrance for humanity after a certain stage has been reached—and this stage is fairly obviously the critical phase at which we have now arrived. Not further sub-division, but the integration of the soul is the present task. Integration means the attainment of unity or wholeness, a wholeness and clarity of the soul which enables human consciousness to view everything impartially, impersonally and objectively. A counsel of perfection this? Yet nothing less is pictured for us in the ancient aphorisms of Patanjali with their priceless instructions on how to train the astro-mental body of man. Here is a quotation, as translated from the Sanskrit by Dvivedi and Stevens, descriptive of the perfected soul:—

‘ . . . transparently colourless as a piece of pure crystal and containing within itself at will a reproduction of the whole mental world . . . ’—*Patanjali I, 41*.

As a dewdrop in the sunlight will contain within itself a picture of the garden around it, or the human eye will carry on its retina a wide-flung landscape viewed from a mountain-top, so the perfected human soul can reproduce within itself any part of the whole mental world—at will. Accepting Patanjali’s definition of the superlative degree of the soul’s ultimate wholeness and purity, this means nothing less than that its possessor is endowed with omnipresence at will! The purity and transparency of this ideal state remind one of the soul of a child at birth and of the colourless simplicity of the single-celled animalcule.

Human consciousness will have travelled a full circle when this lofty goal is reached—though mankind’s infancy in ignorance is aeons apart from such spiritual maturity. Yet some of the elder brethren of our humanity are pioneers in this high attainment, and others—the saints and sages of mankind—approach it. The large majority are at all distances on the course, from those near that lofty consummation away back to the earth-bound soul almost halted by its handicap of clouded blindness.

Thus the soul is of the nature of a research laboratory which everyone possesses and which is intimately and personally one's own ; it is most delicately constructed and provisioned and is instant to respond to the many demands of human consciousness. All our experiments in living are registered in the soul, and by their results in pleasure or pain, success or error, victories or defeats, we gain or lose ground. However generous the assistance may be that is given by tuition and guidance, example and precept, or by encouragement and admonition, the real work must be truly our own, since freedom is truly a human birthright.

A PARADOX

Two statements have been quoted concerning the nature of the soul which, together, read strangely. One, 'the soul of man is pure at birth,' and the other, 'the perfected soul is pure and clear as crystal.' If these descriptions are accepted, then the first state of the soul of man, the embodiment of his emotional and mental principles, is much the same as the soul's last state, despite the gulf between. The inference however is illuminating, and is that everything which clouds and obscures the inherent purity of the soul is self-imposed. Very usefully imposed, too, however ignorantly. There can be no awareness of light if there be no shades of darkness. Matter is the shadow of spirit and material darkness is a necessary accompaniment to the discovery of light.

An illustration is provided by any cinema theatre. The moving picture on the screen is visible to one's eyes simply and solely because of the shadows thrown by the reel of film. The flowing photographs cut off part of the light but the obstructions they impose on the purity of the light spell the action of the picture. If the light alone shone on the screen then there would be nothing—no thing!—a fact demonstrated at once if the reel snaps. The same applies to the human soul, which is pure and clear like the lantern light when we first appropriate and use it. We dim and modify its brilliant clarity because it is by such means alone that we can know we live at all ; *we must build shadow pictures.*

Having gained knowledge in our numberless experiences during incarnations and some wisdom and maybe some skill in action, it is then very obviously our task to clarify the soul of its obscurities and, at long last, realize the distinction between the light which is 'I' and the soul which is 'mine.'

INTER-COMMUNICATIONS: MEDIUMISTIC

The soul-body in use after the death of the physical is of course exactly the same body that has been intimately in association with the physical form throughout the recent physical life. All through that life the soul has been the seat of all personal emotion and mentality—and is still. The 'deceased' therefore is precisely the same man or woman as before, with the same outlook and views, the same likes and dislikes, the same enthusiasms and prejudices. These indeed are all accentuated, if anything, by physical death, because the soul is then untrammelled and is acutely responsive to every desire current that may be generated. On regaining consciousness, partially or wholly, the difficulty is to realize that physical death has in fact happened. The soul's newly sheathed surface, moreover, its new ring-pass-not, tends to assume the same familiar shape to which it has been accustomed, including clothing and every distinctive feature. It is strengthened in this by the habitual thought and feeling of the man or woman—so potent is thought as a creative force.

It follows that conscious communication between the next world and this must obviously be in the nature of telepathy, or transference of thought and emotion. Although the two individuals concerned in any such communication would thus be using similar means of expression, the soul-body of one would be interlocked with a physical body and brain, while the other would be without any direct physical contact. For success in any such interchange of ideas with a discarnate soul the physical body of the first must be controlled, relaxed and isolated by a deliberate effort of the will, in order that consciousness may be abstracted from its normal focus in the brain and attention concentrated wholly on the subtler body.

At this stage in our evolution this is an uneasy, indeed a very difficult preliminary preparation.

An easier and popular method of getting into touch with the next plane is to put the physical body artificially out of gear by hypnosis or other means of inducing trance. The intimate connection between the soul and the etheric brain of the physical body is thus loosened and the physical body of the entranced medium may then be used as a go-between by another and discarnate soul who can intrude himself into it and speak through

the mouth of the medium or write with his hand and so convey messages. The method of connecting up with the brain and nervous system of the medium is comparatively simple for the 'visitor.' A soul-body is being used by him and this, as has been noted, is of an amoeboid nature and, like the physical amoeba with which in this particular the soul so closely corresponds, it can intrude a part of itself and take over the control of the medium's hand, the arm, the larynx, or in some cases the control of the whole physical body. This method, however, is open to many serious objections quite apart from the possibility of fraud and imposture by the person functioning as the physical medium.

A receptive and passive medium may give temporary hospitality, for example, to an intruder from the other side who is using the sloughed-off shell of someone there who has made some progress with astral ablutions and thrown off a sheathing similar to the discarded skin or shell of a growing snake or crustacean. The purgatorial region of the astral plane, a semi-physical location, is littered with such slowly disintegrating sheaths, and they are a ready source of material for mischievous and misleading phenomena. As a pair of gloves will often hold the characteristic shape of the hands that wore them, so these cast-off simulacra or mock-images of a former owner, still partially vitalized by the elemental life, may be seized and adopted by a debased human being, seeking another temporary mask, another anchorage, near the physical world.

Such a shell will retain many of the characteristics of its former owner and an entity using it can appear in its accustomed guise and automatically reproduce its lingering memories, thus often successfully impersonating the 'departed.' Apart from the falsity of claims made as to identity, such contacts through a passive medium may be seriously at the expense of the medium's vitality and possibly of his mental balance. When attempting to bridge the gulf between the two worlds, it is advisable if not imperative that the medium should be much more than a passively negative receiver. He or she should be able to remain aware of all that is happening and be at all times able to control the action and circumstances of the communication on a par, at least, with the communicator. In other words, the medium should be self-conscious and alert in his own soul-body, a conscious psychic.

There is, however, one use of trance mediumship which, on compassionate grounds alone, can certainly not be deprecated. This is the guarded meeting of a selected group of people called a 'rescue circle.' Some discarnate souls have had interests so closely associated with physical living that they are earth-bound and 'in prison'—and there are many. Gross sensual desires, escapist devices such as suicide, black magic dabbings and the like are among the causes, and such souls are almost inaccessible on the other side and wander hopelessly. At a 'rescue circle,' through an entranced medium and with help from some kindly folk at the soul's level, these wanderers in the grey borderlands of the lower astral world are given an opportunity of understanding something of their problems. Real help and advice can be given under competent and resourceful management—and occasionally *very* competent and forceful control is needed to cope with the type of phenomena that sometimes occurs.

THE SPLIT PERSONALITY

In connection with mediumistic communications many misunderstandings in the past have arisen from the appearance of the dual or split mind—meaning two apparently separate minds associated with one person. The tendency of the mind-elemental when stimulated to divide its abode into compartments has already been mentioned. When this is carried too far a separated or split mind may result. This is quite a literal description of a human soul which has been divided by a rigid partition, an opaque cell-wall. One section of the soul may then serve as the normal mind of the individual, while the other, probably the lesser section, is left in abeyance. The isolated and belated part may be able to function only when the normal mind is asleep, in trance, or wilfully ignored. The difference in the two sections may be very marked both in expression and in intelligence. Among the phenomena associated with split personalities are automatic writing and trance speech, and these may on occasion be superior to the writing and speech of normal consciousness: but can also be inferior and even infantile.

Mediumistic practice itself can encourage the development of a split personality because the deliberate loosening of the etheric

link between the soul and the physical body of the medium tends to encourage the elemental's effort at division and the cell-wall is strengthened as the practice continues. There are other causes too that make for this distressing disintegration, beginning perhaps in childhood or even in a previous life. A keen and absorbing interest in an imaginary or fantasy life when young may foster the separation of part of the mind from the remainder ; as also, later in life, an acute withdrawal from a distasteful environment. The secondary personality, created in this fashion, sometimes poses as a 'guide' directing trance communications.

Variations in these phenomena are many: some are trivial and some seriously hurtful. A few approach the extreme conditions depicted in Stevenson's story of Dr. Jekyll and Mr. Hyde, though these are rare and enter the category of insanity. In earlier days the second personality of the medium has been frequently mistaken for a visitor from the next world, mistaken for another but discarnate human being. The split personality is now much better understood and its vagaries have become the field of extensive psychological research. The distinction between such communications and those genuinely originating from a discarnate entity is sometimes difficult to determine : but the known character of the medium and the quality of the communication, critically examined, usually provide adequate evidence.

INTER-COMMUNICATIONS: DIRECT

Communications of real value between the true 'heaven' world, the higher reaches of the next plane, and the waking consciousness of an incarnate human being are of a different order. *The Mahatma Letters* have several references to the possibility of such conscious contacts, but emphasize repeatedly that the sensitive who receives them must rise in consciousness to the level of the true *deva-chanic*, or higher mental, plane, and that subjective communion of this order demands clarity of mind and purity of intention. Moreover it is pointed out that even then it is far from easy to interpret and transmit correctly the message and information received.*

In the realm of art there is abundant evidence of real and intimate communion, on occasion when conditions are favourable, between an embodied human being and the heaven world. The

* *The Mahatma Letters to A. P. Sinnett*, page 101.

literal meaning of the word artist is of one who 'joins up,' who 'fits together' and it is in this quite literal sense of linking two worlds together that the title is most appropriate. Every human being is potentially an artist—and some have the ability in great measure.

The conception of a poem, the interior vision of a picture, the theme of a symphony, have often been described by the artist concerned as due to a momentary exaltation of consciousness. Handel and Mozart have both testified to their experience of an inspiration as an illumined moment of vivid intensity which, though of briefest duration, meant days, sometimes weeks, of labour to transcribe. How often, too, artists lament their inability adequately to interpret their inner visions in physical media and terms!

Some of our greatest scientists likewise have written of the same kind of experience, of having 'seen' suddenly the solution of an intricate research effort while still lacking the proofs of experiment and calculation—proofs which later have demonstrated the soundness of the intuition. Such instances of communion with a source of knowledge other than sensation indicate an interchange at a high level between the human soul and a subtler level of consciousness.

To inspire means literally to in-breathe and, by custom, 'an infusion of the mind from a lofty source.' Such inspirations may be likened to spiritual seeds planted in the human soul with some promise of germination and flowering. It need not be surmised however that another human being, incarnate or discarnate, or an *arupa deva*, is responsible for the inspirational experience, for the source quite possibly may be of a more general order and simply characteristic of the high level touched, such as a glorious colour-scape, a choral ecstasy, or the graphic archetype of a crystal. Contacts such as these may well arouse responsive chords in the sympathetic soul of the true artist.

Probably mankind's earliest attempts at description by drawing pictures, now called pictographic writing, were founded on symbolic impressions touched and received at a high level of consciousness. The mind of primitive man—not to be confused with that of the decadent savage—was much less cluttered with complicated thought-images than is that of civilized humanity to-day, and hence could occasionally receive the imprint of true

ideographs—archetypal originals, cosmic patterns, the simple roots of forms-to-be—and the skill of the draughtsman in those unhampered earlier days had something akin to nature's untaught artistry.

Anthropologists, in an attempt to explain the high quality of some of the early cave paintings, have suggested that the beasts and weapons depicted were objects of worship, but such explanations and many others are surely superfluous. In their own way the primitive artists were touching much the same level of vision as any great artist of to-day. They would, however, have lacked the analytical mind and the wide variety of media now available; they would not have been able to expound the many theories of art now extant, but they undoubtedly saw inner and ideal patterns of form and reproduced them.

The difficulty that besets any artist is to convey adequately the virile living qualities of higher mental symbols. In Chinese writing the characters in use to-day have many meanings and each, in speech, must be indicated by a different vocal inflexion. In similar fashion has arisen the need for words in profusion to carry meanings which, at the higher level of consciousness, are all conveyed in one generalized ideograph. We are so accustomed to a voluminous use of words and phrases to convey information that the amazing fullness of higher mental symbols, touched by the inspired artist, is very surprising—the unit of thought employed covers so great a volume.

SUMMING-UP AND CONCLUSION

Self-consciously to enter the world of the soul and know its comparative reality demands a certain simplicity of heart and mind, an emotional quietude and a mental ease and poise, somewhat elusive and difficult to acquire in these days of mental specialization. Good practice, however, in cultivating these requisites may be obtained during the hours of physical sleep, easier than in the busy wide-awake day, though quietude for a short part of that, for mental recollection, is likewise a necessity. With deliberate effort, and a modicum of quietude, some understanding of a real world apart from physical experience may be gained at first hand.

The nature and function of the soul is summed up best perhaps by defining it as a personal abode appropriated by human con-

sciousness from the material environment of an inner plane of being, the 'next world.' Within this appropriated body that we call the soul, protected and isolated by the ring-pass-not made by its elemental life, we experiment to our heart's content with the intimate help of successive physical bodies, each a temporary extension of the soul itself. When we begin to use the soul it is as a *tabula rasa* and then, as the personal worlds through aeons of experience are slowly conquered, the shadowed soul having served its wonderful purpose must be restored to its 'pure as crystal' clarity again.

Involution, in the simplest terms, is due to a process of personal acquisition and is marked by complexity of bodily structures and a cellular elaboration of the soul-body.

Evolution is its opposite. Evolution is marked by surrender and renunciation—if one can speak of renouncing trouble!—and the consequent recovery, self-conscious recovery, of that which has been dimmed and lost.

It is well to add that mere negative renunciation—such as a premature withdrawal from the responsibilities of social life, the martyrdom of extreme asceticism, an aloofness from worldly issues, and similar evasions—leads nowhere and is mostly so much time lost. The guard and protection against such false solutions are provided by the demands and clamour of the personal elemental life. This vigorous penetrating life, using the formal bodies of the personality, is all on the involutionary arc of descent, as already described, and hence on an opposite course from mankind's, and it offers strenuous opposition to withdrawal while imposing a painful sequel to over-indulgence. True evolution (literally, to unroll) turns on the stripping from one's self of accumulations of outworn, worthless and trivial elemental material and habits, as such become recognized to be hindrances to spiritual release.

In *The Voice of the Silence* some very concise instructions and advice are given to aspirants.

'Merge into one sense thy senses if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain that the steep path which leadeth to thy Master may be disclosed before thy soul's dim eyes . . .'

H. P. Blavatsky

Phrased as this is, in somewhat occult terms, a liberal paraphrase may be made in explanation.

The brain mentioned is the physical anatomical brain within the protection of the cranium, and is itself that which we may call, perhaps, a practical symbol—so perfectly do the five ventricles of the brain and their purpose correspond to the mythical Bird of Life, *Kala Hamsa*, the Great Swan of spiritual lore, with its body, two wings, its feet and head. In the ‘hollow of thy brain,’ the ‘middle chamber,’ the third of the ventricles, is the seat of control of the personal sense-organs. It is within that hidden chamber that the ‘ambient flame’ of the interior personal life burns—dimly or with fervour, according to the aspirant’s sincerity and zeal. It is from this centre that the inner sense organs, pituitary and pineal, used in the higher and conscious psychic processes, are developed.

The integration of the physical senses into One Sense accompanies the attainment of self-consciousness in the human soul. Through that One Sense, consciously directed by the human spirit, all *can* be known and realized. ‘The knowable becomes small.’ (Patanjali, IV)

With a quickening tempo of endeavour on the part of the aspirant, the flame brightens and, it is said, illumines the portal, opening on the steep path, symbolized by the neck of the Great Swan, which leads to an ‘upper chamber.’

The aspirant ascends, clothed in the clarified human soul—the white robe of mythologies—and meets the Master, his divine Self.

OTHER BLAVATSKY LECTURES

INDICATIONS OF A NEW CULTURE. By Adelaide Gardner. A comparison and a synthesis of Eastern and Western Yoga in the light of modern investigation. Price 6d. ; Post 1d.

THE ETHICS OF THE SECRET DOCTRINE. By Sidney Ransom. "Behold the truth before you ; a pure heart ; an eager intellect ; an unveiled spirit perception. . . ." Price 6d. ; Post 1d.

THE SELF AND ITS PROBLEMS. By Charlotte E. Woods. A very fine Theosophical, Mystical, and Philosophical Treatise. Price 2s. ; Post 4d.

THE SECRET DOCTRINE AND MODERN SCIENCE. By B. A. Tomes. Price 6d. ; Post 1d.

PERSONAL PSYCHOLOGY AND THE SUB-CONSCIOUS MIND. By Ernest Wood. Price 6d. ; Post 1d.

THE EVOLUTION OF MAN ; INDIVIDUAL AND SOCIAL. By Percy Lund. Price 6d. ; Post 1d.

THE DISTINCTIVE CONTRIBUTION OF THEOSOPHY TO CHRISTIAN THOUGHT. By Rt. Rev. J. I. Wedgwood. Docteur (Sciences) de l'Université de Paris. Price 6d. ; Post 1d.

THE DIRECTION OF THE THEOSOPHICAL SOCIETY BY MASTERS OF WISDOM. By Mrs. Josephine Ransom. Price 1s. ; Post 1d.

THEOSOPHY AND THE CHANGING OUTLOOK IN SCIENCE. By Corona Trew. Price 1s. ; Post 1d.

THEOSOPHY AND THE WESTERN MYSTERIES. By G. Nevin Drinkwater. Price 1s. 6d. ; Post 1d.

THE POWER OF LOVE IN THE STRUGGLE FOR LIGHT. By Greta Eedle. Price 1s. 3d. ; Post 1d.

THE THEOSOPHICAL PUBLISHING HOUSE, LONDON,
68, GREAT RUSSELL STREET, LONDON, W.C.1.

