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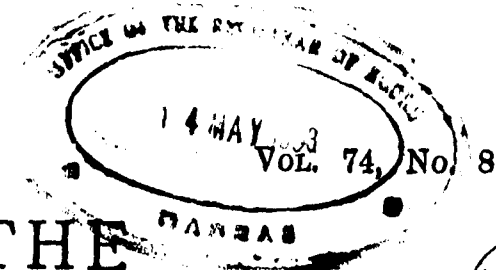
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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are:

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

SECOND.— To encourage the study of Comparative Religion, Philosophy and Science.

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

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title, The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

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THE THEOSOPHIST

ON THE WATCH-TOWER

The Theosophical Society is responsible only for its Official Notices appearing in "The Supplement".

THE other day I attended a meeting of Madras representatives of Non-Governmental organizations in touch with the U.N. Information Centre for United Nations Organization India. The meeting was convened to meet Mr. J. B. Orrick, the Director of the Information Centre. A point brought home to those present, out of the discussions which followed Mr. Orrick's informative talk, was that the U.N. represents a *procedure* more than anything else, and if the U.N. is blamed for failure to deal with certain questions more effectively or with better results, the blame rests on the member-Governments themselves. Any nation which does not win its case, on an issue in which it is interested, feels thwarted thereby and tends to blame the U.N. for its failure. But the cause of its disgruntlement is the attitude of the other Governments which, for one reason or another, have not favored its particular demand.

Unless the U.N. is converted into an independent entity, a World Federation or a World Government—which is inevitable, however much nations may put off the day

—it is the actual relations between the various member-Governments which the U.N. will inevitably reflect. But the U.N., even as it is, performs this service, that it contains and thus restrains the more dangerous developments tending to arise from those relations. But for this restraint, it is no mere imagination to say that there would have been already, since the close of World War II, a number of fractures in the relations of various States, with serious consequences to all concerned, possibly a world war involving most of them and others.

There is some truth in the view that the "cold war," with its calculated play on the psychological sensitivities of people, is in part the unintended effect of the restraints in force and far more demoralizing than an honest-to-goodness "hot war," which may be said to have its redeeming features. The "cold war" generates and bottles up more cold hatred and distrust than it dissipates, liquefying and making solid slabs, as it were, of poisonous moral gases, which would otherwise have been to some extent released into the surrounding air. But this view, like every other, has its qualifications.

Which amongst those peoples all over the world who, even amidst the stress and strain of the present times, are able to sustain an unshattered existence, if not also build themselves up against the worsening pressure, is not glad to have a little more respite from the horrors which a third world war would bring into action? The respite is snatched, some might think, in short-sightedness and disregard of certain moral considerations, but is embraced by others in the hope, feeble as it may be, of something providential to happen which would put an end to that nightmare. The U.N. has afforded that respite, though the nightmare is still continuing, and enables those who are already awake in a measure to the realities of the situation, to awaken others, so that they

may see things in the clear light of reason, the light that will make a new day for humanity. But the point is not whether "cold war" is preferable to "hot war," or vice versa, but what measures we can undertake to put an end to the possibility of war itself.

The offer which President Eisenhower of the United States has made to the Soviet Union, embodying proposals for a really free and peaceful world, not balanced precariously between an opposing East and West, and given some hope of relief in its ever-mounting expenditure on armament, is surely a break in the international sky which has been steadily deepening in darkness. If the offer is accepted, substantially as it stands, whether in generous appreciation of the prospect it holds forth for all humanity, or on cold calculations of self-interest, the event might well prove the turning point of this century.

President Eisenhower has proposed that the money saved on armaments should be used for a total war on poverty and need, especially in the undeveloped countries. Nothing can be more statesman-like than this scheme, the benefits of which will be immediately felt, and also supply in the form of an increasing incentive, the necessary steam to go further ahead on the path of an enduring peace.

* * * *

H.P.B. has prophesied in more than one place in her writings that the present century would bring to light many new facts that would upset the theories that prevailed seemingly irrevocably in hers. The phenomenon of Radio Stars, to which attention has recently been drawn, is likely to open out a vast new field, resulting in a far-reaching revision of the picture of the universe now presented by the scientist. That picture admittedly holds the canvas on the basis of data by no means complete and inferences highly speculative and uncertain in their character.

If there are waves which we can contact in some manner, even though we cannot guess what they mean in their original medium, there is a plausible presumption that there might be not only stars and planets of the sort that are visible on our photographic plates, but also heavenly bodies differently constituted, to which our medium of perception is unadapted.

Giordano Bruno saw with his blazing imagination, even amidst the thick darkness of that age in Europe, an endless universe peopled everywhere by intelligences, living beings, occupying grade upon grade of matter in different conditions. Since all is life, and there is but One Life, according to the occult philosophy, there is no end to the variety of forms which it can assume in its endless plasticity. If this fundamental supposition is right, we need not imagine that what we can discover, by the physical means at present at our disposal, is all that the universe holds for discoverers yet to come or for any gifted seer of the past or present.

In the occult view, though it is a universe of science, built of matter capable of analysis, a universe functioning according to laws that constitute an intelligible order, it has at the same time a basis of philosophy even more marvellous. It is the principles of this philosophy which give it the harmony in which man can find his solace and joy, as well as the scientific uniformity in which Einstein, at least among the scientists, whole-heartedly believes. Not only science and philosophy, but also religion in its essential psychological aspect, all melt into one another, when approached from a standpoint which seeks to cover both life and form comprehensively. Therein lies the value and attraction of a philosophy which links up all levels of reality into one grand whole, distinguishing at each level and step that which is real from that which is imaginary, supposed, or

speculative. Occultism, as correctly understood, is concerned in its practical aspects with the method of getting at the truth with regard to everything, as distinguished from mere suppositions, and not only, as is so often imagined, with the production of extraordinary phenomenal results.

* * * *

Shrimati Rukmini Devi has introduced in the Council of States (the Upper House of the Central Indian Legislature) a Bill entitled "The Prevention of Cruelty to Animals Act, 1953". In the statement of objects and reasons prefacing the Bill, she points out that many civilized Governments have enacted laws for humane methods of slaughter, and the humane treatment of animals and birds while they are alive.

There are laws in India intended to prevent cruelty to animals, but they are "neither comprehensive nor in consonance with the essential doctrine of *Ahimsa* or non-injury, which has characterized the thought and usage of this country from the time of the Buddha and Asoka to the days of Mahatma Gandhi". The Bill contains the following main clauses :

No animal shall be killed in the name or for the purpose of religion ;

No animal shall be killed or maimed or subjected to any injury by way of sport ;

No dog shall be exterminated except through electrocution or other humane methods approved by the local authorities exercising jurisdiction within the area concerned and subject to such rules and regulations as may be passed by the Central or State Governments ;

No animal shall be caged or confined for personal pleasure or for study except under the direct and immediate supervision of a recognized institution for the study of animal habits ;

No performing animals shall be exhibited in circuses or other shows of a public nature for entertainment or profit ;

No animal shall be caged or confined in a zoo or other public institution or place except in conformity with by-laws passed under this section providing for the welfare and comfort of the animals concerned ;

No animals shall be killed for food or other economic purposes in a slaughter-house except according to humane and up-to-date methods calculated to diminish pain and suffering ;

No animal shall be exported, imported or maintained for purposes of experimentation.

It is to be expected that the Bill will meet with opposition from various quarters interested in the practices which it seeks to abolish. But Theosophists all over the world, who believe in the unity of life, will surely sympathize with its principles and take the stand that without a practical exemplification in our lives of what this great truth implies, mere lip-homage to it will not have the effect of either advancing us in goodness or carrying the force of that truth to others. The Bill will probably be referred to a Committee of the Legislature or be circulated for public opinion, as a result of which it will no doubt undergo the necessary modifications. But if it is passed in a form which will give effect to its purposes, it will surely mark a new era in India, which will show to the rest of the world how man can live without inflicting unnecessary suffering either on his fellow human beings or on the creatures of the sub-human kingdoms.

In addition to any legislation of this sort, what is needed to bring about the prevalence of the principle of non-injury embodied in the Bill is education along these lines in schools and homes. The attitude of the people themselves with regard to all the matters touched upon in the Bill needs a fundamental change. Rukmini Devi has

also asked in the Bill for a portfolio for Animal Welfare in the Central and State Governments, which among other things, may be expected to bestow the necessary attention upon this aspect of the question.

The attitude of man today towards all Nature, more than ever before, is that of a despoiler. Everything exists on this earth, in his covetous and self-centred view, for his benefit and enjoyment. There is nothing that he cannot turn with his wits in some manner to his advantage. He may make a pet of an animal which he fancies, but even that is no disproof of his egoism. The pet exists to please him. But there can be no general happiness for men, whatever progress they may make in spectacular ways, until they bring themselves into a measure of harmony not only with one another but with Nature as a living whole. The Brotherhood of humanity is the aim of the Theosophist. But to be brotherly with a fellow-man is to have one's own pure instincts called out, and these instincts must flower, as they have flowered in every genuine philanthropist, into an equally harmonious relation with all things.

* * * *

The Delhi Federation of the Theosophical Society in India recently asked me to send a message for a monthly bulletin which they have started. As the message applies to Theosophists everywhere, I might as well reproduce it here :

Delhi being the political capital of India ought to have in its midst a centre for the creation of an atmosphere in which the lasting values of life will win appreciation, and those who can appreciate them be helped to see how these values should modify our politics as well as everything else in our lives.

Theosophists should everywhere be leaders in the true sense of the term—leaders of thought, not afraid to think differently from the rest of the world and acting differently, without succumbing to the ways of the world. One of the Masters of the Wisdom described the Theosophical movement at its inception as a “forlorn hope”. Truth in the spiritual sense is ever forlorn, although there are plenty of people who parade their pet or conventional ideas as an adequate substitute for it. It is to be sought not only in metaphysical theory but in every thought and action of ours concerning the every-day events of life.

Theosophists should be the advance-guard of Truth, which means that they must stand for many things: Universal Brotherhood, as distinguished from a purely national or religious Brotherhood; universal morality, but a morality based not on convention but on the reality of the One Life; Divine Manhood but not the type of manhood that flaunts and exults in a meretricious glory; and other truths which I need not name, but each of which contradicts one or other of the many popular fictions passing for Truth.

If we are to help the world to advance even by a single step forward, we must be in advance of the world, at least by that step. We need today in India something of the H.P.B. spirit which scorned sham, convention, popularity and all things beloved of the multitude, but was concerned solely with Truth, animated by a sense of unity with humanity, an all-embracing love of man as he is in his joys, loves and sorrows.

N. SRI RAM

THE PRINCIPLES OF RIGHT AND WRONG

By C. JINARĀJADĀSA

*(Lecture to the 77th Anniversary Convention,
Adyar, December 26, 1952)*

(Concluded from page 21)

THE principles I have referred to were given to us in 1885 by one of the Elder Brothers who compose the Great Hierarchy. He stated for us Three Truths, as follows:

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

Let me deal first with the second Truth, which tells us of the Principle which gives life, and dwells within and without us. This Principle is not stated in any of the terms which we use for the Divine, such as God, Ishvara,

Ahuramazda, Allah, Jehovah, and so on. But the Adept states that this Principle is undying and eternally beneficent, but is not heard or seen, or smelt, and can only be perceived by the man who desires perception. What is meant by the words "desires perception"?

Certainly, it does not mean blind acceptance of any statement made by another, whether a great Teacher or a religious organization. The perception necessary is that of each man for himself, and it requires meditation on the problem of Life. But this must be preceded by a vast knowledge concerning the processes of Nature, visible and invisible; and in addition, a careful analysis of one's own nature, and especially of one's sufferings and joys. In other words, this interior perception is the result of a discovery by one's highest intuition that there is a Principle of life which operates in the universe, not in any mechanical fashion, but one directed by a vast Intelligence, which we modern Theosophists call the Divine Mind.

Already in humanity there have been a certain number of great Souls who have perceived this Principle, but it has required from them an effort continued throughout many incarnations. They do give us, however, the testimony that this perception can be achieved, and once achieved, brings complete transformation of the individual's character.

When once this Principle is perceived, the individual swiftly realizes that his discovery is not for himself alone, but for all mankind. He will inevitably feel an urge within himself to help his fellow-men by sharing with them his discovery. As I have mentioned, he must not share it with any authority, but only explain with his highest ability, and leave each individual hearer to be convinced or not. The testimony of all great Souls who have discovered the Divine Mind is that they must tell their fellow-men, who "live in darkness and in the shadow of death," that there

is a great fact of life which will give them not only consolation and courage, but will also compensate them for every difficulty and suffering which life entails.

The first Principle, which declares that the Soul of man is immortal, also must be discovered as a Truth, each for himself. The truth concerning immortality cannot be received from another, except temporarily as a working hypothesis. But if a man lives rightly, according to such truths as Theosophy offers to him, then, long before he comes to the end of life, he can have the uttermost certainty that he is immortal, and that what is called death is merely like the putting off of a worn-out garment, in order to put on something new and more beautiful.

Furthermore, once he has discovered his own immortality, he realizes that immortality is not a static process but a continual growth. Just as the tiny bud of a rose will slowly become larger and unfold to reveal its exquisite beauty and scent, man realizes that the process of life through the many incarnations means a growth and splendor which have no limit. These facts cannot become unshakable realizations by him merely because he follows some other person's philosophy. There is indeed "the future that awaits us, the glory that shall be revealed," but that revelation needs to be perceived each by himself. It may come as the result of a long process of time, or it may come all in a moment. But from that realization, all life is transformed because there is no such event as death, not only for himself but neither for all others. There is no death in the usual sense of the word for animal, bird, fish, or any plant. There is a continual reappearance and a transformation.

From the fact that the individual realizes his own immortality and the Divinity latent within himself, which grows into splendor, there comes the further realization

that this wonderful nature is latent in every human being, whether the highest saint or the most criminal of men, or the most ignorant savage. All mankind, high or low, becomes for him a great mystery; more still, as possessing a wonderful beauty which he must slowly discover for himself. He further realizes that it is only as little by little he discovers the hidden beauty and immortality in all others round him that he himself grows into a greater splendor of his own immortality.

It is these facts that make for him the reality which underlies "the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color". These are not for him merely theories or hypotheses, but as real to himself as his inmost nature. When in the light of these discoveries he looks round him, he perceives there is one vast Brotherhood of his fellow-men who suffer and enjoy and he then feels that he is one with them, to suffer and to enjoy. There is not a single face of a man or a woman that has not for him some message of the hidden beauty of life. For me especially, that hidden beauty is constantly being revealed in the faces of children.

The third Principle states: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." We Theosophists know this under the general term the Law of Karma. But what does it really signify? There is nothing to indicate that the operation of this Law is due to the mandate of any Deity. We know that if we put good seed into the ground, the harvest will bring a crop of good quality; on the other hand, if we sow seed that is inferior or are careless and sow also seeds of weeds, then the crop will be of both inferior quality and weeds. We know that the growth of a plant is due to the nature of the soil, the rain and the sun. We can conceive that fundamentally all

these three factors are an embodiment of the great Principle which "gives life" and "dwells in us".

It is obvious that Karma does not bring its reactions immediately, as does a law of Nature. If I burn my finger, I take care, out of fear, not to commit the same blunder again. If Karma were in all cases to bring its reaction immediately, man would refrain from evil out of a sense of fear. This finally would not help him, because what is needed is a sense of moral consciousness that evil is fundamentally against the inmost nature of man. It is for this reason that there is a delay in the operations of Karma, sometimes for several lives. Certainly there are some Karmas which we may say are "ready-money" Karma, with immediate effect in the course of the lifetime. But there are others that seem to be delayed till the individual's normal consciousness has developed to some extent, so that when Karma brings him suffering there is not resentment, but rather patience and an attempt to understand, either that the Will of God, which seems to inflict suffering, has as its root a fundamental beneficence; or that he himself was the sower of the suffering that he reaps, and therefore he needs to understand the operation of the Law of Good and Evil.

The important fact to realize is that whether or not there is behind all forces a Divine Consciousness operating, Divinity does not grant favors or inflict punishments. The Law of Karma is like the third law of Newton—actions and reactions are equal and opposite. Thus it follows that every man is "his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment". He is at liberty to sow good or evil, and no external agency is going to prevent him. It is true that he has been given certain principles of moral conduct by great Teachers, but Karma means that

he is neither rewarded nor punished, but only reaps what he sowed.

While we realize the principle of reaping as we have sown, we must not apply that principle harshly towards another whom we know is reaping as he has sown. It is perfectly true that he has caused his own suffering by his own evil-doing, but all the same, we must go deeper into the problem. Long ago it was said by Plato that no man does evil, knowing that it is evil. It is this same principle that was enunciated by Plotinus when he said, "Vice is at its worst still human, being mixed with something opposite to itself." The same truth was given to Dante by Beatrice, when she said :

*Io veggio ben si come già risplende
Nello intelletto tuo l'eterna luce,
Che vista sola sempre amor accende :
E s'altra cosa vostro amor seduce,
Non è se non di quella alcun vestigio
Mal conosciuto, que quivi traluce.*

"I see full well how already shines within thy mind that Eternal Light, which seen but once ever kindles to Love. And if aught else doth seduce thy loving, 'tis but a ray, ill-understood, of that same Light which therethrough gleams."

When these three great Principles are noted, and when we begin to apply them, what is the consequence of that application with regard to a reconstruction of our own individual lives and of our civilization?

First and foremost, since each Soul of man is "a thing whose growth and splendor have no limit," our supreme duty is to see that no action of ours, as individuals or as a collectivity, puts a barrier in the way of the individual's unfolding to the growth and splendor which are a part of his immortal heritage. To impose restrictions by laws

and customs would be like wrapping up a tiny rosebud so tightly that it cannot grow larger or ever become the rose. The inevitable result is either that the bud remains stunted, or dies. Similarly, in the organization of the life of a community we have to see that no laws or customs, however ancient and time-honored, are allowed to cramp and dwarf the nature of man.

If we try to apply these great ideas and we realize that each of us cannot live individually to himself but must make part of a community, and since at the present stage of evolution each community is in danger of being destroyed or absorbed by a rival community, there is on each of us a duty to protect the community. In other words, while we unfold individually, we must not forget the duty that we have to help all others equally to unfold.

The ideal of duty to the State, even if it means military service and going to war and killing the enemies of the State, overrides our personal ideas of the moral principle "Thou shalt not kill". Greater than the individual is the State, which is absolutely necessary for the individual's unfoldment. The principle behind all this was stated beautifully by the great teacher Pythagoras when he visited the Greek city of Taormina in Sicily, and gave an address at the Greek temple on the hill. The Master said :

Listen, my children, to what the State should be to the good citizen. It is more than child or friend. The State is the father and mother of all, is the wife of the husband and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honor of the woman who bore him, dear the honor of the wife whose children cling to his knee; but dearer should be the honor of the State that keeps safe the wife and the child. It is the State from which comes all

that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State.

When these Principles are applied by us, we shall see that there must be a radical transformation of civilization. It is obvious with regard to the problem of slavery that the holding by one individual of another as property is completely in disaccord with the Principle that each Soul has a growth and splendor without limit. For slavery means the limitation of an individual's free growth.

Similarly with regard to religion. It is obvious that an individual must be given perfect freedom to select the religious philosophy by which he will live. No teaching, not even that of Jesus Christ, Gautama Buddha, Shri Krishna, or the Prophet Muhammad has any authority for an individual other than what the individual himself will give to the teaching. For, as has been said in *Light on the Path*, "each man is to himself the Way, the Truth, and the Life". This is obvious when we consider that the individual, whose growth and splendor have no limit, is to live his life within the great Principle "which dwells within us and without us".

This does not mean that he must necessarily be an atheist or sceptic. There are some Souls who have so keenly developed in them the sense of devotion that instinctively they will accept some particular line of religious teaching which gives an opportunity to pour out their devotion to some aspect of Divinity. Equally, there are some Souls who feel they must have some guidance from some kind of a priesthood. On the other hand, if a man's temperament is not to believe in anything, but to be an agnostic or atheist, nobody has the right to object, so long as he does not

interfere with another's right to believe what he considers is right and useful for him.

I have mentioned that there is the precept "Thou shalt not kill". It is a mistake to imagine that warfare always means killing. It has well been pointed out that the first duty of a soldier is *not to get killed*, though he may incidentally have to kill someone who attacks his Fatherland. People are apt to forget that military service is not all a matter of being trained to kill. It involves also great personal sacrifices for the sake of the Fatherland. It is not a small sacrifice for a man to offer his life for the defence of his people and country. Such a death in the cause of righteousness is a step forward in the unfoldment of the growth and splendor without limit. For, as Giordano Bruno said, "To know how to die in one century, is to live in all centuries to come". When we know what is the process of Reincarnation, then acts of self-sacrifice resulting in death, whether in warfare or in civil life, are seen as an unfoldment into immortality.

We see how this same Principle can be applied to the problem of marriage. The union of two individuals in the bonds of matrimony is something exquisite if there is love in the union; if that love continues, each helps the other to the unfoldment of the growth and splendor without limit. The birth of children and the tenderness and guidance which must be given to them in the early years give innumerable opportunities not only for self-sacrifice, but also for joy. For one of the most precious memories that parents can have is the charm of the children whom they have helped through childhood.

But as so often happens, the love bond may not last long; and a situation may arise where instead of love there grows between the husband and wife a condition of animosity leading even to hatred. It is obvious that in such a

situation it is cruelty to hold them in the bonds of marriage, merely because religion says that marriage is indissoluble. If, however, a divorce is granted and a person desires to marry somebody else whom he or she loves, the right to remarry should be given. The principle behind it all is not a bond which we call marriage, whether in a Church or registry office, but that more powerful bond of Soul to Soul, where each rejoices in offerings of self-sacrifice towards the other.

We see equally that while children are young and therefore need guidance, there is no proprietary right of the parents over the children. When a child shows a particular temperament and a disinclination to be forced into the ways of the parents or teachers, the child must be given the right to discover the ways to his own growth and splendor. He may make many mistakes, but the parents and teachers are not responsible for these mistakes, for behind each blunder is the child's Soul. Naturally all that I say cannot be applied without reservation of any kind, but the principle is perfectly clear, that each child is a Soul.

There is one other important matter with regard to our relation not only to children, but to every one who lives. We take for granted that our visible actions should be such as not to create injustice towards another. But we consider that our thoughts and feelings are our private property. We do not realize that through the waves of thought and feeling which we send into the invisible atmosphere we are either helping or hindering others. The rights, which we admit towards our Fatherland, apply equally to that invisible Fatherland of thoughts and feelings of others. If one rightly understands this problem, then while an individual may feel in the beginning that he is cramped and restricted by visible and invisible laws, he will soon discover that

these laws of Nature can provide him with an almost infinite number of happinesses.

When we come to the problem of the organization of a nation, we shall see that fundamentally it does not matter whether the nation is a republic, an oligarchy or a limited monarchy. All these are only means to an end. Some nations may find that the system of a limited monarchy, as in England and other countries today, is the best suited to them. But others may find, as in the United States and France, that the republican system suits them far better. Systems are only useful in so far as they help each individual in the nation to unfold into the growth and splendor without limit.

Similarly with the problem whether the Nation should own everything and the individual have only a few personal belongings, or whether the Nation should permit private enterprise. We have realized in civilization that it is for the welfare of the Nation that it should own railways, posts and telegraphs, and certain other services for the Nation as a whole. But that does not mean that all private enterprise must be suppressed, as is the case in Communist Russia. It is perfectly possible to have a combination of State ownership and private industry. Once again, the principle is not as between the State and the individual, but what is the type of organization of a nation so that each individual may be given the fullest opportunity for the unfolding of the Divine Nature within him.

All nations are slowly beginning to accept the idea of the Welfare State, that is, that the duty of the nation is to see that there is a right and happy welfare for each individual from the time he is born to the day he passes out of incarnation. When accepting the Welfare State, the individual has also to accept the principle that he must

give to the State in return, in daily labor and the choicest gifts of himself.

In all these and many other problems, our Theosophical studies point out to us better ways of organization of our individual and communal lives, as also of the collective life of humanity as one international organization. It will probably be many centuries before the great Principles mentioned by the Adept will be recognized as the fundamental principles of the constitution of every nation. Nevertheless, it is towards this that we must press forward with our Theosophical work. Indeed, it is towards that ideal that the Elder Brothers of the race organized the Theosophical Society to create little by little a *Universal Morality*, where the principles of a Universal Brotherhood without distinctions of race, creed, sex, caste or color, will be inseparable from each nation's constitution. It is in the application of the Three Principles that we can discover what constitutes truth and what error, what constitutes freedom and what oppression, and finally, what constitutes Right and what constitutes Wrong.

C. JINARAJADĀSA

The most beautiful emotion we can experience is the mystical. It is the sower of all true art and science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty, which our full faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong to the ranks of devoutly religious men.

EINSTEIN

2. CREATION IN THE RELIGIONS¹

By DUNCAN GREENLEES

*Extracted from the Transactions of
the School of the Wisdom, 1952-1953*

ADVAITA: The World is an unreal creation of the mind, and vanishes like a dream on waking once the imaginative mind is transcended.

VISISHTĀDVAITA: The World is a manifestation of the Real God, and it is as real as Himself, the scene of His eternal "Play".

JAINISM: It is non-living, and includes five Principles: (1) Matter, in six states—solid, liquid, intangible, invisible, gaseous or imperceptible, atomic; (2) Motion-accompaniment, *e.g.*, water for fish; (3) Rest-accompaniment; (4) Space, in universe and beyond; (5) Time, elaborately classified.

HINAYANA: *Matter (rūpa)* is merely Force plus Quality (Extension, Cohesion, Heat-Cold, Motion, Color, Odor, Taste-Essence). Its essential nature is Misery, Transience and Soullessness. *Mind* is a complex of constantly fluctuating mental states (*khandhas*), 52 in number.

¹ This is the second of a short series on 28 religious systems studied in the School of the Wisdom at Adyar. Naturally, such a study cannot be exhaustive; it makes no claim to be more than suggestive and can be expanded almost indefinitely with details and illustrative quotations.—D. G.

MAHAYANA: Created by the ego-soul; when destroyed along with that ego, the Reality can be perceived. It is mind-caused, but has no beginning or end, for all is a ceaseless flow of change.

EGYPTIAN: Magically produced by God's will as the theatre of human and other life; real and enduring for endless eternities.

MITHRAISM: Composed of the four great Elements: Earth, Water, Air and Fire.

CONFUCIANISM: Heaven and Earth are produced by *Yin* (passive and female) and *Yang* (active and male), maintaining all beings and changing them to a state of perfection when the Poise and Harmony among them are complete.

TAOISM: Produced by the interaction of *Yin* and *Yang* under the influence of *Chhi*, it bore all creatures. The Heavenly Tao manifests as Nature, in eternal Law, and in the nature of each being. Because selfless, it endures for ever.

ZARATHUSTRIANISM: Created by God's word (the *Ahuna-vairya*), the Law of all Righteousness, out of nothing. In two sectors Light-Good and Dark-Evil, ruled by God through Angels under Him, while evil creatures are under the control of *Añramainyu*, the Evil Spirit.

JUDAISM: Created by God's power through the utterance of a word, as one united universe of Heaven and Earth ruled by Him alone. God is everywhere in it, so there is no demiurge, there are no evil powers.

CHRISTIANITY: Created from nothing as the scene of life and the school for men to be trained for either Heaven or Hell. Animals, having no responsible will or choice, can have no future; so too plants. Angels are also created to live in Heaven and to do God's will as pure spirits.

ISLAM: Created from nothing to manifest God's power and goodness through the expression of His will in a single word. So it can be destroyed and made again when He wills. Heaven and Hell are abodes of the good and the wicked, at their own choice and as the result of their own acts.

SUFISM: Its final cause is Love, the essence of all religions. It is essentially good, even sin being a part of God's perfection—evil is a privation, non-being, a mere nothing. The Reality is *one*, and the "Divine Names reflect light on the darkness of non-being".

SIKHISM: It is good in itself, bad only if preferred to God. By God's will it is ceaselessly being made in countless planes, so He may give Himself to beings in all blissfulness. It is real because pervaded by Him, the one Reality, but dream-like because transient, arising in Him and then after ages passing away in Him again.

STOICISM: The "Seed-powers" condense into four *Elements*, grouped as Mind (active, male Soul,) and Matter (passive, female Body,) etc. They two are the one modified, and they further modify into beings, all pervaded by God as His "body," returning to Him in the final conflagration. The World is controlled by the Divine Order.

NEOPLATONISM: In three planes: (1) World of Ideas, each a Power and source of Soul, not outside or created by Spirit; (2) Spatial and Temporal Order, the Space-Time Universe; (3) Body, Soul and Spirit. Matter is immaterial receptacle of forms, to subject of energy, of a mere abstraction after the removal of all that can be thought of, an appearance, not self-existing nor evil on itself but the necessary condition for all good to

manifest. The sense-world is the reflection of the Eternal in the mirror of matter, created by Nature in silence by the Universal Soul. There are cycles of growth and decay of immense duration.

HERMETICISM: Ceaselessly created by God to show His goodness; so it is good in one sense, though changeful and painful even in its relative eternality. It is God's body, its beauty being made by Nature at His will and attracting the Soul down from Heaven. On the mould of its own archetype each body is fashioned for the incoming Soul by Memory and Skill, *i.e.*, by past actions and the powers thereby acquired.

MANICHAEISM: The two Kingdoms of Light and Darkness touch on their mutual border. The Dark irrupted into the neighbouring Realm, and the borderland is now mixed and becoming re-sorted out. After all the Light has been separated from the Darkness, the "clod" with a few incorrigibly evil souls will be burned for 1468 years. There are Ten Heavens and Eight Earths.

KABBALA: Orders of mediating Angels act as intercessors but not as creators under Metatron, the Guide or Measurer, who opens the way to God. The Right side is pure and light, the Left side is impure and dark. Everything is paired in syzygies: dualism and harmony. The pious can act on God Himself through His emanations. The World is produced from Water, Air, Fire, plus Darkness, Light and Wisdom; Evil is only an appearance, an unreal privation. There are Four Worlds: (1) Emanation (the *Sephiroth*); (2) Creative Ideas (where is the Throne, where dwell the pious souls); (3) Formations (where are the Divine Halls, in which dwell the Angels and ordinary souls); (4) Matter (where are the Guardian Angels).

ALCHEMY: Matter has a common basis or substance, and all matter is at various stages of development. Gold is the perfect form of Matter because it does not tarnish and is immortal.

FREEMASONRY: There are three Temples, of Spirit, World and Man.

SPIRITUALISM: The World is distinct from God and created by His will through condensing Matter in space; it is created again and again, ever evolving. Matter may be eternal; it enchains Spirit and is its instrument, being acted upon and purified by it, through the intermediary ethereal "fluid". Matter is uniform, modified on molecules, and has Force and Movement as its qualities. There is no void anywhere, for Space is infinite, and full of life in countless grades; all planets are inhabited, but by different kinds of being. Spirit is the intelligent principle, distinct from but united to Matter.

DUNCAN GREENLEES

PURITY

We do not ask for lonely purities,
Remote, untouchable securities,
We only ask to quench, as best we can,
The thirsty longings of our fellow-man;
And with him learn the harmony of God
As step by step we walk where Jesus trod.

The purity we ask must stand the test
Of darkest night and stormiest unrest,
And by the very strength of its white light
Unlock the door that puts the dark to flight;
And by the warm and tender love it holds
Bring quiet peace to life as it unfolds.

NORMA DEBRECENY

THE WORLD'S GREAT NEED

LIFE AS A HAPPY GAME

By NELLIE K. TOREN

AN old Hindu scripture speaks of the universe and all the worlds therein as having been created by the Logos for His "sport" or "play". This life is a Happy Game!

It perhaps seems quite out of place even for a Theosophist to speak of life as a happy game; for who can ignore the desperate plight of so many of our fellow-men; who can ignore the fact of hunger, disease and suffering which surround us in spite of our knowledge of how to create plenty for all. How can we be happy knowing that others are in dire distress, be it physical, emotional or mental trouble which crushes them; how can we feel that glad joy in life which is the birth-right of all Life's children? Yet, remember the old books say: "The heart of it is bliss"; and "Life itself . . . is never silent and its utterance is not . . . a cry: it is a song"; "Listen to the song of Life." Take part in the Game for the joy in the playing.

To some this seems a cruel and heartless idea; an ungodly idea. No, they say, life is a pilgrimage, walked on stony ground with bare feet; true, there are some light-minded people who walk apparently on soft grass by the side of the road, fall asleep by the wayside, wander into the undergrowth after some lovely wild flowers, and losing the way do not come to their destination before night falls.

There is a point here worth considering. Does it really matter whether or not we reach this particular destination at all? Because nowhere at all is there an "ending" or a "beginning"; the way forever curves in on itself and end and beginning are one.

However, let us consider in some detail the idea of the universe, and in particular our world, as a vast playing-field in which many games are being played; to us they appear as separate games because of our very limited view, actually all the teams are bound together in one magnificent game played by the Logos of our system.

The rules of the game were laid down at the beginning of time; they are exacting yet flexible and are rooted in the idea that life is like unto a splendid game, a game which calls for the uttermost skill of hand, eye, mind and body; a game which we have undertaken to practise for a few aeons of time, until we shall reach that state of instant awareness and instant response to the need of the moment which will insure that we always make the right play.

How does this particular analogy, or whatever you like to call it, help us in this so difficult time? Is it practical? Indeed yes—if we begin to work on the idea that "the game's the thing" and so change our attitude to the whole problem of Life and Living. Indeed we are all players in a wonderful game, and there are certain rules in that great game which are very well expressed in the games we play for recreation; therefore what the nations need to do is to inculcate these rules into the mind of youth along with the rules of arithmetic. We often say of anyone who has gone through a bad time with chin up that he is a good sport; if someone does us a good turn at considerable inconvenience to himself we say: "That was sporting of you"; in England they say of any action which is not quite fair, "that is not cricket"; because before this age of confusion

a very rigid code of honor and integrity was expected of a player in any game or sport. Every one was expected to give praise where praise was due, good play was the thing and it did not matter if the player happened to be on the opposing team. For a good player gives every other player a chance to play better by keeping them on their toes.

Let us think now of the players in this "game" here and now, *i.e.*, our personalities. Our personality consists of three units, mind, emotional body, and physical body, which are a reflection in reverse as it were of the "higher triad" or the trinity of Ātmā-Buddhi-Manas, the immortal body of man. Therefore we find that the mental body is the reflecting vehicle for Manas, the emotional reflects Buddhi, and thus Ātmā the highest has for vehicle here on earth the physical body. For it is only through the physical body that the Will of the Highest can find expression here. Another point in connection with our sometime despised physical vehicle is that, according to the ancient teaching, it is only whilst in a physical body that one takes the great Initiations. It is said in an old scripture: "Of a truth this body is mortal, it is subject to death. Yet is it a resting-place of the immortal and bodiless Ātmā. . . . the eyes are intended as organs of observation for the Being who dwells within the eyes . . . "; and so also with all the other sense-organs.

The idea of the body as the resting-place of the immortal and bodiless Ātmā, as the vehicle in and through which and only through which, can the power of the Creator—the power of love, wisdom, knowledge—bring heaven to earth and earth to heaven, brings us to a profound sense of its importance. The instinctive worship all through the ages of a holy Mother and Child takes on a new significance, for the object of the symbol is to bring humanity to the realization that all motherhood is holy, that the child is an

expression of the highest creative force—no matter how much we misuse it. In fact it may be said that from man's misuse of that high power come all our present bodily ills; man has thought of himself as a sinful creature and so has behaved as such.

The ancient Greeks do seem to have had some idea of the importance of the physical body and worshipped beauty as expressed in the human form. In India the stress was against the outer man and the body was considered an impediment. In early and mediaeval Christianity the body was despised as an evil thing which kept man from God. And so grew through the ages the chasm between the sacred and the profane. You could not love the world and God too; you chose one or the other. Naturally, the vast majority put the world first, being something they knew, or thought they knew, and left the finding of God and the knowledge of His ways to those dedicated beings who renounced the world and all its wickedness in order to do so. Hence the idea of the necessity of mediators between man and his Creator.

In the age to be born in the near or distant future, depending on how much help or hindrance we give to bring about the birth; in this new age it may be that the place of the physical body as an instrument of the Creative Will, will be recognized. Then the great importance of its care and development into an instrument of beauty and power will be seen; the health, welfare and happiness of every child will be of the utmost importance to the world state.

We hear much of frustration these days; what does this mean in its deepest sense but the unhappy feeling of the person who is vaguely aware that there is so much more to him than his body can express. Granted that there is much ado about the care of the body these days, that a great

deal of attention is being given to games and sports and play in schools and to a lesser extent among adults. But too often it is approached from the wrong angle and the majority of the lovers of sports of all ages spend more time watching others play than taking part in the game themselves. The players too are not taught to feel that they are playing the game for the sheer joy of feeling more alive, more alert to all phases of the game, but that they are playing in a competitive game in order to prove that they are better players than their opponents; in short they play to win and not for love of the game.

Is not that the root of the trouble in our world today? We must strive to win; strive to gain something, whether it be material gain or the more subtle gain of something which we imagine the Soul will treasure. We cannot relax, let go, realize that after all it should be fun just to be alive. We cannot enjoy activity because our bodies are not splendidly well and ready to enjoy being used either for work or play. For recreation we sit down with crowds—or at home with television or radio—and watch and listen to other people playing or acting; we seek to live vicariously, we cease to use our will in our body of action.

Suppose we try a new approach to life in which the statement that the universe was created by the Logos for His "sport" or "play," be taken in quite a literal sense. Let us remember that we live and move and have our being within the Life of the Logos; that the object of all this evolution is to create a form through which all the subtle and delicate forms of expression of being, all the beauty, power, knowledge and splendor of all that is may find expression. For He who desires to enjoy the sport of playing with His creation must needs have opponents who are worthy of Him; it is no fun to play unless there is someone worthy of your metal to play with; and

Man is the only being who can play the part of the Opponent in this cosmic game!

What of the Angelic Hosts? Have we not heard that the lower angels honor man for having descended to this playing-field of earth-life; that the great Beings holding positions of vast responsibility in the work of the inner worlds have passed through the Man stage in previous manvantaras; and that, as said in *The Secret Doctrine*, all beings have either been or will go through the human kingdom? All living creatures before Man in the evolutionary scale obey Nature's laws. Those who have crossed the threshold beyond the human live the law and express the will of the Creator for they are one with Him. Only in the human kingdom do we find the Opponent—he who as soon as he becomes fully self-conscious refuses to obey unless he knows or thinks he knows the reason why, he who refuses to be a pawn in the game but asserts his right to be a player; and he who goes his own way must find his own path.

However, to most people of all ages and races a guide is a comfort if not a necessity; and there are many many dedicated men and women who will lead them to a nice little clearing in the forest where there is soft grass, warm sunshine and the delicate scent of unknown flowers where the traveller can rest as long as he so desires. But the rest or peace of these quiet clearings, though it brings satisfaction and happiness to the mind and emotions, does not for always prevent the surging up of the heart's longing for the "light that never was on land or sea"—that Light which enfolds all creation in its beneficent glow.

What is this light; where does it come from? In our best words, it is the sheer joy of pure being, joy unutterable—but sometimes one can feel its flashing beauty, its winged reality. In the day-to-day of our life's being we can

perhaps touch it and bring into our strife-torn world that which is its great need, namely, the knowledge and use of the reflection of pure joy which we call happiness. Happiness is a reward for work well done, good deeds; and so on. True, but good and bad are purely relative terms; when a person is convinced of the goodness of his action he will feel a warm glow of satisfaction, as he will when things go well with his affairs and with his relationship with family and friends. This happiness is a homely thing, which we must begin with, before our work of bringing into the world of men the happy life of freedom in action.

How can we strive after this happy state; can we not buy it by work, good deeds; can it not be given to us by some wise ones who know the why and wherefore of attaining even to the highest bliss, surely if we follow them? Well, no doubt one may buy, work for, or be given a colored photograph of happiness which may prove very satisfactory for a while; but the real thing—No. Real happiness bubbles up from the deeps within, nothing can take it away, nothing can add to it; it springs from the joyous love in the heart from which all life flows. It is not far away or difficult to reach in time and space. "Closer is He than breathing, nearer than hands and feet"; so the Happy One is everywhere and nowhere, He is you and I and every one, for He is the breath of Life and all beings, all things animate and inanimate.

Well, all very nice and abstract and high-brow, says the practical person, but of what possible use in helping to solve or at least alleviate the misery of war, poverty, hunger, unrest, suspicion, hate, which swirl around us in the world?

A fair question; to answer it, let us go back to the examination of the relationship between *Ātmā* and the physical body, the "resting-place of the immortal and

bodiless *Ātmā*". *Ātmā-Buddhi-Manas* is said to be the root of will-love-mind, and in the story of the creation of the worlds and of man (himself a world) love and mind prepare the field for the physical world and all its inhabitants. The masterpiece of this creation is the human body, which has been evolved through the ages, yet has no function special to itself as have the animals. However by all the ties of ancestry man's body is compounded of, and has direct relation with, all the kingdoms of Nature; because of this there is a unity in life on the physical plane. All its forms animate and so-called inanimate respond in the same way to heat and cold, to fire and water, and so on; all animals as well as men know the pangs of hunger, the distress of thirst; all seek shelter in storm and run from fire; all know suffering and all know something sometimes of the sheer physical joy of a state of bodily harmony, to which nerves and flesh respond without thought, in the perfect freedom of the moment. This is a vast subject about which the science of today has much to say; but the important thing we can say is that there is a unity in the physical-plane life-consciousness in all men's bodies, so that each is part of each; and presently man will not only say but feel that "*I am my brother*".

We have seen that man's mortal body is the "resting-place of the immortal and bodiless *Ātmā*"; and the instrument of the Will for work to be done here on earth. That Work is to bring together in beauty and harmony the forces and powers which flow through brain and body. At first there is produced only chaotic disorder; later an ever-increasing dissonance—which is where we appear to be today. Only the apparent dissonance is due to the fact that we are at the end of an era, and as at the end of a symphony every instrument seems to want to proclaim at its loudest its right to be heard. Also we have used our

brain so well in our many inventions that any discord in any part of the world is immediately known to all the other parts; what we call news is always news of sad unhappy things, and quarrels between nations or in nations form the main topic of public news and comment.

As players in this magnificent game called Life, at the present time we could actually play a better game if we would put into the background of our consciousness all the rules and regulations for play which we have painfully learned in the last few thousand years, and let feeling rule regardless of what the mind has to say about it. There is no doubt that the vast majority of the peoples of the world today *feel* that war is wrong; they *feel* that peace is the right and happy state which we should and could bring into being; but we do not trust our feeling and the mind destroys it.

Our *feeling* that this step in the game of life is right action at the moment, if used, will cause us to act directly from our centre as divine beings; for only through feeling can we contact the power of will and love. To this too often the mind of words is a barrier and a confusion. We must not misunderstand this, words are the tools of the mind; wonderful servants but cold imprisoning masters. By all means let us use the best words we can find to bring out into the world consciousness the deep real relationship between Theosophy and modern science. By all means let us study our Theosophy and note how it makes smoother the way of daily living. But let us do so not in order to find happiness, but because we are so happily interested in all things around us that we want to find out how they work to make our environment a fit home for the Happy One within.

That the world consciousness is awake to the fact that the quickest way out of our troubles is to bring more

happiness into the world of men is obvious. One sees this need mentioned everywhere. There are so many organizations working to bring about community activities which shall bring people together in happy play; play in which the body is used, such as the drama and the dance; play in which the body can share the happiness of mind-emotion. It has been said that we grow through happiness and learn through suffering. Well, we have learned so much so quickly in the last hundred years that we need a prolonged happy time in which to grow big enough to be able to use our knowledge rightly!

We need to open the door of our hearts to the happiness which glows within, remembering that what we are as feeling-thinking beings has a powerful effect on the world around us. What we say or do is ever changing from day to day, but what we are within the deeps of our being does not change. So, then, let us open the door and flood all the world with the warm radiance of the deep abiding, all-understanding, most tenderly protecting love of the Happy One within. By the power of the will we *can* open that door.

NELLIE K. TOREN

Far greater than a benefactor or an ascetic is one whose words come from the depths of truth.

Tirukkural

WHAT SHALL WE PROCLAIM?

By JOSEPH ZAHARA

ONE evening, in thought, I found myself walking around the Sydney Botanical Gardens viewing the new blooms. As I was making my way out through the entrance facing the Shakespeare Monument, without volition—as if by some directive power—I crossed the road and walked towards it, and again—as if prompted—my gaze was directed upon the inscription chiselled on its marble pedestal. It is an extract from a speech by Prospero, the magician, in *The Tempest*:

These our actors
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.

When I finished reading it, I was made to re-read it, as if to stamp it indelibly on the tablet of my consciousness. Then my eyes roamed over the grouping of the monument, with its life-like figures of Shakespeare's principal characters—Hamlet, Falstaff, Portia, Romeo and Juliet—and lastly my gaze travelled upward towards the bard himself as he was standing full figure with a folio in his left hand

and a pen poised to write in his right, awaiting for what seemed some new inspiration. As my inquisitive mind began to speculate about the much debated question as to who actually wrote the Shakespeare works, the bronze figure came to life, its head inclined towards me, its metal eyes looked into mine with the light of Life in its depths, the lips moved and the figure spoke:

"Speculate not who wrote 'Shakespeare'. Your concern should be in what measure have his writings helped you to discover the mystery of yourself, the secrets of life and death and the forces that make you tick.

"You among others, having read numberless books presenting what is called 'Truth,' having listened to endless sermons, lectures and instructions, have become callous, hardened, unbelieving and unteachable, thus shutting the door to the Light which is at hand ready to burst through.

"Learn to step aside from the form of flesh you wear, and again step aside from the astral body which is a little less dense and which motivates the animation of the flesh. In leaving them both you will find that death is non-existent and life in them is an utter illusion. Then you will know who you are, what you are, and what you are not.

"I live on, the body in whose image this form was moulded is scattered, but it is no more dead than it was in life as a body. This moulded form is no more dead than the form you wear. If it were galvanized into action as you are galvanized, people would say it lived; but take away the galvanizing power from your form and it would be as this moulded form. I, the Life, animate this moulded form and speak through these bronze lips . . . I animate your form and try to speak through your lips, but the darkness is less great in bronze than in flesh, for in metal there is no resistance to my power, but in the flesh is that which says 'this is me'.

"Proclaim that if you strive to *become* master, you shall never attain. If you look up to a power *outside yourself* you shall never find.

"Proclaim the Truth that will set man free, the Truth that there is nothing to achieve, nothing to acquire. There is only something TO KNOW which is that man is already all that he ever shall be NOW.

"Proclaim that the Truth that will set man free is the Truth that he *is free*, if he but believe it—if he but believe it.

"Proclaim these things to man, not merely to his intellect, but to his inner and conscious Self. Then life will have a meaning and death be no more."

The light of Life faded from the bronze eyes, but before it flickered out of their depths, the eyes smiled and the lips formed :

Proclaim !

JOSEPH ZAHARA

LOVE

I stir within the hearts of the unborn
Like breezes whisp'ring in the rip'ning corn;
I'm in the song of life the raindrops sing
As mother earth awakes in early spring.
The light you see deep in a lover's eyes
Like sunshine captured from the summer skies
Is I, unveiled before a sacred shrine,
Where heaven's magic touch makes earth divine.
I live within the warmth of a caress
And am revealed in joy, and hearts that bless;
And wealth has no place in my scheme of things
As darkness clings not to an angel's wings.
And in my name the saints of life have trod
The path that leads to mastery and God.

NORMA DEBRECENY

THE RELATIONSHIP BETWEEN MIND AND BODY

By JOSÉ B. ACUÑA

1. THE PROBLEM

BECAUSE of the special connotation that the word "mind" has to scholars the title of my subject may be a little misleading. What I want to discuss is the relationship between the purely subjective aspect of our consciousness and the physical body, because it seems that all along the history of thought man has been particularly interested in finding out, or at least in conceiving, the nature of such relationship. One reason for this interest is obvious: man has to adjust himself to the universe through the medium of his body. It is also through this that he can obtain satisfaction for the urgencies of his psychological needs. Therefore, the body seems to be a necessary bridge linking the inner or psychic life to the outer or material life.

2. SOLUTIONS

(a) In ancient times among those types of civilization which the anthropologists call "primitive," the problem is presented in animistic terms. The subjective life is considered to be either of the nature of a shadow (similar to the shadow cast by the body) or of the substance of which dreams are made, or as an exact counterpart of the physical

body. We also find similar views held by peoples who have reached a higher stage of civilization, such as the Ancient Egyptians, Babylonians, Greeks and Romans. If this animistic conception corresponds to an earlier stage in man's mental development, it is a question which I am not going to discuss because, from the academic point of view, animism is considered to be the most elementary way of interpreting the world by prehistoric man; yet, on the other hand, Theosophy sustains the idea that all religions spring from the same source but that they degenerate in the process of time, becoming more and more materialized so as to suit the mental development of the lower strata of human society, as is the case with animism. Anyhow, for the so-called primitive minds the relationship between the body and its shadow, counterpart or inner breath, is so important that for them any harm which comes to the body, even after death, will produce a corresponding injury in the Souls of the departed.

Basing their beliefs on such suppositions, the ancients elaborated very complicated types of rituals to help the Soul in the other worlds, by taking care of the physical body of the departed and providing it with food, instruction and amulets.

(b) In pre-theological and theological religions, the problem has also been presented from several angles. If we take Christianity as an example, the relation of Soul and body has been very carefully worked out. The body is created by God at the beginning from the earth and is fashioned into the image of man. A life or breath is infused by God into that image and it becomes alive. For the Catholics, the Soul is the life of the body. Another very important tenet of Christianity is that body and Soul are inseparable so that when man dies, his body remains dormant (a cemetery means a place of sleep) until the Day

of Judgment comes, when the Souls will be reunited to their bodies for eternity. Therefore, as St. Thomas of Aquinas has said, Soul and body are one.

(c) Later on and from a philosophical angle, the problem took on a new form. The Soul is not identified with any divine breath of life but is considered as mind, that is to say, as a thinking principle which makes man capable of knowing himself and the world. The philosopher who presented in a very clear-out way the dual nature of man was Descartes, who admitted the existence of two substances, irreducible to each other, and which are existing side by side. This theory set up a wave of speculation which even today is prevalent among philosophers, and which can be summarized in the following manner: Are mind and body different? Does mind influence the body? Does the body influence the mind? Do they influence each other and in what way?

(d) In our modern times and from a physiological point of view, the problem of mind and body has been reduced to mind and brain. Some physiologists support the theory that all mental processes are physiological processes of which we become cognisant; that mind is an epiphenomenon of the body (a phenomenon that is projected from the body like light from a focus).

3. THE SUBJECTIVE ASPECT OF THE PROBLEM

Although these animistic, religious, philosophical and psycho-physiological speculations have a great deal of interest for the student of Theosophy; yet there is another view of the matter which becomes of greater interest if, with the knowledge we gain from Theosophy, we apply it to ourselves. Before I go any further I must state that Theosophical knowledge concerning the constitution of man and his relation to nature can be viewed from two different

angles: (1) from the objective point in which man is studied as a structure composed of different bodies made of subtler and subtler forms of matter, and (2) from a subjective point of view in which a Theosophist, by introspection, can detect and study the different layers of his consciousness corresponding to the different levels of matter, and the effect of these bodies upon his consciousness. Thus objectively the body is an aggregate of matter endowed with life, the product of the Second and Third Logos; the patterns of the body have been slowly worked out from the archetypal worlds by the Creative Hierarchies who, at different stages in the evolution of the Monad, have made for it, *âtmic*, buddhic, mental, astral and physical encasements. Objectively, therefore, the body is a structure made up of matter of a particular plane of nature and vitalized by the influence of the Second Logos, who gives to it its functional unity and the special properties of living organisms.

(a) From the subjective point of view, the bodies enter into our consciousness either as elements of perception or as forming part and parcel of ourselves. When a child is asked, "Who are you?" he refers the answer to his body. In the majority of cases we identify ourselves with our bodies, and all the ailments, sufferings or conditions of our bodily structure are considered to be experiences or conditions of ourselves. We do not say "My head or my tooth is aching" in the sense that they are something different from us; often we express this relationship by saying "I have a headache," or "a toothache," but not "My body has an ache". The "I" in this case is identical with the body.

For many people the identity is so great that the Soul or inner life has no other meaning than that of being a projection of the body. In other words, the body becomes

a point of reference for all our psychic life. When our body is asleep, we say that we are asleep, and the reverse with the same pronoun when it is awake. When we say that we wake up, we talk, we act, we think, we feel, we are referring to the body and to the body alone; nobody will ever say "I am feeling what my body is feeling," or "I am thinking what my brain is thinking". Such duality would always be interpreted as a sign of abnormality.

The body or bodies so influence our minds that we cannot conceive, unless we submit ourselves to certain spiritual disciplines, that the destiny of our body is dissociated from our own destiny as a Soul. For many people, dying is the end of all, as they cannot perceive the Soul as different from the body. There are also people who cannot believe in the superphysical existence of the Soul, or if they believe in it they cannot consider it as anything else but a belief or speculation. Therefore, we feel certain of ourselves as bodies but uncertain, if not altogether doubtful, as to ourselves as Souls, as beings independent of the body yet using it as an instrument.

The identification of the body with the Soul has another implication: man, thinking that he dies *entirely* when his body becomes lifeless, feels a natural desire, based on the need of self-preservation, to be immortal. In this sense, immortality means a belief based on the desire for security and self-preservation. Imagination is placed at the service of such desire and man creates the thought-form in his mind that his Soul, in the shape of his body (such as has been painted by Doré in the illustrations of Dante's *Divine Comedy*), will live in eternity, preserving the attributes possessed whilst he was alive.

For the student of Comparative Religion, it is interesting to investigate all these types of imaginings. Theosophy has revealed that the Soul is not a counterpart of the body.

It is vested in a garb of superphysical matter which does not resemble the physical body. How many Theosophists think of themselves in terms of auras? How many see themselves as the "life" contained within the causal body?

The need for self-preservation which gives rise to the idea of immortality can also be at the base of such conceptions as Reincarnation and Karma. What the majority of people inwardly wish is, that whatever they possess in this life should be carried out in the next, and that they shall not at all die with the physical body but remain living as they are today. In other words they want the preservation of their personal self, and it is only by a strength of imagination that the people, believing in reincarnation, consider themselves as the "life" ensouling other bodies with different racial and psychological characteristics. A person who believes himself to be the reincarnation of so-and-so, wants to be so-and-so and himself at the same time; he identifies himself with the personal or physical self of both the actual living entity and the supposed personality of so-and-so. Yet he knows that when he dies it is only the perfume of experience that is taken away; not the actual thoughts, emotions, philosophies of life, attitudes, hopes and despairs, but what the Spirit can abstract from the whole of all the contacts and reactions of the personal self in one particular incarnation.

(b) Another point, selected from among many of equal interest, is one concerning how man arrives at the ideal or mental image of his body from his psychological experience with it in contrast with the experience he obtains from the outer world. In the first place, man is not capable, at least not in his normal state, of experiencing the body directly or in such a way that he will gain a knowledge of its structure and functioning. For instance, we are not aware of the form and distribution of our

internal organs such as the heart, arteries, veins, etc., and it was only when Harvey discovered the circulation of the blood that man became indirectly aware that such processes were taking place continuously in his circulatory system. It is the same with respiration and digestion as well as with the structure of the breathing apparatus and the digestive tract. Notwithstanding this, we hear that certain yogis are conscious of the movements of the viscera and of their functions; that they can stop breathing and circulation at will; but this is certainly not an experience within the reach of the majority of men.

Far less are we aware of the minute units which compose our body, *i.e.*, all its cells. These were discovered not by introspective means but through the microscope and with special devices for the coloring of its minute structures. None of us perceive the life in each of the several million cells which make up the body. No one is capable of feeling the vital harmony of the body, unless it is through a very vague form of organic sensation such as a sense of well-being, or nervous depression as a symptom of disease. Yet we have no knowledge of the actual happenings in our body, of these changes that take place in the cells either when we are in good health or under the effect of some illness. When we take some drug we do not know directly, that is to say, by actual inner observation, what are its results and how they come about. As a matter of fact, the medical profession knows very little as to the actual effect of substances used in medicines.

Although we are not aware of our body yet we sense it in some way, and we become conscious of it by indirect psychological experience. It is known that a child by degree learns the use of his body and that use is directly linked to his capacity of sense-perception. When an infant looks at his hand he takes it to be an object existing

independent of himself, because he does not see the connection between the hand which appears in his field of vision and the rest of the body. But when he grasps the hand that he has in front of his eyes with his other hand, then he has a sensation that the former belongs to him, because he feels that he is touching and at the same time he is touched as the respective skin-surfaces of both hands are in contact with each other. Later on, he learns by the same type of experience that other portions of his body, which appear in his field of vision, or within his touch experience, are at the same time part of his body. The type of sensation (dual sensation) which he obtains from experiencing with his body he does not obtain from objects of the outside world. When he sees an object such as his bottle, he does not consider it as part of himself, because he does not derive the same type of experiential knowledge that he does when he holds a part of himself.

Without going any deeper into the process which finally leads to the conception of the body as such, we can summarize the whole process by saying that the child learns to experience his body as a divisional line between what he senses as himself and what he senses as the outer world. The body is truly a line of demarcation. If introspectively we try to imagine our body, by closing our eyes and using our minds, we visualize that body as a sort of outer crust, which puts us into contact with and at the same time separates us from the world outside; a crust of a definite shape, moulded in our minds in accordance with what we have seen of our body, as we look at ourselves in a mirror or look at ourselves directly, or as we touch our body and get an impression of its contour.

The importance of this psychological experience is that the body is the only means by which we are able to discriminate between ourselves and the outside world. When

we state that something is "outside" us, we mean that it is outside our bodies although indeed it is in our minds as a mental image. For instance, the chair we look at we consider as beyond our body, even if we are imagining it in our minds and the only representation that we have of the chair is that which has been created by our minds through sense-perception. In other words, it is our body that gives us the knowledge of the self and the non-self.

Even if we could live and act in our higher bodies, such as our astral, mental or causal vehicles, these vehicles or bodies would constitute the dividing line between what we are as subjective entities and what lies beyond the bodies and forms part of the plane on which we are acting. It is stated by mystics that they do not entirely disappear or dissolve themselves into eternity or are absorbed in God. There is always a sense of being "oneself" before and after the mystical experience. Oriental philosophers put forward the idea that there is a sense of separateness or *ahamkāra* in every human being. No other interpretation can be given to this except that man, at whatever level of consciousness he functions, is limited by the material encasement belonging to that world of consciousness. Let us remember that we have higher bodies than the causal, such as the buddhic and the *ātmic*. This reasoning sufficiently points to the fact that it is the body which gives us the "sense of self".

CONCLUSION

How can we overcome the sense of self and the feeling of selfness? It seems that the first stage is to overcome the fear of death and insecurity which forms the basis of self-preservation. If we cling to our bodies and to their attributes and possessions, we are anchoring our lives in time and space. The body becomes the anchor. We are afraid

to leave that body and afraid of all the possible dangers that threaten the life or impair the healthy functioning of the body. Life is identified, therefore, with the struggle to keep and hold together those physical conditions which preserve the "life" of the body. The true meaning of life for us is then purely biological. The tragedy of our modern civilization is that each man, by all the means at his disposal, tries to secure for himself such conditions. But if we can give up our fear of death and disease, our fear of losing the physical means which we consider necessary to keep us alive, if we lose the fear of the death of our dearest and nearest, and at the same time experience vitally the "Real Life" which does not depend on the body for its maintenance nor on death for its destruction or survival, but which is eternal and ever new, which is not fixed or tangible, which is changeable and gives us no sense of physical security in time or space, then we can begin to approach the solution of a problem which is the most vital source of distress and frustration.

JOSÉ B. ACUÑA

The ultimate goals grow out of life itself but they cannot have any influence on the external world if science does not give us the means to work towards these goals. "To know the truth" means, in scientific parlance, to know how to reach our goals. Truth is the value science imbues in its workers, and truth is the basis value without which even the most lofty goal has no meaning in the world we actually live in.

This situation is summarized with precision in Einstein's famous words: "Religion without science is blind; science without religion is lame."

Mankind needs religious leaders who face with open eyes the results of science, and mankind needs scientists who have the moral courage to act according to their knowledge.

PHILIPP FRANK, *Relativity—a Richer Truth*

IDEAL AUSTRALIA OF THE FUTURE

BY C. JINARĀJADĀSA

*A Message to the Convention of the Australian
Section, held at Melbourne, April 2-6, 1953*

MY BROTHERS,

I joined the Society 59 years ago. For many years my realization of what Theosophy meant came from a close and detailed study of the Plan of Evolution as revealed by the Masters. But soon, Theosophy ceased to be a merely fascinating intellectual philosophy. Theosophy transformed itself to become a gospel of *action*. Theosophy as action has dominated all my thoughts, feelings and aspirations.

Thus it happened that to whatever country I went I saw swiftly—after a study of local conditions—what is the role of Theosophists in a nation's life. They must be reformers, that is, re-formers, to shape the nation's life into a new mould.

I came to Australia 34 years ago in 1919, and I was keen to understand the shaping of this young race. There were here—and still are—many things to admire, especially your love of music. But also there were things not so admirable. You have fundamentally, like the ancient Greeks, a love of the beautiful. But you have not had

leaders to lead you away from the coarse manifestations of life into what is noble and pure. That is why, in a lecture of mine in 1922, I said that the true Australia could not appear till you had in your kitchens beautiful saucepans, not the saucepans of today which can go one inside the other, but do not speak to you of beauty. Can saucepans do that? For ages in India, what corresponds to saucepans have been made in baked clay, and they have curves. Once you could buy one for two annas.

You Theosophists of Australia have a fascinating task before you, if you care to undertake it. It is to refine all the tastes of your people, so that instinctively they know what is truth and what is error, what is good and what is evil, what is beautiful and what is ugly. All the principles of the True, the Good and the Beautiful are in our Theosophical philosophy. While you present to the minds of your audiences the fascinating scheme of Theosophy, something more must be done. It is to appeal to man's intuition, to that hidden faculty in him which knows directly for himself what constitutes the Way, the Truth and the Life.

You Theosophists of Australia can sound the keynote of right politics, right economics, right art, right citizenship, the right ways of the enjoyment of all the aspects of high and noble life. You have the Mediterranean climate of Greece. It is my hope that as a result of your labors men will say of Australia what the narrow-souled Spartan said after a visit to Athens, "All things noble there." That all things in Australia should be seen as *noble* by the world—is there a more wonderful task for you to do as Theosophists for Australia than this?

Sydney

C. JINARAJADASA

March 29, 1953

REINCARNATION AND THE POPULATION PROBLEM

By DR. E. LESTER SMITH

*Based on discussions by the Science Group
of the Theosophical Research Centre, London.*

PART II

SINCE the time of Malthus, scientists, philosophers and statesmen have been expressing concern, not to say dismay, at the soaring trend of world population, wondering when it would outrun food-producing capacity. Within the last few years, to mention only a few examples, the matter has been debated at a symposium of the New York Academy of Science, by Bertrand Russell in his book *New Hopes for a Changing World*, and by Prof. A. V. Hill in his presidential address to the British Association at its 1952 meeting in Belfast.¹

Here are a few statistics to illustrate the magnitude of the problem. The following are estimates of total world population at various dates in the past, and also in the future assuming continuance of the present rate of increase.

DATE		WORLD POPULATION	
A.D.	400	200	millions
"	1650	540	"
"	1950	2,400	"
"	2050	5,400	"
"	2150	14,500	"

¹ See *Nature*, 1952, 170, 888, 677.

In India alone, the population has increased by 135 millions since 1921. This is *not* due to a rise in the birth-rate, which has remained throughout at 43 to 45 per 1,000 per annum. It is due to a fall in the death-rate.

PERIOD	DEATH RATE IN INDIA
1921-31	33-35 per 1,000 per annum
1931-41	28-30 " " " "
1941-51	30-32 " " " "

As Prof. Hill has pointed out, the annual rate of increase is nearly 1½ per cent, or 5 millions a year. Even if the national Five Year Plan and the Colombo Plan are fulfilled, they will barely suffice to restore the miserable pre-war standard of living. It is accepted without question that every effort should be made to apply existing knowledge to improve public health, and to combat epidemics such as malaria and cholera. What *can* be achieved is shown by events in Ceylon, where eradication of malaria brought about in three short years a fall in the death-rate from 21.3 to 13.4 per 1,000 per annum. Yet there is no escape from the conclusion that the result in India would be an additional million mouths to feed each year, and the short-term result could hardly be other than even more widespread malnutrition.

The problem is real and acute; and especially so, ironically enough, where Europeans govern native populations, bringing them the benefits of modern medical knowledge. What is the solution? As Prof. Hill remarks: "There is much discussion on human rights. At what level can these reasonably be pitched, and do they extend to unlimited reproduction?"

What kind of future do these philosophers envisage—if only the world will follow their advice? Apparently it is to be a "welfare world" into which the infant is painlessly

delivered, to be protected throughout his life from accident or disease, by all the aids known to science, so that he may live happily to a ripe old age. The population will be restricted via birth-control to such a level that every one may enjoy the variety and quantity of food, and all the other amenities and luxuries, that constitute the standard of living in the United States today. It is hoped somewhat naively that this pampered humanity will keep out of mischief—especially the mischief of war—and will devote its leisure and wealth to cultural pursuits.

As students of occultism we may be sure of one thing—that the Lords of Karma will frustrate this worthy but premature objective! In due time man will indeed create some such Utopia: but he has to become worthy of it first; and by then, perhaps, he will no longer desire such a materialistic earthly paradise. The average man then—like the truly cultured man of today—will show more concern for his duties and responsibilities than for his rights and privileges. The opportunity to serve his fellows for modest reward, he will deem an honor; satisfying and useful work will seem more important than the accumulation of possessions. We Theosophists conceive of this earth not so much as a place where every inhabitant has an unquestioned right to an enjoyable life, but rather as a vast training-ground for some 60,000 million reincarnating Egos, each with a purpose to fulfil—even though he may have lost sight of it. We have to recognize the present unsettled state of the world as mankind's "growing pains". Problems, conflicts, struggles to live, sacrifices, toils and troubles—all these are ingredients of the training. Do not regret overmuch the condition of acute tension in world affairs, not even the "cold war". Esteem it rather as a glorious opportunity for mankind to learn its lessons—the hard way, to be sure, but the certain way and the quick way. The sooner thus

may that Utopia arise, and perhaps a few incarnations hence we may have earned the right to enjoy it.

Mankind is young yet, and nations seem even less adult in their behavior than individuals. We recognize that it is futile to try to protect our children completely from the repercussions of their own foolishness and inexperience. We may remonstrate with them, but they are wilful and go their own way. We are sorry to see them suffer, but in our hearts we know they will only truly learn for themselves by making mistakes. And so it is with nations and races. We see—or we think we see—so clearly the way they should go to avoid disaster: but they pay no heed. Through the stupidity, the timidity or the cupidity of politicians, or through the greed and irresponsibility of the masses, the threatened doom of tomorrow is drowned in the wine of today.

We care about this; we care desperately. But is our real concern that the Plan shall reach fulfilment? Or is it mainly selfish lest we ourselves be caught up in the maelstrom and suffer distress, even torment or death? Let us be sure our hearts are pure before we publicize our pet panacea, our escape-route from woe. Else we may deceive ourselves; we may find that we too are compromising with principle for the sake of comfort. It is indeed all too likely that mankind will only learn by making further terrible mistakes. Yet if it should escape disaster, to whom will future historians give the credit? Not so much, perhaps, to our great statesmen as to those great bogey-men of the twentieth century, the Kaiser, Hitler and Stalin. The Black Force, the Asura Principle in Nature, carries out its work—so terrible yet so necessary—through one nation after another. The democracies, obsessed by their supposed right to an ever-rising standard of living, become effectively international only when they are badly scared. And it

seems certain that a supra-national organization will become imperative within the next few decades, even in a peaceful world. We shall have to hurry with opening up under-developed territories, if we intend to keep pace with a growing world population and its demands for food, raw materials and power. This will not be tackled with sufficient vigor by private enterprise or even by individual nations; it calls for planning on a world-wide basis.

It is against this kind of background that the Theosophist should see the population problem. There is indeed little doubt that millions yet unborn are already doomed to misery. But what right have we to suppose that misery has no further part to play in man's evolution? However, let no one think that acceptance of this philosophy of pain absolves us from responsibility for action: though it may help us to decide where our duty lies. Should we support those who are working to multiply earth's riches and distribute them more equitably, or those who clamor for widespread dissemination of information on birth-control, in the hope that there will be fewer claimants? Or, remembering that in occultism the "Middle Way" is usually the right way, should we rather seek some solution that avoids both extremes?

It can certainly be argued that while there are Egos seeking incarnation, deliberate refusal to provide vehicles is not without karmic consequences for the potential parents. We may be sure that if the demand for rebirths ceases, then fertility will diminish naturally in some mysterious way. On the other hand if we compel some Egos to wait awhile until we can offer them fuller opportunities, then have we done good or ill? It has been suggested that the western races, by their avoidance of large families, are slowly committing race suicide. The occult student, however, may see this from a different point of

view. If Egos seeking rebirth in the West are deflected into eastern races, then this may help to promote that degree of unification between eastern and western outlooks that seems necessary for harmonious co-operation.

What then is the outlook? The scientist looks forward with apprehension to an indefinite continuance of population increase. He foresees the application of available medical knowledge to widening territories bringing, by control of epidemics mainly, an increasing life-span superimposed on a stationary, but high, birth-rate. He has observed, it is true, that a high standard of living, operating perhaps through increased protein intake, has led in Europe and America to a fall in the birth-rate. But he fears that the slow increments in productivity will be literally swallowed up by the extra mouths, leading to a fall rather than a rise in the standard of living. Thus there would be no opportunity even to discover if a high standard in the East would in fact limit population increase. Concluding therefore that this natural brake may never get applied, he pleads urgently for an artificial one, via contraceptives.

Theosophical students need not accept such a gloomy view, because we do not forecast indefinite multiplication of Souls in incarnation. Nevertheless, if we accept Mr. E. L. Gardner's estimate of around 40,000 million Egos seeking experience on earth, then only about 6 per cent of them are now in physical bodies, and this proportion might well be expected to rise—to a maximum of perhaps 10 per cent corresponding with a 4,000 million world population. This is no better than a guess, but at any rate we can safely prophesy that some *maximum* figure will be reached, succeeded later by a fall in population. The number of new physical bodies becoming available will eventually meet the definitely finite demand from that proportion of Egos ready to reincarnate, and the total population will

then tend to level off. The advance of civilization might well result in Egos needing longer periods away from the physical plane, in which event world population would tend to fall: sooner or later it must do so, through elimination of Egos who "fail," and finally through Egos passing on to the next planet during the course of the Seventh Root Race—an event not so very far ahead because evolutionary progress speeds up greatly towards the end of a world occupation, especially since these Sixth and Seventh Races are in the nature of early rehearsals for the corresponding Rounds.

In the more immediate future, however, it looks as though we may be faced with the duty of finding living room on the planet for perhaps nearly twice its present number of inhabitants. Is this feasible? The correct answer seems to be—in the long run, yes. It will not be done easily or smoothly nor without hard work and sacrifice—sacrifice of the good present to the better future. It will doubtless be bitterly opposed by those who cannot or do not wish to see so far ahead, even to the extent of wars or racial conflict. But as we have seen, this stress and strain itself constitutes part of the Plan for mankind's education: the struggle is just as important as the final achievement.

Returning to the question of whether the multitude can be fed adequately, we can gain some confidence to face the future by looking back over the past. Not once but several times it has seemed that resources would not meet the increasing strain, but each time something has turned up, and famine has been staved off, except locally in bad harvest years. In early times man learned to cultivate crops and domesticate animals. Then crop yields were improved by rotation and later by the use of fertilizers. Before nitrate deposits in Chile threatened to run out, methods for fixation of atmospheric nitrogen were invented.

Efficient crops like the potato were introduced, and in recent years astonishing increases in yields have resulted from new varieties deliberately bred to suit local climatic conditions. Improved methods of food storage, *e.g.*, refrigeration and canning, and better transport, serve to spread the harvest more evenly in time and space.

The application of present knowledge to existing arable lands in all countries would take us a long way further. Looking into the more distant future, what are the prospects? Marginal lands could be developed. Desert regions will be made fertile again, perhaps through the use of solar or atomic energy to raise water from underlying strata; also probably through the use of the recently devised soil-conditioning agents (*e.g.*, Krilium) to help regenerate the arid soil. Vast tropical areas of abundant fecundity are also available for development, when their special problem such as the control of pests and tropical diseases can be overcome. It has been claimed, for example, that Brazil alone could support a population of 1,000 millions (nearly half the present world population) if the fabulous Amazon valley could be fully developed.

Vegetarians and Vegans can take comfort from the reflection that a given area of land can support more people if they eat vegetable, fruit and grain crops directly, than if they insist on these crops being first converted into animal foodstuffs. The pressure of population is indeed already taking effect in this sense, and the shortage and high price of animal produce is already forcing people (unwillingly) towards vegetarianism.

Experiments have been carried out to see if part of the valuable protein in grass could be made directly available for human food, leaving for animal feeding stuff the remainder of the crop, including the fibre that our stomachs cannot utilize. The grass protein can be extracted and converted

into a kind of cheese which is said to be palatable. The initial "sales resistance" to this and other novel foods would be more easily overcome by incorporating them into prepared foods like canned soups and sausages. Even more unusual sources of food are prophesied. Solar energy is utilized very incompletely by field crops. High efficiencies could be attained by entirely covering the area with a layer of green vegetable cells, and this can in effect be done with certain unicellular algae in a liquid medium. There are immense practical problems to be overcome but the effort may be worth while, particularly since it is already possible by changes in cultural conditions to vary over wide limits the proportions of fat, protein and carbohydrate synthesized by such organisms. Other micro-organisms, the yeasts, are already used in human food, namely, in bread-making and as flavouring extracts. Attempts have been made to produce yeast from locally available molasses in Trinidad, with the deliberate aim of providing additional protein to supplement meagre native diets; unfortunately the present product is not acceptable. Although yeasts cannot actually create food calories by photosynthesis like green plants, they can convert very dilute and otherwise useless solutions of carbohydrates into concentrated protein. Already, for example, yeasts are turning waste liquors from paper mills into high-protein animal feeding stuffs.

We conclude that by these means and perhaps others not yet thought of, food could be made available for a greatly increased world population. If however, amenities and luxuries on the American scale are also demanded, then the prospect is not so bright. It has been forcefully said that we are engaged in organized rape of the earth's mineral resources, and some of them are already within sight of exhaustion. If humanity could only release itself from the immense burden of armaments, then it could

indulge in vast public works and production of consumer goods. Nevertheless it would be rash to hold out hopes of attaining such a standard of living universally. But is this such a misfortune anyhow? Within living memory, people got along fairly happily without radio and television, the cinema, household gadgets and motor cars. It can be argued indeed that such things are not only unessential but even inimical to the growth of true civilization: they tend to divert man from his proper purpose. For a time indeed, they play their part: in a vigorous progressive country like America, they provide the rewards that lure men to give of their best in order to "get on in the world". Yet it is already clear that the leaders in all fields are spurred on by less tangible rewards or none at all. They still avail themselves of such gadgets as are convenient, but not possessively or exultantly. It may be that many Egos must pass through this stage of a high standard of living in order to savor it, and then in large measure to reject it. When man comes finally to know himself as a spiritual being—all the time and not just in his supreme moments—then he will discriminate between what is useful or beautiful and what is merely distracting; he will in fact regard material things with detachment, as means to an end, and not as ends in themselves. So we may look forward eventually to a civilization that has attained a truly adult sense of values, that has learned to live in harmony with itself and with Nature.

E. LESTER SMITH

REVIEWS

Introduction to Tantra Shastra, by Sir John Woodroffe, Ganesh and Co., Madras, pp. 152, price Rs. 5.

Any volume of Sir John Woodroffe on Tantra—and he has written many such—is a well written, authoritative, scholarly treatment of the subject. The present introduction is a masterpiece covering within a small compass the whole field of Tāntrik literature. The topics written on speak for themselves—such as Mount Kailas, Shiva and Shakti, the Human Body, Macrocosm and Microcosm, Guru and Shishya, Initiation or Diksha, Sādhana, Worship, Yoga.

Tantra has a special interest for the student of comparative religion because it is a practice which governs the life and conduct of millions of Hindus. Though based on the fundamental principles of the philosophy, metaphysics and ethics of Hinduism it has its own method and procedure in the quest for Reality. In contrast to some of the rules and regulations of Vaidic Dharma, the Tantra appears to be more catholic because

in its practice, caste and sex are not bars.

Differentiated from the ordinary followers of Tantra worship is a Sadhaka, who is serious aspirant for the practice of Tantra Yoga, undergoing an apprenticeship under the tutelage of a Siddha—Perfected One—by means of Sādhana, the instruments of experimentation in Yoga. The acceptance of such a disciple wholly rests with the Master.

One is bound to be at a loss when confronted as in modern times with system upon system of Yoga each pointing to identical accomplishment. But Theosophy pleads for patient consideration and judgment in making a choice for oneself and points to the probable dangers of promises held forth for quick and rapid success in matters of Yoga.

The value of the Tāntric interpretation and its elaborate technique and method gains confirmation from similar treatment found in other parts of the world and at various epochs in its history. The Tāntrik composition of the

human body is specially noted by two eminent authors—J. M. Pryse, in *The Apocalypse Unsealed*, and Daisy E. Grove in *The Apocalypse and Initiation*. But no more exact and scientific knowledge of it can be found anywhere than in C. W. Leadbeater's book on *The Chakras*.

All this comparative study points to the conclusion that certain Centres do exist in the make-up of an individual. The part that they play in heightening human consciousness when they are awakened is the special province of the Tāntrik method. In its application to the individual, discipline and control of the body, purification of the emotions and concentration of the mind are enjoined. Very rigorous rules of Brahmachārya are not enforced. Neither is insistence made on strict asceticism. But complete continence is recommended at certain stages of Tāntrik Yoga. Bhukti (enjoyment) and Mukti (Liberation) are the two most important passwords in Tantra.

Two other considerations weigh very heavily in evaluating the utility of this worship. One of them, in the opinion of some Tāntriks the most important one, is the use made of food, drink and sex in some of the Tantric rituals. This is a questionable point in Tantrik worship. The other is the abuse of the methods of concentration,

of thought-power, to bring results towards securing selfish ends in all walks of life. One sometimes comes across human wrecks in the wake of such methods wrongly followed.

C. S. T.

What Is Man? by P. Leslie Pielou, T.P.H., Adyar, pp. 168, price Rs. 8.

In this book the author has attempted, in short compass, to explain the problem of Man as envisaged by Theosophy. He has tried to illumine the dark corners of life by fixing the position of Man in relation to God and the Universe. In the scheme of evolutionary life man stands at the middle point where the real battle of life is fought in and through him. In the play of the Infinite on matter, it is man who in his final apotheosis achieves the vindication of the Spirit.

In the chapters dealing with Man and his bodies the author has logically sketched the evolutionary process of the Monad in time, from the moment of his plunge into the realm of matter, the vague stirrings of his consciousness, the will behind pushing him forward to fashion new forms of expression, the help he receives from the invisible hierarchy of helpers in his self-conscious struggles and his final triumph.

Mr. Pielou has made free use of the knowledge gained through the researches of Modern Science and the vast literature published by the Theosophical Society since its inception, and has put his points succinctly in this little book. The notes and the glossary at the end are very helpful especially for those earnest students of Theosophy who do not have much time for continued Theosophical studies.

N. R. S.

Science Past and Present, by F. Sherwood Taylor. Second and enlarged edition. Heinemann, pp. 859, price 12s. 6d.

This comprehensive survey shows us science as a growing thing. Each chapter contains an illuminating summary of scientific thought and is illustrated by extracts from contemporary writers of the period under review. It is free from racial or national bias and affords an example of the study of comparative science in the spirit of our Second Object.

Ranging from the beginnings of science, through the rise of modern thought to the atom of the twentieth century, Dr. Taylor describes how man learnt about the universe and about his own body. There is a reading list, an index and more than 50 figures.

Dr. Taylor holds that we cannot say that science "explains the

beginnings of things," but that "its purpose is to enable man to know and to do". In the final chapters he considers the nature and functions of science today.

The time chart of the main periods of the development of science would, in itself, make the book of value to the historian. This chart suggests that "explosive evolution" occurs in human thought as well as in biological form. It is thus in line with Theosophical concepts of a cyclic plan in manifestation.

E. W. P.

Theosophy from My Window, by Madeleine Powell, Pioneer Publications, Worthing, England, pp. 89, price 4s.

This booklet has an interesting way of presenting some of the deeper truths of life. Sitting in a small and dark attic, lit only by a skylight, on the third floor of a tall Victorian house in London and looking out through its window, the author goes into a meditation, induced by the clouds and the sky, on the nature of the universe and man.

The first part is concerned with the oneness of Life, its changing nature in its unfoldment, the meaning of human sorrow and the triumph of man. The seven-hued rainbow symbolizes the many paths leading to the one God, and the

brilliant sun of a bright summer typifies the perfect Man. The author looks beyond the clouds, too, and peeps into the vastness of this "mysterious universe" and the law and plan behind it.

The second part of the booklet, which is on "Man," is written from a different *attic* (symbolizing a new birth) in a London house which is the home of a Lodge of the Theosophical Society. This *attic* is well lighted and has a broad and large window. The contemplation now reveals the divine nature of man, his immortal principle working through different transitory personalities, the meaning of evolution and the mystery of sacrifice.

Seeing some birds and an aeroplane soaring above the clouds, the author reflects: "Whoever today is blinded by sorrow will quickly rise above it if he seeks an aim and endeavours to reach it—an aim in the shape of some good work in which his Soul will find interest, to perform which will induce that Soul to unfurl its wings, to achieve which will cause it to bathe in the light of the celestial kingdoms and will lead it to sound its note there."

M. S.

Gita Meditations, by T. L. Vasvani, Gita Publishing House, Poona, pp. 144, price Rs. 6/-

Musings of this well-known mystic and poet are gathered in this book just as they issued forth from him on various occasions of his meditation. They are not confined to the teachings of the *Gita* but embrace the Author of the *Gita* as well, and other spiritual lights of the world such as the Buddha and the Christ.

Scattered throughout are gems of reflections on Love, Bhakti, Jñāna, Māyā, Krishna, the Gopis, Gokul and Brindaban, devotion and devotees. The want of a definite sequential order and occasional repetition of ideas also have a charm and are helpful in revealing the poet's mind.

There is a note of sadness pervading the meditations. The sufferings of the poor, whom he calls the "broken" ones, move him deeply. "The truth of life is not on the mountain-top but in yon broken cottage, factory, farmer, peasant. . . . The sighs of the village folk and of the poverty-stricken in big cities reach His 'broken' heart. Worship of Krishna means service of the poor—*Lokasanghara*."

While his mystical reflections are inspiring and uplifting, the author's views on modern politics are hard to accept; we feel the poet is not fair and is wanting in true perspective.

C. R. K.

SUPPLEMENT TO THE THEOSOPHIST

MAY 1958

OFFICIAL NOTICE

I hereby appoint Commander H. B. F. Moorhead (R. N. ret'd.) as Honorary Treasurer of the Theosophical Society as from May 1, 1958.

N. SRI RAM,
President

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President has continued his series of roof talks. He announced that he had requested Mr. Sidney A. Cook to continue as Vice-President and so no new nomination for the office would be necessary; that Commander H.B.F. Moorhead would shortly arrive at Adyar to take up the office of Honorary Treasurer; and that Miss Emma Hunt and Miss Ann Kerr were to be Recording Secretary and Assistant Recording Secretary respectively. Miss Hunt, who is now the General Secretary of the New Zealand Section, will arrive to take up the office in October, and till then Miss Ann

Kerr would act as Recording Secretary. Miss Ann Kerr expects to be at Adyar early in June to assume her duties.

Miss Helen Zahara, the present Recording Secretary, left Adyar on March 27 for a lecture tour in Pakistan. She returned to Adyar on April 20 and expects to leave for Malaya and the U.S.A. in May.

The School of the Wisdom

The second term of the fourth year of the School closed on March 18, 1958.

The work commenced with four weeks devoted to a study of Man in the Present Day, Reincarnation, Karma, Life after Death, and Education. There then followed three

weeks of intensive work on Comparative Religion under the direction of Mr. Duncan Greenlees. During the period 28 Religions were considered. The closing two weeks of the session were devoted to a consideration of the world problems of Government, Economics and Sociology.

Until their departure from Adyar Mr. C. Jinarajadasa and Miss Clara Codd continued their much appreciated series of talks on Philosophy and on Meditation, respectively. Mr. Sri Ram, now President of the Society, contributed a series of talks and discussions on *The Path*.

The students visited departments on the estate, and public meetings on Education and Economics, addressed by outside speakers, were held.

At the closing meeting Mr. Sri Ram presented certificates of attendance to the students, who in their turn donated a copy of *Occult Chemistry* to the School library in token of their appreciation of the work of the School.

In his closing address the President stated his opinion that the School of the Wisdom was a valuable activity for Adyar and the Society, and that he considers that it should develop without any interruption.

The School of the Wisdom will re-open early in October 1958 with Mr. Geoffrey Hodson as Director

of Studies. Mr. Hodson is so well known for his success in class work and as a student of Theosophy and lecturer that his directorship ensures an interesting and profitable period for all who attend.

It is proposed to divide the School period into two terms, with a Christmas-Convention interval of three or four weeks. Each term will be about 2½ months, the first devoted to Theosophical studies, and the second to be given to what perhaps may be called Applied Theosophy. In the first our Theosophical knowledge will be examined and re-studied; in the second modern thought in the principal fields of human interest will be surveyed to see to what extent Theosophical ideas are being approached and what additional light Theosophy can give. For it is recognized that the Theosophist who would work for the Society must know the trends of modern thought and how far Theosophical ideas have been accepted. In these fast moving times it is essential to be up to date. The School in its second term will try to pick up the modern trends and to make Theosophical comparisons.

The classes are all conducted in English and an inability to read, study and speak English is a severe handicap to the student and prevents his full contribution. Obviously some knowledge of Theosophy

and Theosophical textbooks is a preliminary to enrolment, for the School does not offer an elementary course and those not prepared cannot benefit fully.

For the coming year students may enrol for either term, or for both, although the studies in the two will essentially be related. Students are urged to make their plans for travel arrangements and to register without delay.

Mexico

A new Theosophical Centre, *Evolucion*, was founded in the city of Piedras Negras in August 1952.

The General Secretary, Señor A. de la Peña Gil, writes that he is on a tour upcountry in the course of which he hopes to visit the most recently founded Lodge.

West Africa

The Lodges and members in this area are attached to the English Section. We learn that Mrs. Mary Elmore arrived at Accra, Gold Coast, on 24th February. Her first public lecture was on "Theosophy in the Modern World" at which the Minister for Agriculture and Natural Resources took the chair. Her presence at Accra was much appreciated, as very few overseas lecturers are able to visit this country.

East Africa

Mr. Harjivan Kalidas Mehta, of Bhavnagar in India, has been

visiting East Africa at the invitation of the East African Section.

After being welcomed at Dar-es-Salaam he gave a series of lectures under the auspices of Narayan Lodge, commencing 2nd February. These lectures were given in Gujarati and were well received by the public. Also public lectures in English were given under the auspices of outside associations and societies. On February 14 he left for a tour up-country, accompanied by Brother Dwarkadas Morarji Shah, General Secretary of the East African Section, and his wife. They visited Mawanza, Kisumu, Kampala, Jinja, Nairobi, Mombasa, Zanzibar and Pemba. A short stay was made at each place where study classes were held and lectures delivered. Mr. H. K. Mehta also presided over the Section Convention held at Easter in Zanzibar.

Iceland

Mr. Gretar Fells, who has just been re-elected General Secretary for the 17th time, reports that there seems to be an increasing life in the Iceland Section. Two new Lodges have been formed, with the names *Wood* and *Search*. The President of the latter is a well-known author. The Section magazine has been issued as usual, and the Section has begun to publish books.

One member of the Society has donated a new piano to the Section Headquarters. The Section has hired a piece of land in beautiful surroundings near Reykjavik and hopes to build a house there some day.

During the year 1952 lectures and study classes continued as usual. A guest-speaker was Mr. Mortinus, from Denmark. The Section Convention was held in Reykjavik in September 1952.

Puerto Rico

The Annual Convention of this Section was held on April 5, 1958 in San Juan. There was a record attendance of 70 members. The General Secretary, Señora Esperanza C. Hopgood, writes that she thinks the good attendance was due to the impetus given by the visit of Srta. Luz Maria Durand last June.

A new Lodge, *Sol*, has recently been founded in Santurce and another Lodge, *Amor*, is being formed in Arecibo.

The Section has begun the issue of a quarterly letter to members.

Canada

We learn from *The Canadian Theosophist* that Kitchener Lodge has resumed public meetings. The Lodge has also issued an attractive four-page bulletin giving details of

monthly activities. Montreal Lodge publishes a small bulletin to keep its members and the public informed of lectures and Lodge activities, thus helping to sustain the interest of members and visitors. In Toronto there is published the *Toronto Theosophical News* which gives the programme of work in Toronto, information about the Library and notes on matters of interest.

Canadian Federation

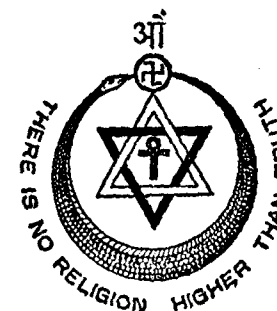
Miss Joan S. Morris, Secretary of the Federation, writes that the North Vancouver Lodge has taken on a new lease of life and a study group has been started in Brandon, Manitoba.

Miss Morris expects to visit all the Lodges in the Federation this summer and to see what she can do towards getting more study groups and Lodges started and rejuvenating some of the prairie Lodges which are not very active.

Portugal

The Annual Convention of the Portuguese Section was held in February. We congratulate Mr. Felix Bermudes who was elected as General Secretary in place of Mme. J. S. Lefèvre.

Mme. Lefèvre has served the Section and the Society for very many years and we offer her our appreciation and good wishes.



THE THEOSOPHIST

ON THE WATCH-TOWER

The Theosophical Society is responsible only for its Official Notices appearing in "The Supplement".

IT is only as we look back over the events of the last fifty years and study their import that we realize the full significance of the fact that it has been a period of crucial change for humanity, a period of progress in many ways, but achieved only by continuous and unprecedented struggle. The two World Wars, which are splashed in thick characters on this page of human history, illustrate, better than any other events of the period, the fundamentals of the struggle as well as its manifold results.

The progress has not been in one single stream, but a movement in many directions, not kept up consistently but attained with many set-backs, like a swirl of expanding waters with contending currents and fringed with eddies. The wide repercussions of this movement, visible in the political, economic and social fields, equally with the advance of scientific invention during the period, constitute a vast picture of change which makes the world of 1953 a far distant cry from that of 1903.

Many ideas that govern the life and inter-relations of people all over the globe today, such as—to mention one outstanding instance—the self-determination of racial and national groups, were hardly thought of as practical politics in the pre-Wars era. Step by step the pattern of our activities, as well as the dominant ideas in human relations and life, have been altered, and this alteration is as marked internationally as it is in national life.

When we study the more important changes that have come about along with these new ideas, we are impressed by the fact that each step has had to be taken against opposing forces. One example of this fact, amongst many others, is in the progress of women's rights, a subject with which the United Nations Economic and Social Council was concerned at its recent session.

Every advance has been against forces provoked either intentionally or otherwise. It has been so because the law of action and re-action holds good in the field of human affairs deriving from human psychology, as much as in mechanics. There will always be those who are opposed to the new, unless the new is merely an extension of the old, because it disturbs the conditions to which they are accustomed.

The whole problem of progress is complicated by the fact that the struggle between the old and the new is not always capable of simplification into clear-cut issues of right and wrong, especially as understood at the particular time. Slavery was not regarded as wrong a century ago. There is usually much in the old that is pleasant and even appeals to the virtuous instincts in men, and in the new much that is uncertain and often not altogether better. It is this mixture of good and bad, presented in the practical choices before us, which made Arjuna so confused on the eve of the struggle in Kurukshetra.

The Problem of
Progress

These truths are illustrated in the affairs of all peoples, but to go no further afield, they are to be seen with striking force in the many changes that have come over India during the recent decades, and are still coming. The changes are of a complex nature, affecting the political, economic, social and all other aspects of the national life.

In the early days of this century there were many, even amongst the most liberal-minded people, who saw much that was good in the caste system, of course as it was originally framed, and not as it had subsequently developed. They saw in that system an expression of a natural order, a means whereby society was kept regimented and evoked in those so regimented certain specialized qualities. To take another instance, there was undoubtedly in the old regime of the Princes in India a certain continuity of tradition with aspects of Indian thought and culture of the past, of which the Indian people have been legitimately proud. Yet the changes that have come about had to take place, not only because of the force of the new ideas—liberty, equality, and so on—but also because of the effeteness that had come over the old institutions.

Human progress is obviously not a simple, continuous, unaccelerated process. It is achieved by a complicated play of factors brought into interaction with one another, and this interaction has increased and intensified as the old barriers, physical and sociological, have been broken down and swept away.

Every evil may be said to contain the seeds of its own destruction. No tyranny can exist forever, however firmly and unalterably it may seem to be founded, as history has demonstrated over and over again. But long before it is uprooted, ready to fall by its accumulated weight, it has to encounter the challenge of the new forces to which it gives rise, forces which fail time and again before they succeed.

The first challenge to the old idea has always to be made against a phalanx of respectable supporters. Such has been the case with every step of freedom anywhere in the world. There was a time when the demand for political freedom in India, the utterance of the very phrase "Home Rule," was startling to respectable folk. The new idea aroused a variety of antagonistic interests, even amongst Indians. Nevertheless, it made a dent which presently became a channel down which there flowed an ever-increasing current to the open sea of India's freedom.

Both in the matter of social reform and political freedom, Indian Theosophists in quite large numbers have been in the forefront because of the leadership of Dr. Annie Besant, whom they followed as a guide. The causes with which they identified themselves have since become popular, and though there is still much to be done to bring to individuals the freedom that had been won for the mass, there are many more workers available for the process of reform than when the process was initiated.

As in the past, so with our future. There are always ideas, calling for some change or reform in some direction, emerging from the future. They are on the borderline between the past and the future, but are missed because that line is so thin and vanishing. It is that idea, that change, which those who aspire to lead humanity onward have to be keen and bold enough to seize. The Theosophical Society, in particular, in the persons of its members, should be identified all the time with the *next* step of human progress, whatever that step might be. The Society exists for that purpose. It has been stated by a Master of the Wisdom that Theosophy should be "made practical". These words are to be interpreted in no narrow sense. Our Theosophy has to be expressed not only in a spirit which actuates our daily

Ideas Emerging
from the Future

activities and behavior, but also in a vision of perfection which refuses to submit itself wholly to grooves of custom and convention, the established modes of thought and action.

If Theosophy is the Divine Wisdom, surely that Wisdom is not to be confined within the limits of any system, whether it be a system of philosophy or an outer organization. The Wisdom is always on the march, it represents a movement. Nothing down here can correspond perfectly to its archetype. Therefore, so long as evolution is the case, there has to be a continual infiltration of fresh forces, new ideas, into every system, every body, calling for modifications in its functioning and in its organization. Such is the nature of life itself, which is an ever-expanding and ever-varying movement. If our thought is to keep pace with that movement, in other words, if we are to identify ourselves with the Wisdom which underlies the progress of all things, we have to keep ourselves ever open to its message, its new influence.

This means, among other things, that we must not merely talk of Brotherhood, but actually put it into practice in such ways as we can. For he who has the spirit of service in him, the live spark of philanthropy and humanitarianism, will find ever-new ideas flowing into him out of the extensions of his awareness, his sympathy with others. The simple key of Brotherhood, when it means life, will open many doors both within and without.

* * * *

I have been asked why the leaders of the Theosophical Society support an institution which, according to the questioner, is but a tool in the hands of certain Powers for accomplishing their imperialistic ends, and for others, a convenient meeting place for diplomacy and world-wide propaganda.

T. S. Leaders
and the U. N.

The institution thus described is, of course, the United Nations. It appears that one member felt so troubled by the attitude of the Society's leaders that she felt compelled to resign her membership, and this was to her a way out of the contradiction in which she found herself.

It may be as well to point out here that not only the present leaders of the Society, among whom possibly the writer of these notes is included, but also the past Presidents, Dr. Annie Besant and Dr. G. S. Arundale, were ardent supporters of the League of Nations, now transformed into the United Nations.

After all, every member of the Society, even though he be President or "leader," is entitled to have his own views and express them, whether with regard to the United Nations or any other matter. It is quite possible that with regard to some matters which exercise our thoughts, the leader in question might be in the wrong, and those who disagree with him in the right, either wholly or partly. But if the Theosophical Society is a free organization, united only on a platform of Brotherhood and by a certain abstract Wisdom which we call Theosophy, no member has the right to expect that other members, "leaders" included, should hold the same views as himself. If there are some in the Society who show a certain defect or excess, it is the duty of others, by their own thought and action, to make up for it and thus restore the balance.

If Dr. Besant supported the League of Nations—she was one of the first members of the League of Nations Union in England—it was not because she was unaware of its weaknesses, but because it embodied a new idea which had great possibilities. Similarly if one supports the United Nations, which not only discusses but also acts under certain conditions, it is not because it functions faultlessly, or is not capable of being used wrongly by a majority of

the member-States if that majority is wrong-headed, but because it embodies the beginnings of a World Society, a World Federation, without which there can be no world peace.

Those who condemn the United Nations and would fain throw it on the scrap-heap, have not so far offered a practical alternative. We must either evolve or improve the existing organization into the sort of World Authority that is needed, or we must break it up and start designing a new and better instrument for ensuring world unity. But the impulse to create such a new body is not likely to spring except from new experience, unless the same impulse exists already and working through the existing institution makes itself felt and obviates such further experience.

The League of Nations automatically ceased to exist and the United Nations was designed in its place as a result of the dire experiences of the second World War. To say that it is now time to throw away the United Nations is to say in other words that it is time we had a further dose of the same sort, which alone will produce the will to a better order that will answer the needs of the world better than the United Nations. Surely such an attitude is a premature resignation of hope.

The fact is we have not yet by our efforts made people see the necessity for such a World Government in a world which is being physically unified, and the people are not likely to see that such a Government is desirable, except by trying the existing United Nations. I feel, therefore, that in spite of every defect, every weakness and shortcoming that we may find in the existing organism, the way of practical action is to infuse into it or into the minds of people in regard to it more of the life and spirit that is needed. If the United Nations were to cease to exist this moment, there would be a vacuum ready to be occupied

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by those forces which would much rather operate in isolation or through private compacts than in a medium where their motives and actions can at least be criticized, where they have to justify themselves in some manner at the bar of world opinion.

If the United Nations is used as a tool by some particular nation, it is not the fault of the United Nations alone, but certainly of that particular Power and those other States which are associated with it for purposes of their own. No institution, however perfect—which description is far from applying to the United Nations—is likely to be better than what its members are individually or voluntarily capable of achieving. The United Nations is not an entity by itself, but an *association* of Governments, and if the association does not bring forth what is desired, those who are at the back of it, that is, all the peoples of the world, should first instruct their Governments, and secondly prepare a better plan and secure its acceptance.

These views which I have expressed are views which are in no way binding on any other member. If our members everywhere felt sufficiently their own responsibility to give the lead of which they are capable, they would not attach an undue importance to what the leaders are saying and doing. The Theosophical Society is so constituted that each member can be a centre of thought and action in his own right.

N. SRI RAM

KARMA IN THE PLANT, ANIMAL AND HUMAN KINGDOMS

By E. L. GARDNER

THE surmise sometimes advanced, that karma does not begin until the human kingdom is entered, is due to a misunderstanding of the word. Karma is defined as "The law of causation, balance, compensation by which every action begets a reaction: the actor becomes the attractor for a similar action." (*Glossary*.)¹ If, therefore, action and a consequent reaction are accepted as inevitable, then clearly every action is opposed by the compensating pressure of karma till the disturbed balance is restored. *The Secret Doctrine* describes karma as "one eternal law that always tends to adjust contraries and produce harmony". "The eternal and immutable decree of karma is absolute harmony." (III 306, 418.)

Every action must thus be taken as arousing opposition which persists until equilibrium is re-established. And this insistent pressure towards a restoration of harmony applies obviously to all action throughout the levels of manifestation and hence to all the kingdoms of Nature. A balanced relationship on equal terms between Spirit and Matter, between Life and Form, is the goal within every kingdom. Such a relationship is a state of harmonious union, of wholeness, which, when attained within the limits of the

¹ *The Theosophical Glossary*, by H. P. Blavatsky.

form used, allows the life concerned to progress to the wider horizon of the next stage beyond.

Of the four kingdoms—mineral, plant, animal, human—the mineral kingdom alone has reached this goal of maturity. It is the only kingdom of Nature's forms that has figured in four successive Chains. In this, the fourth Chain, and on our planet, the Earth, the mineral forms are equilibrated, they have reached a balanced maturity and may be said to have attained the *Turiya* state; they are perfected in form. Gradually, from now onwards, their form structure may disintegrate and the coiled-up life be released.

Awareness of Good and Evil

Reluctance to associate consciousness in the plant and animal kingdoms with karmic reactions seems to be due to a tendency, natural enough perhaps, to impute something of our human feelings to the younger life. The fact is, however, that until the human kingdom is reached and human *self*-consciousness is awake at the higher-mental level (its true home) *and* in some measure responsive to Buddhi, there can be no consciously made distinction between good and evil and, therefore, between that which we call right and wrong.

The One Life is neither benevolent nor malevolent; it is utterly without bias, as impartial and impersonal in its pressure from within outwards as is gravity in relation to physical experience. In manifestation it is expressed as Force, the One Force, called Fohat and is the "Breath that knows itself not." (Stanzas of Dzyan.) Being homogeneous and absolutely undifferentiated, the "Breath" is neither conscious nor unconscious, it "knows itself not".

The One Life, the One Force, of which the Absolute is a synonym, is necessarily described as having no attributes;

possessing everything it possesses no-thing. And whatever be the appearance of Fohat in its manifestation at outer levels, such as in electricity, in the pressure of gravity, in a tempest of wind and stormy waters, in a fiery conflagration—none of these has a trace of any special purpose, and certainly of no moral content, *unless controlled and directed* by some agency, that is, by a living conscious Being.

The One Life, therefore, the utterly impersonal force of the universe, must not be confused with any conceptions of Deity. The term "God" is best reserved for One who is the Head of a system of manifestation, consciously directing the One Force in the creative work needed for a solar system, a constellation or a galaxy. Within the limits of such a field, small or vast, a supreme Ruler or God controls and directs the play of the One Life within it. Till, therefore, the Ruler of such a circumscribed system, around which His ring-pass-not has been thrown, imposes and imparts a certain bias to the life-force, Fohat, the only motive that could influence any unit of life within it would be self-interest, a motive tending simply to maintain the form possessed. Till then "good and evil" are meaningless. As a mere separate unit of undifferentiated Fohat, there could be no motive for living other than pure a-moral self-centredness with an innate urge to hold its present form securely. For the younger kingdoms, as also still for a very considerable number of our humanity, this would seem to be the one original incentive for "living".

Knowledge of Good and Evil

In every system of manifestation life *awakens* at the "centre" and works downwards first and then upwards. Buddhi is the central principle and plane of the sevenfold universe of our solar system, the planes being named—Ādi,

Anupādaka, Ātmā—BUDDHI—Manas, Astral, Physical. Therefore it must be the plane and principle of Buddhi that is so modified, or "colored," by the Ruler, God. (The apt term "colored" is used in *A Study in Consciousness*, by Annie Besant, pages 4 and 94.)

A familiar example of that which "awakens at the centre" is the seed of any flower or tree. Planted in suitable ground the seed germinates and thrusts downwards and upwards. This central position of the seed is the tree's place of birth and to that centre the life tends to withdraw at the end of a season's growth. The same principle applies in the birth and growth of animals and in the development of self-consciousness in a human being—downwards to the personality, then upwards back to Buddhi and beyond.

From the few references in occult literature to the meaning of this coloring of Buddhi, it must be inferred that certain effects of Fohat are intercepted, inhibited, by our Solar God, the Lord of the Sun. Thus that stream of Fohat that is used in His, and our, field of manifestation is not pure and undifferentiated force, but is modified and thereby specialized to achieve a specific purpose.

This act of intercepting that which is not wanted may appropriately be illustrated by the use made of colored light in healing practice. Certain rays of the sun, or those from a powerful electric filament, are intercepted by means of filter-screens, and other rays only, belonging to a specific range of color, are allowed to pass. Those that then reach a patient are specialized by the simple method of deleting the unsuitable, and those that pass have consequently a localized and particular effect.

On the vast scale of our solar system, the effect of such an interception, and the consequent specific "coloring" of Fohat, has been that a definite bias is imparted to the

life-force at the system's centre, that is to Buddhi, in order to initiate and foster the Lord's divine intention. That intention is called in occultism Immortality for His creations and the means to this end is called "right living". This goal of immortal life—aeonic or relatively immortal is the qualification of the Master K. H. in the *Mahātma Letters*—can be attained by building a body of purely atomic construction, and such an imperishable body is possible only to a consciousness that can function from the centre of this solar manifestation—that is from Buddhi, wherein the inspiration of wisdom is potent.

The stimulus to right living, resident in Buddhi, can be responded to by self-conscious humanity alone. In the human kingdom only is the higher-mental faculty awake—and able when unclouded to touch Buddhi, and Buddhi has no function on the lower planes except through Manas. (Vide *The Secret Doctrine*, V 494.) Until human consciousness accepts Buddhi, and its divine characteristics of love and wisdom become in some measure a motive in human life, there can be no apprehension of right or wrong, no tuning-in with God's intention and will. Without Buddhi consciousness is a-moral and the ethical opposites rightness/wrongness have no deeper meaning than the pairs heat/cold, wet/dry, light/darkness, etc. This condition of unawareness, of ignorance, is common enough even today and is well illustrated in Charles Darwin's story of the Australian aborigine who, in a time of stress, had killed and eaten his grandmother. When the local missionary called to reproach the man for being so bad and wrong, he merely replied, as he stroked his stomach, "no, no, not bad; good, very good,"—nor need one go so far afield to find plenty of evidence of the same view!

If one attempts to envisage the vast cycles and wide-flung horizons of our involutionary excursion and on to

the present beginnings of evolution, little surprise can be felt at the very slow emergence of Buddhi, the Wisdom of this manifestation and hence of any active moral sense. The ten thousand years or so, from our personal point of view, of historical time is but a very short spell compared with the millions of years since even our Fifth Root-Race began. Little wonder that a theory of "original sin" commended itself to some authorities who regarded this very planet's beginnings to have been but a few thousand years earlier. How else, in the light of that short view, could the general conduct of mankind be explained? Mere ignorance was interpreted as evil, whereas, of course, there is no good or evil *per se*.

Consciousness of Many Degrees

Although some degree of conscious awareness must be attributed to every unit of life engaged with form, it differs enormously as the mineral, plant and animal kingdoms are successively entered. And, as consciousness grows by virtue of the opposition met with in the play of life and form together—the friction encountered being the very cause of consciousness—then karma obviously is a necessity of growth in the younger kingdoms. The reactions therein, however, are widely spread as they impinge on group-souls and not on individuals. Karma in the plant and animal kingdoms probably operates much as a resistance in certain directions as, for a simple example, the free flow of water is resisted and channelled by the banks of a river. In other words, karma for the plant and animal is mostly concerned with the pressure of the environment and makes for that which the naturalist calls the survival of the fittest—a phrase we might better understand if we viewed the successful forms, the fittest, as attaining a temporary harmony. The successes will have absorbed their karma.

So while karma must be regarded as a necessity for the growth and development of plant and animal, it does not follow that the resistances met with have any conscious significance for them in their physical bodies. The responses are almost entirely instinctual and are made, not by the life of the younger kingdoms but by the Devic form-builders—except in the advanced grades of domesticated animals. In this connection it must be remembered that the consciousness that is being stimulated and awakened gradually by the Rupa Devas is of the Ātmic level in the mineral kingdom, the Buddhic in the plant, and the Higher Mental in the animal—a conscious awareness that is often described as sleeping, dreaming, stirring respectively. On its awakening in Man individual responsibility begins.

It is because he possesses individual self-consciousness that the karma of cruelty by man, in all its forms, must be adjusted by the individual responsible. Sadistic maltreatment of animals and humans has the inevitable reaction of complementary distortions in the perpetrators. The congenital cripple, the deaf-mute, the blind from birth, nervous lesions that spell "mentally defective," etc., all indicate their cause. But, and here is the silver lining, though the reaping must be as the sowing, very often the physically afflicted are of a warm-hearted, kindly disposition, willing and anxious to give all they can towards the help and alleviation of others—a striking testimony to the inter-incarnation review and to the truth of the adage "to forgive is to be forgiven".

For the sufferers, animal and human, the compensatory adjustments are in the skilled hands of the Lords of Karma.

Individualization: Right and Wrong Ways

When the terms "right" and "wrong" are applied to the different methods of passing from the animal kingdom,

in consciousness, to the rank of the self-conscious human, a natural comment one often hears is: "Why should an irresponsible animal suffer in its later human incarnations from no fault of its own if it individualizes in a 'wrong' way?"—the wrong ways being usually designated as through vanity, pride or fear.

First of all, we must admit the inevitability of this happening so long as humanity is so self-centred that responsibility to the animal kingdom is lacking. The same law that decrees such methods as those labelled wrong is the law that decrees the injury or death of a child falling, say, from an upper window. The child suffers because of the ignorance or carelessness of a human being. Similarly the animal. The law itself is unchangeably consistent; were it not so then the cosmos would be chaos. The presence or absence of the compassionate love aspect of Buddhi, functioning through the mind, decides the issue—and that combination is a human monopoly!

Another point of view that might be taken would be that of a human being who, in the long past, had individualized in a "wrong" way and who now can review the happening from the standpoint of one who has cleared the karma involved. He might note perhaps that had it not taken place as it did then there would have been many further animal incarnations to work through and a long delay before a human owner exercised an influence again sufficiently powerful. Nor, it will have to be admitted, does it necessarily mean that a right way makes always for an easier and happier progress. And in any case the kârmic law that "always tends to adjust contraries and produce harmony" is a law of compensation.

It may be instructive to suggest still another view that, in imagination, may be attempted—though at an immeasurable distance. A Creator has at His disposal an

absolutely pure Force of enormous power, Fohat, and wills to use this for a specific manifestation and, to that end, imparts to that power a tendency, a coloring, that if accepted and used by the new units of the One Life would enable them to become relatively immortal—like unto Himself—by successfully building an imperishable body. An essential stipulation is that the Units of Life within His ring-pass-not, after being led from a mere awareness of living to a degree of self-realization and in the human kingdom individualized into self-consciousness, must voluntarily attune themselves to His chord, to His Word. Endless hazards are encountered necessarily during such a manifestation and throughout it the Creator Himself, as also of course all the conscious lives involved, must abide by the cosmic rules.

Lords of Karma, the Lipika

When the human kingdom is entered and the isolation of self-consciousness is attained, then karma begins to accumulate on the shoulders of the individual. After many incarnations, karma may impose too heavy a burden of resistances to be overcome and the weight may spell disaster, as indeed has often happened. (Vide *The Secret Doctrine* V 496-504.)

So far as it is possible, the Lipika (literally Recorders, Scribes, Kârmic Adjusters) are said to ease and spread the opposing reactions in order to allow the individual a reasonable likelihood of meeting his karma successfully. When so met and absorbed by being balanced, that is, mastered—and the power contained in the reactions transmuted into spiritual skill—then a further effort may be called for because of the promising prospect of the Wisdom of Buddhi becoming more pronounced, hence further karma.

is offered. This seems to be the explanation of the rise of difficulties immediately after some sound advance has been made. It is not that further heavy karma has been imposed by the Lipika but an opportunity has been made for a further "balancing," by releasing in the personality concerned some inhibitions that as a protection were built at birth. This is the helpful and merciful assistance given by the Lords of Karma, not only to individuals but to nations, tribes and families, all of which as groups have a composite karma of reaction to earlier conduct to meet.

Occasionally it has been assumed that karma tends to fatalism, to abject resignation to "one's fate"—an utterly erroneous conception. If any proof be needed to demolish such an error one need only apply the ancient axiom, *as above so below*, in reverse with, of course, certain reservations. In ordinary everyday physical life, the karma of nations, families and individuals is being faced and dealt with as a perfectly natural proceeding—and is balanced or increased, according to conduct, by vigorous action on every hand. Armies are enrolled and trained to oppose aggression and to ensure the integrity of a nation, police forces combat crime and shield the citizen from fraud and violence, a large medical fraternity with its clinics and hospitals deal with disease and accident, rules concerning sanitation and the cleanliness of cities are stringent and, for the private individual and family whose karma may have led to their house being burnt down, insurance facilities will spread the loss over a large number of friendly helpers.

All this, and much more, is the human way of meeting and balancing the karma of a whole people, however short of perfection the results may prove. The effort corresponds undoubtedly to the very similar work on the astro-mental plane of the Lords of Karma. This field of the psyche itself too is now being entered by exploring practitioners

who seek, consciously or unconsciously, to treat the karma of patients at the emotional and mental levels.

We may sum this up by affirming that karma, whether of the group or of the individual, must be faced and absorbed by action that will compensate the causes that aroused it.

Review Summary

The specific influence that prevails throughout any system of manifestation is due to the Ruler, or God, of that system, who modifies the universal force (Fohat, the One Life) to serve His special purpose. Within our solar system, under the direction of our Solar God, the influence that is so imposed, His "coloring," makes for righteousness, for that which is known as "right living" and is called Wisdom.

An understanding of the pressure of karma in the kingdoms of Nature follows an acceptance of the law that initial causes have a consequent effect. The adjustment of form to life involves shifting tensions. While the strain of such tensions continues, disharmony exists and the pressure of the universal force seeks ever to cancel this out and so to "equilibrate". It is this pervading influence that is called the law of karma. The very existence of the strain and temporary disharmony, however, helps to give birth to an awareness of *being alive*, to fuller and fuller consciousness. The tension itself is ultimately released, resolved through the action of "the Good Law," the Wisdom-Law of the Ruler.

In the plant and animal kingdoms the indwelling life is slowly stimulated into awareness by the busy Devic form-builders. Life, slowly descending from highest Ātma through mineral, plant and animal forms, awakes in man when, by the help of the lower mental plane, it becomes localized in a single bodily vehicle. Life is nurtured and

cherished through the younger kingdoms by many ranks of Rupa Devas and the reactions due to karma are impersonally borne through the mechanism of Group-Souls, and balanced by Devic activities. In the final stages of the animal form and in the human kingdom, individual bodies are used and hence arise the beginnings of personal responsibility and therefore of individual karma.

The special influence imparted to the life of our system, the tendency towards right living, enables man, who alone can consciously share the inspiring Buddhist principle, to balance life and form in his own person. It is the Buddhist principle that carries and radiates "righteousness," the Wisdom aspect of God, the Ruler. In the light of that Wisdom and its "coloring," compassionate love, man can so live as to balance life and form by the play of his own consciousness. Hence, through his own self-directed actions, in the light of Wisdom, man may ultimately maintain that balance indefinitely and become immortal. This is the achievement of karma-less-ness and involves the perfecting of a causal body founded on the permanent atoms accepted by the Monad in the first cycle of involution.

This perfected body, in which life and form are equilibrated, has been described in myth and legend of all ages. It is the "celestial body" of St. Paul, the "wedding garment" of the Parable, the "white robe" of the Revelation, the "golden fleece" of the Argonauts, the "yellow jacket" of the Orient—all terms used to denote the immortal body ultimately to be attained by men of understanding and spiritually wise. "Wisdom resteth in the heart of him who hath understanding."

E. L. GARDNER

A WORLD IN TRANSITION¹

By N. SRI RAM

THE transition is outwardly from a physically compartmentalized world to a physically unified world, which indicates that the time has come for interaction and not only for further specialization of existing characteristics. It is taking place through processes which make the present age a materialistically scientific and mechanical age in which man is less himself than he is the product of the conditioning to which he is subjected. Man must be himself to be content and happy. But he is not himself because of the stress and pressure of outer forces which condition him. He is thus made non-human if not inhuman. There has to be in him an inner spiritual content to offset the external forces. He does not have it at present. He has plunged into matter with his mind or Manas, which is the fallen angel. The plunge has meant absorption in the things of matter.

Manas is one, yet capable of being divided: one in relation to the Ātman, in which capacity it is Buddhi-Manas; divided, broken, in relation to sensation-matter, when it is Kāma-Manas. Manas in its abstraction from human ends, spiritual as well as personal or selfish, we see exemplified in the scientist. He deals with the container, not the contained; matter, not life; form, not significance.

¹ Summary of a speech delivered last year in Europe.

He works quantitatively and numerically, not qualitatively, except in so far as the qualities are perceived in external effects, as the properties of substances. Then he measures those effects.

The world as perceived and lived in by the individual is today more diversified than ever before—by race, religion, cultural and social practices, historical antecedents, the exaggeration of temperament, economic interests and Nationalism, to mention the principal factors. It is an extensive world but lacks integrity, like the human mind which it reflects. The transition is towards an integration of these factors, a one humanity, as it is a one world.

It is a mental age, and as the activity of the mind is always in freedom—which is its “living space”—it has created for itself the necessary freedom. This room has not been obtained without struggle. The struggle still continues in the form, individual versus the totality. There is the totalitarianism of certain States; there is the totalitarianism also of religion.

It is an age of increasing freedom for individuals and for groups, and it has bred free thought, democracy, trade-unionism, socialism, religious freedom, the liberation of subject peoples, greater rights for women, freedom in art, freedom for the child and freedom in education, among other things.

It is also an age of speed which has made man shallow.

The movement of mind towards matter has been extensive, but without depth. It has resulted in a greater objectivity (matter is objective), which means openness, freedom from imposed ideas (so necessary for perception of what is), from preconception as well as authority—all these characteristics of the scientific attitude.

Consciousness has moved away from the subjective skies, wherein are both clouds and sunlight, to the hard objective

ground, losing a certain dimension. The old ideals, good and bad, moralities and sanctions have all been relegated to the past. It is a free mind, unguided mind, open to entrapment and solicitation, ready to be lured into or fall a victim to what it feels to be pleasurable and exciting. The old ties have been ruptured by an expanding world; new relations have not yet been formed.

Thus it is now, in the existing civilization, very largely a mind seeking things for itself, mainly gratification and security, and lawless in its pursuits. We are lawless in our dealings with animals, more licentious in sex. The extensive activities of commerce in a money-making world minister to this lust for gratification in new and innumerable ways, and thus widen and intensify it. It is a sensation-ridden mind whose area of desires has increased.

We have yet to discover an inner direction which will turn our freedom to be anything into freedom to be oneself, the restless becoming into being. True freedom lies in movement according to the law of one's being and there is a law. There is law where there is individuality. The expression of that law is the creation of beauty. Thus there is a law of beauty. There is a law in all spontaneous movement, which is the law of the Self.

So the transition is from an age of constraints, through the present unintelligent freedom, which is blind freedom, to freedom with self-control, which is true freedom, the control being based on what is realized by oneself to be good.

Ideas must correspond to facts; the subjective to the objective. We know more of the facts of the physical world and physical life. It must give rise to new ideas and true ideas, corresponding to those facts, of their inner significance. If matter is the shadow of Spirit, we cannot be altogether in the shadow without light.

We need a philosophy suited to the modern age. Theosophy is an attempt to provide, elaborate, that philosophy.

Humanity is moving over a great divide, the equator between a material pole and a spiritual pole. The belt we are crossing is the arid mental belt with plenty of weeds and scrub. The mind, as we know it, has two divisions, the upper and the lower, the spiritual and the material. We have to turn from matter to spirit.

There is always a danger in a fall from a great height that the person may not be able to pick himself up. A soul that has become wholly materialistic becomes a lost soul. If it is only intricately enmeshed, it loses a part of its substance, and the lost portion becomes an animated shell.

But this loss takes place only after a struggle. The fight is over the body of the mind between the two opposing forces of spirit and matter.

This struggle for humanity as a whole was in the first and second World Wars. If Hitler had won, he would have established the dominion of a shade, a cunning elemental, vampirizing the peoples fallen victim to his lust.

But both the wars were won by those who were on the whole for human freedom and Brotherhood. Therefore there is hope that humanity will pull through.

It is undoubtedly still in the midst of a crisis. But the forces on the side of freedom, goodwill and Brotherhood are more awake and better organized than they were before.

There is just a bare possibility that the state of polarization which exists may be resolved through the dispersion of the concentrated forces. But whatever the way of that resolution, humanity must pass on to the stage that is ahead. That stage is the stage of a closer integration between the soul of humanity and its mind, that soul being the psychic equivalent or representative of the *anima mundi*. It is that soul that we Theosophists seek to charge

with the quality of the Wisdom. Theosophy is an appeal even more to the soul than to the mind.

The material mind which characterizes the present time is not the highest type of mind. Technological thinking is not the highest type of thought. Our present brilliance is but a mild glow compared to the white heat of intellectuality that will be developed in the future.

The spiritual intellect is luminous and it holds within it the fire of creation. It can embody that abstract Truth which is in the Spirit in endless forms of Truth, the abstract Beauty which is there into endless forms of Beauty.

We must move from a mechanical age to a creative age—a creation which will be lush with an inner meaning. That age will witness the growth of a new civilization which will be a world civilization and a spiritual civilization. To build such a civilization there has to be a fusion of Eastern spirituality with Western efficiency and constructive power, the integration of the material mind with spiritual Manas, with Buddhi. That is the consummation in store for the two halves of the present Race, the mind-race, before it yields place to the humanity of pure intuition.

The new age must witness, among other things, more co-operation and sharing among the different peoples of the globe, a better relationship between men and animals, a more important part for women and a truer relationship between man and woman. It is said that when the conditions have thus been made favorable, there will be an influx also into human life of angelic influences.

The whole world can be a fair garden physically and spiritually and life without unnecessary violence and tears.

The tunnel is dark but we will come to the light presently.

N. SRI RAM

GERMANY THE MUSICIAN¹

By MARGARET E. COUSINS, B. MUS.

WHO does not remember the "German Band" which used to tour in the spring in small towns of the British Isles about fifty years ago? We small children used to hail its appearance with glee and the interest of curiosity. We knew that its four to six members were foreigners, men speaking a strange and to us unknown language. They were called Germans. They fascinated us by their large brass trombones and loud cornets, by the very strict rhythm they kept, by the sheets of music manuscript they had clipped to their instruments. Blue Danube Waltzes of Strauss were prime favorites, marches, overtures, Arias out of Italian operas, German student songs, were the pabulum we absorbed from these wandering musicians. Later we were to realize them as the first orchestras our generation met. These "German Bands" were the advance agents for culture in music from Central Europe. We may laugh at them now, but they belonged to the veritable Order of Wandering Minstrels and Troubadours, and it was right that we then looked up to them with awe and respect, for they were spreading among the masses the wealth of music which Fate had gifted to the great musicians of Germany between 1685 and 1900.

It is rarely realized that in Europe Music is the youngest of the Arts. As we western people know music, in its modern expression of a melody supplemented and

¹ Written in 1927 as one of a series of articles on different types of national greatness.

enriched by harmony, it is only 400 years old! For a thousand years European music had consisted only of folk-songs as they are to be found amongst the toilers of every land, amongst the wandering bards, in simple unharmonized melodies, and through primitive intoned chanting of religious feelings in the churches. The spirit of the Renaissance brought faint stirrings towards a desire for an expansion into greater freedom of expression in music as in the other arts in the fifteenth century, but the hour did not arrive till the soul of the master-musician was ready for incarnation.

To three Italians was given the privilege of ushering in a new era in the development of western music, and the greatest of these was Palestrina. He was the first to use voices singing at different pitches and in different rhythms at the same time. This was the beginning of counterpoint and this newly invented method of using melodies against melodies (otherwise unaccompanied) became the material out of which the immortal austere Masses of the Latin liturgy were created by the towering genius and spiritual inspiration of Palestrina. These in and around 1560 gave a new momentum to the evolution of sacred choral music in polyphonic form. His compatriot Monteverde experimented with instrumental music and along lines of perpendicularly heard harmony. He composed the first Music Drama, which was something between opera and oratorio, called "The Soul in the Body," about 1590, and the first definite Opera on a secular theme was performed in 1600, "Eurydice" by Peri. The father and son Scarlatti held the leadership of the development of music, still in Italy, till 1700, but the work of the above five was buttressed in softer and more lyrical lines by the musicians of Flanders and England through part-songs, rounds, canons, and famous madrigals. They were the minor poets of music in its experimental days.

From the end of the seventeenth century it was destined that Germany should dominate Europe for 200 years in creating, evolving and interpreting western music. Some special qualities in the Teutonic race were evidently fitted for serving humanity through providing a scientific, artistic and seemingly infinite system of music for expressing feeling through the art of sound.

Not only singly, but even in twos and threes, great musical geniuses were born in Germany. In the same year, 1685, were born in different German towns Bach, the music "master of masters," and Handel, creator of "The Messiah," "Zadok the Priest," "Saul," etc.

The religious atmosphere had permeated music from the time of Orpheus, the legendary leader of the Greeks. It was studied as a heavenly science in historic times by Pythagoras. Palestrina had, in counterpoint, released the utter severity of the Gregorian system and introduced through the power of his genius (working from the purity of the Devic plane) a freedom of spiritual expression in church music unknown before his time.

When Karma or destiny transferred the maestroskip of music to Germany, religion was still its inspiration. The Masses of the Catholic Church and the Passions of the New Testament writers (especially that of St. Matthew) were the themes of John Sebastian Bach, and the stories of the Bible and the recital of "The Messiah" gave release through music to both Catholic and Protestant forces of emotional and devotional life after the Reformation. Musical history relates that Handel composed "The Messiah" within twenty-four days when he was in a *raptus* during which he has himself written that he "heard choirs of angels. I did think I saw all Heaven before me and the great God Himself." The awe-inspiring oratorio written and first performed in Dublin, Ireland, became

almost an article of religious faith and a sign-manual of social respectability in England for over a hundred years, and was an emotional and racial cement between the British Isles, Holland and Germany which would outlast wars and rumors of wars. If Handel built in elements of reverence, courage, faith, enthusiasm into the musical public of that century by its uncontested supremacy and influence, the colossal genius of Bach, who "thought in triple counterpoint," developed the mathematical and intellectual powers of his hearers from then till now. His music is indeed that of the "Eternal Now". It is abstract, logical, disciplined, exact, yet never without artistic beauty of melody and feeling. It has the thoroughness that is essentially a characteristic of Germany. For a hundred years these giants of the kingdom of music held humanity completely under their sway.

In 1770 was born the immortal Beethoven, German of the Germans. His runners-up had been Haydn and Mozart. He was supremely the creator of instrumental music. He perfected the orchestral Symphony. He had no need for the voice. It was too limited for his purposes. He wanted the whole of sound, both in gamut and in varieties of timbre and tone quality. He was the voice of the Abstract in music. Through the orchestra, the string quartet and the piano he expressed every human emotion and sentiment. He who became deaf in the middle of his life was the supreme philosopher in music. He died in 1827 and for over a hundred years his compositions have brought refreshment, consolation, stimulation, vitality, inspiration, and above all courage, universal sympathy and optimism to the music-lovers of the world. Yet compared with the means for *universal expression of life* created by his greatest successor, Richard Wagner, Beethoven is King of *Harmony*, and his musical system is of a feudal character. The theme is

Overlord, all else is subject to it, or secondary. He still remains typical of contemporary Germany. His is the mentality in musical terminology of benevolent patriarchalism. It is not democracy. It was true to his time but it no longer fully expresses the progressed consciousness of today.

Particularly soul-satisfying is Beethoven's music in its portrayal of Nature. In it are heard the summer-song without words of bee and bird, the flute of the goat-herd, the sigh of the soft breeze in the trees, the laugh of the child, the flow of the stream, the sudden clap of thunder, the peace of darkness.

As a master of form, architectural design, building style, as a wielder of power through organization of masses of instruments, and control over their varieties of tone-color by contrast and combination, Beethoven was the creator of musical compositions which are immortal in their own genre, and which portray in action the powers of the concrete mind illuminated by beauty and sympathy.

His days were supplemented by the special gifts of contemporary German citizens, Mendelssohn, Schumann, Schubert, Weber, Cherubini. These were the romanticists, the singers, the "schermerists". It is not sufficiently recognized that Schumann was the musical liberator in music of the Child. It was through the inspiration of his music that Froebel founded the first Kindergarten school.

Yet when the Time-Spirit brought the most titanic musician of all to earth (again choosing Germany as his place of birth) it could be seen that whereas Beethoven spoke the language of humanity with a background of Nature, his successor and superior, Richard Wagner, gave voice to the creation and history of the Cosmos. He linked the human voice singly or in hundreds with every kind of musical instrument to unfold the chosen story, and also singly and in hundreds as merely one of the instruments of his

synthesized orchestra—the medium by which he expressed universal consciousness.

In his superb operas Wagner created a new technique of individualization for each important person, creature and thing in his story. Each was represented by a melodic phrase appropriate to its character, and to the characteristic part it played in the drama. He made fire, lightning, water, trees, the sword, the swan, sub-human creatures, human lovers, magicians, sinners, saints, guild socialists, holy grails, and the gods of the Valhalla,—each and all sound forth their "leit-motif" on appearance or at other necessary times. This was a new way of replying "present" to the roll-call of the story. It was a musical mnemonic which was also a mantra, an evocation, an emotional expression. Thus he created out of the medium of musical sound by means of voices, instruments, time, space, personality and imagination, an entire universe of his own, parallel to the "Comedie Humaine" of Balzac, or the dramas of Shakespeare.

The joint Karma of Germany and Wagner created a drama of *its* own by which the latter's epic drama of unfolding Life expressed through music should get an audience and setting fit and meet to respond. At the psychological time appeared a King, a palace, an opera-house, a group of enthusiasts as his entourage, Liszt the magician of pianists as his greatest publicity agent, Von Bulow his conductor, singers and instrumentalists, all Germans, all of the highest quality, born to do their share in materializing the play of Brahma according to the revelation of the master, Wagner.

To illustrate the range of Wagner's powers in music, at random one remembers the sounds of great natural phenomena in his opera "The Flying Dutchman"; his power to portray chivalric help to distressful maidens in "Lohengrin"; the saving grace of Christian custom through

magnetic Rome in "Tannhauser"; in "The Nibelungen Ring" the whole saga circle of the ascent of humanity right up from the elemental kingdoms, sustained through its herculean labors by the order of hierarchy and the self-sacrificing love of woman. In "Tristan and Isolde" is found the most supreme love-duet of human lovers in western music, set amongst the competing forces of the helpfulness of Nature and beauty and the hindrances of jealousy and black magic. Even the problems of the social, economic and political conditions of life are illuminated and displayed and solved in his "Meistersinger" by the ministry of song interwoven with the guild system, while the apotheosis of the evolution of the Soul to the state of purified co-Saviourhood with the Christ of the unredeemed is enshrined in the heavenly music of "Parsifal".

Wagner's ideals were Freedom, Individuality, Unity in Diversity through Brotherhood, Divine Love, and the cosmic sweep which sees every atom in its destined right place in the Plan of Evolution through the rights of all to Freedom in an ascending hierarchical order with every opportunity for full self-expression at the stage in time at which it finds itself. When Germany turned exclusivist, when its ambition overran its aspiration to co-operate and to serve, then the Muse of Music transferred her empire to another country. Since the production of "The Poem of Fire," "The Divine Poem," "The Poem of Ecstasy" and the unfinished "Mystery," the world recognizes that a later musical genius had incarnated and sung in more rarefied realms than even Germany the Musician of 1685 to 1885. Scriabine carried forward the great work of music to expressions of a synthesis of all the arts into one art form which embraced all life and spirit.

MARGARET E. COUSINS

SOUL IN THE RELIGIONS¹

By DUNCAN GREENLEES

(3)

*Being extracts from Transactions of
the School of the Wisdom, 1952-1953*

ADVAITA: In no way separate or different from God. Through the innate sense of selfhood belonging to the All-SELF, under the attraction of the Divine creative power, the "Soul" attached the idea of "I" to the personal and limited mind, and thus fell into ignorance and the chain of rebirths.

VISISHTĀDVAITA: A portion of God, distinct and yet mystically ever one with Him. At last, having fallen into bondage through looking to creation instead of to God Himself, when freed from that folly it may merge into His infinite perfection, or remain as His lover and servant.

JAINISM: Non-Moving creatures with the sense of Touch, and four classes of Moving creatures, adding in turn senses of Taste, Smell, Sight and Hearing. They have *nine qualities*: conscious, immortal, immaterial, responsible, permeating, fruits-enjoying, reborn, perfectible, constantly upward-tending. Trapped in births by action; *five stages* of career: inflow, bondage, fruition, stoppage, release.

¹ This is the third of a short series on 28 religious systems studied in the School of the Wisdom at Adyar. The first and the second were published in the April and May issues respectively.

HINĀYANA: No personal ego or identity, only the continuity of cause and effect, as a child becomes man. No actor beyond action; Will acts and Feeling reaps. Only Volition creates *kamma*, good and bad, in thought, word and deed; this manifests at the ripe moment according to the dying thought. Process of becoming through ceaseless births in worlds of *Kāma*, *Rūpa*, and *Arūpa*.

MAHĀYANA: Misery comes from vain desires, transiency and illusion, which make up the ego-soul suffering from self-created contradiction. All is bound by Rebirth and *Karma*. Those who take the Great Vow are *Bodhisattvas*.

EGYPTIAN: Consubstantial with God and all creation, destined to mortal fate followed by glorious resurrection. Includes various powers and qualities like *ba*, *sokhem*, *yakhu*, etc. Made of subtle matter, can fly, needs food of the Gods, is immortal. Various grades: Peasant Souls, Royal Souls and Initiates, glorified with divine qualities like omnipresence.

MITHRAISM: Infinite number of Souls came down from Heaven through seven planetary planes, so gaining characteristics of each. Mithra helps some up again to the Eighth Sphere, leaving at each gate the planetary quality. It is a divine essence which exists to fight for the Light under Mithra and is conscious of survival.

CONFUCIANISM: The innate character of all is naturally good and kind; this has to be developed by study and practice; the acquired character may be defective or bad. To be calm, humble, non-assertive; the innate Straight Path is inevitable. The Soul helps Heaven to perfect others when itself perfected.

TAOISM: The Tao, individualized in creatures as human Reason or Logos or *Swadharma*; if it strays from the

path, it is "asserting self and being embarrassed thereby".

ZARATHUSHTRIANISM: An immortal being, made to share in the perfecting of the universe and to enjoy God's presence. Pre-existence in Heaven. Angels help it through judgment after death and guide it to eternal bliss, while conscience drives the wicked soul to Hell-torments till purified by suffering. It has power to choose right or wrong, guided by choice to the future abode.

JUDAISM: Made in the image of the "gods" to rule the earth for God, a blend of the earthly and divine. Inclined by body to sin, has the power to choose and repent and make amends. The human family is one. "The pious actions of the just increase the heavenly power."

CHRISTIANITY: Created from nothing at birth; immortal, invisible, responsible, destined to eternity of Heaven or Hell by the nature of the last thought. Adopted as son by God through baptism of grace into His Mystical Body, or without it into the "Soul of the Church". It has natural powers of subtlety, radiance, mobility, etc.

ISLAM: Created by God from a drop of water, caused to grow into ordained form and size, shall rise again in bodies and enter Hell or Heaven. Immortal according to God's will.

SUFISM: Divine in essence. Separated from God by ego-illusion, it longs to re-unite with Him in ecstacy of perfect love and oneness of will. *Four aspects:* *Nafs*, with personal passions to be mortified; *rūh*, spirit; *qalb*, when purified subtly mirrors the reality of all things; and *'aql*, reason or intelligence.

SIKHISM: A spark from the One Flame, a drop or fish in the ocean; mortal in body, can be immortal in God.

Caught in rebirth through self-identifying with body or environment, freed by the whole-hearted choice of God in daily life. Wanders in darkness of the world and in hells till aroused to choice by grace coming in the form of a saint or messenger; only happy when sinless by seeking union with God.

STOICISM: "Soul is body," but survives the death of the body. *Four grades:* Gods and Men, ruled by mind; Animals, with feelings and desires; Plants, with power of growth; Minerals, with power of cohesion. Five senses of knowledge and five of action (as in Hinduism) A microcosm: "Each human Soul is a fragment of the universal divine force, yet not completely sundered from its parent stock."

NEO-PLATONISM: All Souls are one, distinct but not separate. Spirit perceives the highest world through Intuition; Soul the middle world through Reason; Body the lowest world through the senses. In the highest it is truly one with Reality, its self-externalization; clouded perception sees matter in the middle world and is raised to higher life by surrender to Spirit. The clash between good and evil is only relative. Pre-existent, attached to God, descends to imitate His providence; the 'separate' self is a mere figment.

HERMETICISM: Son of God's Mind, emanated to enjoy eternal bliss. Sought beauty and pleasure, so fell into matter, now partly mortal and enslaved in body until freed from physical desires. God dwells in the heart, for the soul separated from Universal Soul to enjoy the separate forms which charmed it. Thought and Feeling can reach God. Strict justice rules, exact result of deeds—down to Hell and miserable births, or up through seven planes of purifying, yielding up qualities of each, to

join the choral dance of Gods and become God Himself in the Eighth Sphere.

MANICHAISM: *Khormuzda* (Primal Man) evoked by Mother of Light to resist evil; Divine and Consubstantial. Armed with five bright elements (Light, Wind, Fire, Water, Ether), defeated and captured, the Light elements were swallowed by the Dark. Cried to Father for aid brought by the Friend of Lights (Sun, Moon), Great Architect (Defence Walls) and Living Spirit (Celestial Power). Primal Man cut roots of the Dark and captured its Powers. Now Light Sparks have to be freed. Sun and Moon, Sky and Earth are made from the bodies of Dark Powers. A New Helper is invoked: The Messenger of Light by His beauty wins out the Sparks, they are purified by Sun and Moon, while sin fell on earth and became plants and animals. From absorbed light Adam was formed, roused by Jesus and taught his true nature—i.e., the Revelation of the Prophets.

KABBALA: Image of God outpoured from Him. *Adam Qadmon* incorruptible Primal Man, sexless, above the Sephiroth. Earthly man a microcosm derived from him, stepping from the highest original darkness and united with God. Sin is separation from God. Soul comes to body (i) to share in universe; (ii) behold creation; (iii) become aware of self; (iv) return to the fount of Life and Light. Souls wander on earth to finish work left undone in life. Two may be in one body. Re-incarnation till purified of all earthly stains.

ALCHEMY: Each spirit is the Universal Soul in man, the breath in each substance to be freed from evil by spiritual transmutation. It seeks immortality and union with God.

FREEMASONRY: Soul is an immortal reflection of God, to be chiselled and hammered into shape as a perfect stone in the building of His Temple.

SPIRITUALISM: Not identical with God; intelligent, created, ceaseless and immortal, but though pre-existent had a beginning. Visible, the color varies with its nature, radiance according to its purity, ubiquitous or instantaneously able to travel with a thought-flash. Can see God only when pure and perfect. Countless ranks; all created simple, ignorant, all attain the same Goal; they cannot retrograde but may delay progress by free will. Soul is incarnate Spirit, indivisible, not enclosed in the body, sexless, sensitive to mental pain, its delights and sense of beauty greater than when embodied, it rests but is not fatigued. May, unless very foolish, choose the kind of purifying trial; death is due to bodily exhaustion; the soul is met by friends, after a confused period or sleep in "hospital," then finds a lovely home and chosen work in the society of its own affinities.

DUNCAN GREENLEES

THE PRAYER OF ST. IGNATIUS

Teach us, Good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to seek for any reward save that of knowing that we do Thy Will.

THE INTELLECT TRANSFORMED FROM RULER TO SERVER

By E. L. SELLEGER

MAN is made in the image of God. The Divine Trinity is reflected in the triune spirit of man and is unbreakably united with man; nearer to him than hands and feet. But man, identifying himself with his expression in the world, knows Him not.

Let me tell you about a wonderful musical instrument, used in India, which is a symbol of this mystic union between God and man. It is called the Vina and is said to be a gift of the Devi of Art and Beauty, a sacred gift, only entrusted to the hands of him who is worthy to play it, not on account of his technical ability alone, but because he has realized in himself what its message expresses.

The vina is a wooden instrument, about four feet long with a bowl for sonority. It has seven strings, three short and four long ones, covering the whole length of the instrument. The three shorter strings are tuned in a certain harmony and are left invariably in their original tone; in other words, they are played upon as loose strings only. The four longer strings are touched by the musician with the fingers of his right hand, not with a bow, while he makes the required tones with the fingers of his left hand in the same way as is done with other string-instruments.

The true vina player, before touching his instrument, sits in silent meditation and opens his Soul to the inspiration of God, dedicating himself as His messenger of harmony,

listening to His voice. He then strikes the three shorter strings, symbolizing the voice of Divine Harmony. After the vibrations have ceased, he starts playing on the four longer strings, his expression in the world, the interplay of thoughts and emotions, of aspirations, of ambitions, of disappointments, of love, of longing, of life in all its turbulence of joy and sorrow. Then finally, he strikes the three shorter strings again, in which all the various harmonies and disharmonies of life are absolved. We find here the relationship between the trinity and the lower quaternary.

Man, coming from and rooted in the divine source, goes out into the world and plays the game of life with all its vicissitudes, thrown backwards and forwards, exalted and humiliated. Then finally he returns "home" and finds his harmony in God.

This game of life has endless variations, the vina player produces endless variety in his music, but he always returns to the basic harmony of the three strings in which all the consonants and dissonants find their solution and are absolved.

Spirit, soul and body, all find their expression in the vina and its player. This player can be the real artist only if in himself the right relationship of spirit, soul and body is established.

The unlimited variety of changes and modifications, which show out in life, are rooted in God, the changeless, and return to Him. So do all the melodies of life, expressed in the song of the four strings of the vina, come forth from the vibrations of the unchangeable three strings and melt away into the same "Sound" when the symphony of life is over.

God, the root of all life, dwells in every part of His creation, in all the four kingdoms of the earth, which are His fourfold visible manifestation. There is nothing in

heaven and earth deprived of His presence. An ancient scripture says:

God slumbers in the mineral kingdom;
 God dreams in the vegetable kingdom;
 God awakens in the animal kingdom;
 God attains to self-consciousness in the human kingdom.

There is nothing in the manifested universe without His life, but the expression of that life grows from the unconsciousness of sleep to the consciousness of the complete unfoldment of His life in man.

Life is so hidden in the mineral, in deep sleep, that this kingdom is usually looked at as dead matter. I will not argue about what we might consider to be life in chemical affinities and reactions, but we know that there is a deep and subtle influence on human consciousness from vast compacts of rock and stone, from the stretch of sea, an influence only felt by some as awe, but by others as an inspiration, a joy, a sense of oneness of life. Some feel repelled, others attracted and uplifted. Think of the alpine climber or the seaman. Is it beauty alone which appeals to him, or is it something beyond, touching his Soul, the thrill of the deep universality of Divine Life, finding response in the human Soul, attuned to this vibration? It is this deeply hidden life of austere purity in the mineral, high above the limit of vegetable growth in the wild mountains, which has inspired so many an artist. I heard that a great Swiss violinist once climbed the Matterhorn with his violin and played the Chaconne of Bach on its peak, which gave him more inspiration than the largest public in a concert-hall.

We are told that the soul of the mineral is the "First Elemental Kingdom," and it is the touch with this kingdom which some experience in so-called lifeless Nature: rocks, desert sands, snowy peaks and the sea.

It is only in perfect quietness that we can catch something of this deeply hidden life.

Another aspect of life manifests itself in the vegetable kingdom. We have all experienced the tranquillity which pervades a forest or hovers above stretches of meadows and there are few things which soothe a tormented Soul so much as a walk in the quietness of Nature. Again we may ask: Does this atmosphere of peace come from the beautiful colors of flowers, from the lovely shapes of trees, shrubs and waving grasses, or is there a quiet voice in the dreaming Divine Life that whispers to our Soul and inspires us with thoughts of unity beyond understanding? Here we are in touch with the Second Elemental Kingdom that ensouls the vegetable world. This expression of life is less hidden, it is nearer to the human consciousness and is therefore more generally sensed by human beings.

How different is the awakening life in the animal kingdom, full of movement and sound. Here we listen to the call of bird and beast, expressing the thrill of emotion, of desire, of fear. The quietness of the lower kingdoms is gone, and the passions, primitive awakening consciousness, show out in various ways throughout the different types of animal life. Here we find the dawning of intellect in the higher types, intellect governed by the emotions, prompted by desire and passion, but distinctly manifested intellect. There is more contact between man and beast, there is the element of attachment and understanding; the higher animals show faithfulness, self-sacrifice and protection, and it is difficult to enter into the feelings of some human beings who show cruelty and hardness to their, often helpless, friends of the animal kingdom. It is the Third Elemental Kingdom which ensouls the animal; the emotional world to which this Elemental Kingdom belongs, is distinctly expressed in animal life.

We now have reached the further awakening of Divine Life in humanity, an awakening which finally leads to consciousness of this Divine Life, to Self-Consciousness of God in man.

Step by step life has unfolded itself through various forms, from vague depths of deep sleep, through dreams of harmony and beauty, through wide-awake activity, passions and desires, great physical strength, to dawning intellect, and finally this intellect has grown to mastership over desire and action and has become the Ruler.

The intellect at first, however, is entirely directed to the satisfaction of desires and self-seeking aspirations in man. It thinks out all means to accumulate desirable objects and defend the acquired position. The well-established ego in man seeks to maintain itself in every possible way.

The development of the intellect slowly takes another turn, and it starts its search in the field of science. This new phase is one in which knowledge is sought after for its own sake, but its application augments the power in man, who now does not need his physical strength to gain mastery over the world around him, for he has learnt to use the forces of Nature to gain this mastery.

This development of power through intellect does not mean that man at the same time has developed right insight and morality. As long as he thinks it right to acquire what he desires to the detriment of others, he has not yet learnt that Life in all forms is One and the harm done to one form of expression must necessarily react on himself.

Science has unfolded to him the hidden secrets of Nature and through the power of the intellect man has penetrated into the unfathomable depths of the universe; he has learnt that the globe on which he lives and has his

interests is only a speck in the unlimited space. The primitive man measured distances by inches and feet, connected with his own limbs, which were sufficient for his small world, but we are now used to thinking in terms of the speed of light and we speak of light-seconds, light-minutes and light-years. The astronomer speaks of hundreds and thousands or millions of light-years, when he talks about the distance of far-off nebulae. Powerful telescopes help the human eye to penetrate into the depth of space, and where light has grown too faint to make an impression on the human eye, it is *sound* that reveals the presence of complexes of matter by the use of radar. The poetical expression of the "harmony of the spheres" has become a reality to the world of science.

In the same way man has searched the secrets of the world of the small through the use of the microscope. When the lenses were impotent to penetrate further than a certain limit, because glass absorbs the light, the invention of the electronic microscope made a new leap possible for scientific research.

All this knowledge augmented the sense of mastery of human intellect and its greatest triumph came in the knowledge that the world of the small and the world of the great are identical, that the so-called "atom" is not the ultimate unit, but is constituted as a solar system with a central nucleus of force and other nuclei of force revolving round it. But wherefrom do these nuclei of force come?

All the above would lead to the conclusion that the intellect of man has enabled him to penetrate into every secret of Nature. But has he penetrated also into the secrets of Life?

The unfoldment of Divine Life in its long way through the stages of sleep, gradual awakening and development of the intellectual activity in man, apparently seems to

have reached its final conquest in the mastership of the mind. We are spell-bound by the wonders created by the intellect. Technical development has made every form of comfort available for the masses; the beauties of the world can be admired at any place as pictures, with natural colors and in movement; all forms of art are approachable and audible for the many. All this should naturally lead to better understanding, international appreciation and co-operation. And yet, how the world is split and divided! Where natural barriers have been conquered and overcome by human intelligence, this same intelligence creates artificial bars, leading to separateness, misunderstandings and clashing religious conceptions.

I had the privilege of meeting an old Moslem priest living in a little mountain village in Java. He gave a sermon in the mosque of the village, in which he spoke about the true meaning of Islam. He said that this meant perfect devotion and surrender to the Lord Allah. All those who earnestly sought to serve the Lord and were in search of the road to Him, could be considered to belong to Islam. But the peoples of the earth were of different hue, and those of different skin had also different temperaments, different characters and different outlooks on life. Therefore Allah had sent Prophets to mankind, who taught suited to these various types of people, but all these teachings lead to the same goal. However, those who heard the messages put them in shapes according to their own conception and understanding and gave them names accordingly. They called themselves Hindus, Buddhists, Parsis, Christians, Jews and Muhammadans, and each of them considered their own message to be the only genuine one, their road the only right one leading to the goal. Instead of co-operating as fellow-seekers of the Lord, each regarded the others as antagonists, or even as enemies.

The priest pointed to a mountain rising above the paddy-fields and explained that from the various villages at the foot of the mountain, there were paths leading up the slopes, paths which grew steeper and more rugged, the more they approached the summit. The path leading up the slope from their own village was known to them all, the inhabitants had learnt it from their elders; although steep and stony, going along precipices and dense forests, they knew how to go. Yet, when we are on our way and we see other climbers from neighboring villages going along another path, we should not cry out: "You are on the wrong path, come here, mine is better and safer!" Remember that the other is not acquainted with our special path and might fall into an accident. But when the roads happen to cross, let us lend him a hand if necessary. Finally, on reaching the top, all climbers have the same view and enjoy the same satisfaction.

He also explained to his listeners the true meaning of the Holy War, proclaimed by Islam and generally regarded as war against all infidels, those being the followers of other religions. He said that this was a war which every one had to wage from childhood until death against all that was unholy in oneself, all that was false and corrupt in oneself, that it was not a war against others.

I asked him if he had gained his insight by travelling far and if he had been a pilgrim to Mecca. He shook his head, saying that he disliked going far and was happy in his quiet mountain village. To find Allah and understand His message, he did not go far but went very near, pointing to his heart; it was *there* that one could find Him!

The priest was a simple old man, not intellectual, but he had listened to the Voice of the Silence, dwelling in his heart.

E. L. SELLEGER

(To be concluded)

"THE PATH" IN THE CHRISTIAN SCRIPTURES

By G. E. PRITCHARD

IF we, as Theosophists, are to study Comparative Religion, we have first of all to study the scriptures on which the religions are based, and the difficulty in doing so is to interpret these scriptures correctly, and with a mind receptive to any hidden as well as literal meaning. All religions suffer from misinterpretations and misunderstandings, and probably this is the case with the Christian scriptures more than with most others. This is so because the Western world has not possessed the esoteric and occult knowledge necessary to understand the deeper meaning existing in these as in all great scriptures. The old Gnostic philosopher of Alexandria, Origen, in the early days of the Christian Church, recognized these hidden meanings when he said that the scriptures possessed body, soul and spirit, and it is surprising to find so many instances where this idea can be applied in studying the Christian Bible and the three different meanings discovered. An instance of particular interest to Theosophists occurs in the 14th chapter of *St. John* where Jesus is recorded as saying "I am the way," one of the few cases in the Christian scriptures where mention is made of the path or way of holiness—and so forming a connective link between Christian and Eastern philosophic truth. But the phrase "I am the way"

cannot be accepted literally if we approach the question with an honest mind. How can Jesus be the way? How can a person be a path? We are at once faced with a difficulty and a problem, but a difficulty which can be removed if we apply Origen's idea to this scripture, and say that it has body, soul and spirit. The body of the phrase is the meaning it conveyed to the ordinary people of Palestine at that time. The path that Jesus trod in his journeyings about Palestine was the way or road for them. Literally and actually the path that Jesus trod physically was the way. Crowds of people followed him wherever he went; they were his followers and trod in his footsteps.

The soul of the words "I am the way" applied to the attitude of the people who tried to practise in their lives what Jesus taught them. They were living in Jesus' way; they listened to his message and tried to understand his teaching. They believed in his doctrine as the bulk of Christian people do today, and more or less fashioned their lives according to its principle. They believed in him and trusted in him and tried to live in communion with him.

But there is still the spirit of the words "I am the way"; a deeper and more profound interpretation, and therefore if correct a richer and more helpful truth and teaching. And the spirit of this scripture depends on the truth of the Divinity within each human heart, "Christ in you, the hope of glory," and so it is not Jesus who says "I am the way," but the Christ which says it. When we say we believe in a God within, a God immanent as well as a God transcendent, we must carry the idea to its logical conclusion and regard it as a definite and concrete reality.

And when the Christ is mentioned in this scripture it is quite as logical to regard it as applying to the Christ within each heart, as applying to the Christ using the body of Jesus in Palestine.

So let us examine this scripture with this idea in mind. First of all, let us see how much more reasonable and acceptable it is made. It is difficult, as we have said, to think of Jesus and the path as one and the same thing; they are quite definitely different things and cannot in our minds be merged into one. But if we take the word "Christ" to represent the divine spark within each human heart this difficulty is at once removed and cleared up. The divinity within, in its growth and development and actuality, is truly the path. The path or way of holiness is essentially the growth and dominance in our lives of our spiritual nature. If we have this idea in mind the phrase and the whole gospel take on quite a new aspect, and present a new idea and teaching, a teaching that for many people would be more helpful and inspiring and acceptable than the usual one. Looked at in this light the whole gospel becomes a description of the process and change that take place in the gradual domination of our lower natures by the God within, and the gradual acquirement of knowledge and understanding of God immanent regarded in this way. The disciple Thomas represents the lower nature in its mental aspect, the concrete mind, the intellect asking questions, the man reaching a stage when he begins to ask himself: what is the purpose of life, what is the goal of existence? So many men and women are asking these questions nowadays. They say with Thomas, "We know not whither thou goest, and how can we know the way?" And when the question comes to be asked seriously and persistently, the Higher Self, the spiritual nature, the Christ within, at last says in reply, "I am the way; no man cometh to the Father but by me." No man reaches the goal of existence except by the Christ within; no one achieves perfection except by the development and growth of his spiritual self.

The disciple Philip again represents the emotional and devotional side of our natures, which says, "Show us the Father and it sufficeth us"—the side of our nature which trusts in the higher emotions and intuition for knowledge of truth and for guidance. And again the Christ within at last says to such an individual, "He that has seen me hath seen the Father." It dawns at last on the mind of the seeker that his own Higher Self and the God he desires to know and serve are of like nature, one with the other; and that as he gradually gets to know something of the Christ within himself he gets to understand just a little of the qualities and nature of God transcendent. The whole gospel takes on a greater significance and has a fresh and vital meaning from this new point of view. The opening sentence, "Ye believe in God, believe also in me," points to the oneness of the God without and the God within. The two are so closely connected together in these words suggesting their very identity. If you believe in God transcendent it follows naturally that you should believe in the God immanent. Then the Christ within speaks of the work he does apart from that performed through the human vehicle, just as C. W. Leadbeater describes something of the life and activity of the Monad quite apart from the work in the human body which he is for the time being using.

The gospel in this new interpretation teaches us the basic and eternal Theosophical truths, though presented in a new and different form, showing that the God within each human heart is one with the Father above, the Creator and Preserver of our universe, and that the Father above is only to be known and comprehended and loved and served through the activity of our spiritual natures, and that in this way only shall we come, as stated in another Christian scripture, "to the knowledge of God unto a perfect man, unto the measure of the stature of the fulness of Christ".

TALIESIN AND THE OCCULT TRADITION

By D. JEFFREY WILLIAMS

TALIESIN seems to have been of late rescued from the status of a "mythical bard" to which he had been relegated, and has been restored to that of a historical poet of the sixth century. "The existence in the sixth century of a bard of the name of Taliesin," said the late Sir John Morris-Jones in his *Taliesin*, "is a historical fact as well authenticated as most facts of British history in that century." The earliest reference, it seems, to Taliesin occurs in Nennius (British Museum Harl. MS.), a document believed by competent judges to have been written in the seventh century, and to be of the highest historical value. (The single reference to Taliesin in *The Secret Doctrine* will perhaps take on a further significance in the light of this claim.)

Taliesin, of course, wrote in Welsh. (The English language came later). Sir J. Morris-Jones was rather strongly of the view that the sixth century Welsh poems were not transmitted orally, and written down for the first time in the ninth century. The existence of a continuous literary tradition, which the orthography, in his opinion, tends to confirm, makes it possible that they were transmitted in writing. "The period that separated Taliesin from the ninth century scribe would be about equal to that which separates Milton from us; Welsh orthography had

changed probably less during that period than English orthography has since the seventeenth century."

The *Book of Taliesin* consists of historical as well as mythological and mystical poems. A close and detailed study of the historical poems is given in Morris-Jones' work, though it appears that "the author of historical poems was in the habit of alluding to mythological characters". The allusions "take for granted the reader's acquaintance with the mythology". Some of them are allusions to tales preserved in the Mabinogion; in *Cadeir Ceridwen* (Keridwen's Chair or Throne), for example, the poet says that "Gwydion ap Dôn . . . conjured a woman out of flowers, and brought swine from the South . . . and formed horses and . . . saddles out of fungus." These allusions "are followed by others to tales that have been lost. . . Some of the allusions in the poems are to more primitive forms of the tales than the medieval versions of the Mabinogion: Manawyt and Pryderi know of the . . . region of Caer Siddi." The passage is as follows:

My chair is prepared in Caer Siddi;
The disease of old age afflicts none who is there,
As Manawyt and Pryderi know;
Havgan's three organs play before it,
And about its peaks are the streams of ocean,
And above it is a fruitful fountain;
Sweeter than white wine is the liquor therein.

(It would not be out of place to suggest that the reader allows his intuition to "read" and linger over the Realm of Caer Siddi, where the disease of old age does not enter. The reader may also ponder upon the "three organs" that play before the Chair or Throne in that realm.) Morris-Jones suggests that "a direct reference to an early form" of the myth "occurs in another poem in an allusion to Caer Siddi as the 'prison of Gweir' (if that be the correct

reading)". The poem treats of an expedition, or expeditions, under Arthur to Caer Siddi, which seems also to be indicated by the other names, Caer Vedwit, Caer Rigor, etc.; mention is also made of the cauldron of Pen Annwfn "which will not boil the food of a coward".

Arthur's expeditions, so-called, may be taken as incarnations or "manifestations" into the "Castle" of Universal Space. It is sometimes regarded as a revolving four-square Castle.

Another poem declares:

Not of father and mother that I was made.
In the beginning I was created out of the nine elements;
Of fruits, . . . of primroses, of the flowers of the hill, . . .
of earth, of water,
Was I made.
I was brought into existence by the spell of Math
Before I was on earth;
And by the spell of Gwydion, the great Enchanter.

Morris-Jones thinks that the poet mentions the gods chiefly in relation to his pre-existence: "He was with Dylan in a fortress; he was with Bran in Ireland; he sang before, the sons of Llyr at Aber Henvelen. . . . He was in existence long before he was born; he was created out of fruits and flowers by Math and Gwydion, the great enchanter among the gods, who according to a tale to which he refers elsewhere, fashioned a wife for Lleu out of the blossoms of the oak, and the blossoms of the broom, and the blossoms of the meadow-sweet."

Contrasting with the higher Caer Siddi with its suggestion of eternal youth is a lower realm where time seems to hold sway:

I have occupied a sorrowful chair
Above the circle of Siddi
That is continually revolving

Between three worlds.
Is it not surprising to the world
That men are not enlightened?

That "sorrowful" realm seems to be the familiar one
of death and rebirth in the three lower worlds, and the law
of rebirth appears to apply to the world as it does to man:

The world how it comes again
When it falls into decay,
Again in the enclosing circle.

The idea of rebirth in many strange forms is a feature
of a few of these poems:

I've been a speckled snake on a hill;
I've been a viper in a lake;
I've been a billhook (cutting?);
I've been a pointed beast-spear.

Not wishing to see anything in the nature of a theory
of "transmigration" into these poems, Sir John Rhys, the
great Celtic scholar, "failed to see the point of the brag,"
according to Morris-Jones!

"That metempsychosis is the underlying conception of
these 'I have been' passages," Morris-Jones considers
proven by calling attention to the last line in the following
quotation:

Dost thou know what thou art when thou art sleeping,
Whether body or soul, or a bright angel?
Skilled Minstrel, why dost thou not tell me?
Dost thou know where night awaits days?

What supports the structure of the earth in perpetuity?
The soul . . . who has seen it, who knows it?
I marvel that in books they know it not indubitably.

Man is old when he is born, and young always.

So much is there to ponder in these obscure and
fragmentary references in the Taliesin poems that one
wonders if, somehow, the traditions of which he seems to
be a repository in some ways, have a link with the wider
traditions of occultism. It is difficult to say; many things
seem to point in that direction. The following may or may
not be apocryphal from some points of view, but its tenor
is in keeping with quotations from other poems of Taliesin,
so I will risk giving it as a near-correct translation:

I am a clear singer; I am a tower; I am a Druid;
I am a singer; I am a prophet;
I am a serpent; I am love . . .
I am the cell; I am the opening chasm;
I am the repository of the mysteries;
I am the source of reanimation.
I love the tops of trees, with their tops well joined.
I am the Bard who composes and does not merit reproof.
I love him who delights not in strife.
He who disdains the adept shall not enjoy the mead.

The obscure and shadowy allusions in these poetic
fragments hark back to an archaic tradition. They seem
to refer to a long-lost body of mystical and occult teaching
that may have been pre-Celtic. What Matthew Arnold,
in *The Study of Celtic Literature*, wrote about the tales of
the *Mabinogion*, may well be applied in one sense to these
fragments. Arnold said:

"The first thing that strikes one, in reading the
Mabinogion, is how evidently the mediaeval story-teller is
pillaging an antiquity of which he does not fully possess
the secret; he is like a peasant building his hut on the
site of Halicarnassus or Ephesus; he builds, but what he
builds is full of material of which he knows not the history,
or knows by a glimmering tradition merely; stones 'not
of this building,' but of an older architecture, greater,

cunninger, more majestic. In the mediaeval stories of no Latin or Teutonic people does this strike one as in those of the Welsh."

If the stories of the Mabinogion "have, as their lowest basis and foundation, the mythology of the Celt, as it was developed among that section of them that eventually came to speak the Cymric tongue," as another writer has claimed, may it not be that the Taliesin fragments faintly and fitfully hint at a mystery tradition that apparently lingered on from Atlantean days? It is an occult tradition that the Mysteries of the Druids did link up with the more ancient Mysteries of Ireland that were of Atlantean origin.

D. JEFFREY WILLIAMS

Where do we find in history that "Messenger" grand or humble . . . who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he has to brave dangers, dishonor and death, to be forgiving, and to be silent on that which cannot be given . . . It is not lawful for the Occultist to seek or even to thirst for revenge.

H. P. BLAVATSKY

THE UNKNOWABLE

By G. H. HALL

Myself when young did eagerly frequent
 Doctor and Saint, and heard great Argument
About it and about: but evermore
 Came out by the same Door as in I went.

OMAR KHAYYAM

THIS is a purely intellectual discussion *about* the Unknowable based upon the deductive method and not resting upon any so-called authority or beliefs, either religious or otherwise. One cannot know the Unknowable, but anyone can talk or write *about* It, as so many have done and are doing.

There are those who claim that the scientist will not consider any postulate dealing with the Unknowable or Ultimate Cause unless it is based upon physical facts which he can establish as such by the deductive method which nevertheless is based upon what the scientist recognizes as a fact, the phenomenal world in which we live.

Let us start with this universally accepted fact, the physical world which we can see, feel, hear, smell and taste, the world of the human mind, the world of space and time. There is a natural law governing all manifestations of energy in this world, the law of cause and effect; or the law of compensation, as Emerson called it. Surely no scientist will deny that, if this law is true of all activity within the

world, it surely must be true of the creation, maintenance and dissolution of the world itself. If natural law is universal and inviolable, it must apply to the whole as well as to its parts.

Although science cannot explain the true or ultimate nature of force, but only knows such of its effects as the scientist can discover through his five physical senses, extended by laboratory apparatus and mathematical reasoning; and although no scientist has yet defined or explained, by means of scientific methods, the nature of Life found in every living thing, from nuclear forms of the subtlest matter, so far discovered, to the largest stars or star systems, he must admit there is a Power that maintains this vast universe, the manifestation of which Power is evidenced by inviolable law.

This Power is called the Unknowable by Herbert Spencer, and this Unknowable is the basis from which a deductive approach to this subject can logically be made. The phenomenal world is the world of opposites. The scientist names the fundamental pair of opposites matter and force, or matter and motion. (The idea that there is motion *only* has recently been suggested, but this may be erroneous since, if there is motion, there must be *something* that moves.) The religionist calls this pair of opposites Spirit and matter, but he does not explain how pure Spirit can be conceived by human consciousness manifesting through a physical brain. The philosopher states these names as Unity and diversity, or Life and forms, or the Real and the unreal. The psychologist uses the terms Knower and known, and it is these terms that most clearly serve the present purpose, for if there is a Knower, there must be that which is known. This Knower and known are within the field of the opposites, and the consciousness of them is within the field of the mind—the thinking

process as we know it in its manifestation through the human brain.

The Unknowable cannot, by the very meaning of the word, be either the Knower or the known, but being beyond the world of opposites can only be referred to by paradoxes, such as, It is both; It is neither. This Power, the ultimate Source of all that is, the Real, must be the Cause of all manifested forms in time and space, from the infinitely small to the infinitely large. And in the scientific sense, it can properly be referred to as the Unknowable since it cannot be known by means of the thinking process as we know it in the physical brain. The metaphysician may accept this point of view readily, but he must remember that it is purely an intellectual concept, that the argument is all within the field of the mind, that it is the product of the thinking process. The Unknowable, being beyond the field of thinking, can only be reflected in the mind if it is absolutely still. Any *effort* to make the mind still is an *activity* of the mind which thus prevents stillness. That this stillness of the mind results in an awareness of, or a consciousness of, or a contact with the Unknowable or Reality, is evidenced by many mystics and others attempting to describe their experience of the Timeless in terms of time, an impossibility. It is also dealt with by Bucke in his book, *Cosmic Consciousness*. The great religious Teachers of the past are presumed to have based their teachings upon this experience of the Real. Zen Buddhism teaches a system or technique for developing the mind to the extreme of its capacity, to a state of bafflement; when the mind becomes still naturally, without effort or compulsion. The Knower and the known operate in the field of the opposites, therefore the intellect cannot know the Unknowable; it can only talk *about* it.

Mysticism is sometimes called the direct way, while Occultism is the long road of the evolution of the instruments of consciousness to a state of purification where enlightenment follows naturally. The teachings of Theosophy lead to both these paths, but no teacher or any organization can bestow enlightenment upon another, which is an individual task, and each one has to walk his own "Road to Heaven," as Jesus called it.

G. H. HALL

I would like to go on and on . . . building this into something not only indestructible but of such proportions that it includes the universe; and of such high vibrations that, because of it, everything everywhere is lovelier.

A perfectly possible thing to do, when one pours out one's highest aspirations and inspirations, and makes them real. So that this, begun here on earth, perhaps many lives ago, evolves into that which touches the stars, and sets into a higher vibration the universe itself.

We can do it—Occultism knows that it has been done. Not often, to be sure, but it has been done nevertheless.

To that I aspire, nothing less. And I am ready and eager to go far beyond the unreal and temporal to the Real, immortal, everlasting—where only pure Spirit lives unhampered by the denser materials of body, emotion or mind—on and on and on.

LAURA G. CHASE

REVIEWS

First Lessons in Vedānta, by Swami Sivānanda, published by the Yoga Vedānta Forest University, pp. 196, price Rs. 2-8-0.

There can be nothing more entrancing than that knowledge, or knowing, which is the highest form of knowing, than that object of knowledge which is the highest object. The word "Vedānta," so commonly referred to in India, means just this transcendent knowledge. Unfortunately, instead of the experience which has the quality of life or living-ness, we have only concepts which have to be accepted as substitutes, words which are no doubt crystallizations from the experience of some ancient knowers, but are to us mere words devoid of life. It is this thought which comes upon the reviewer as he is presented by the author with one ancient saying after another, all embodying concepts of wonderful beauty and meaning.

Swami Sivānanda of Rishikesh is a popular writer on the subject of Indian philosophy. He gives the ancient sentences in the Devanāgarī characters with an English translation, and explains

them. This is a simple book, not going into argument, which seeks to instruct the reader in the fundamental concepts of the Vedānta, as generally accepted in India, all parts of a doctrine which stand out above the mists of controversial interpretations, even like the Himālayan peaks at the foot of which the Swāmiji has his āshrama.

The nature of the Ātman—the true spiritual Self—is what Vedānta deals with, though it is dealt with largely in terms of the differences as well as the relation between that Self and its various vestures. The book under review, besides containing various well-known texts on the subject, is interleaved with writings by the Swāmiji which are explanatory and popular. The book gives to even the most cursory reader a clear idea of Vedāntic thought, with the traditional explanations.

N. S. R.

The Gospel of the Guru-Granth Sahib, by Duncan Greenlees, M.A. (Oxon), T.P.H., Adyar, pp. 282, price Rs. 6-8-0.

This is No. 8 of the World Gospel Series written by Mr. Duncan

Greenlees in recent years. It is an account of the beliefs and teachings of the Sikhs.

To many the name Sikh conjures up a vision of the superb fighting man, but in the long Introduction (158 pages) the author traces the history of Sikhism through the biographies of its Founder and successive Gurus, showing how what started as a teaching of pure devotion and worship was forced by persecution and the circumstances of history into a militant organization.

The Founder of the religion was Nānak, a gentle soul, full of devotion, who gave his life to a search for truth behind all forms and ceremonies, to practical brotherhood free from distinctions of race, caste or creed, and to singing the praises of the God whom he tried to serve at all times. The frontispiece of the book is a reproduction of a picture of the gentle saint, seated among flowers in an attitude of blessing. He taught a practical way of life through the worship and service of "One God, absolute, eternal, infinite, beyond all human comprehension, yet revealed through creation and through grace to one prepared by the practice of devotion and the virtues."

Before his death he invested as Guru his successor whom he himself would overshadow and inspire. In all there were ten Gurus or

Prophets all inspired by him. Just before the death of the last Guru, who, to protect his followers from persecution, had separated them off, by an initiation ceremony and welded them into a superb fighting force, the authority was handed over to the Kalsa, the pure, the company of the initiated, on whom his spirit would always rest.

The teachings have been handed down through the writings of the Gurus, embodied in the Guru-Granth and the hymns composed by Nānak. The chief of these is the *Japji*, recited by all good Sikhs.

The book contains a useful catechism, giving the teachings at a glance.

The second half of the book is a translation of parts of the scriptures, and finally of the *Japji* with Mr. Greenlees' own interpretation in modern language of the essence of its teachings. Mr. Greenlees has the rare power of entering for the time being, into each of the religions he is studying, of grasping its essentials, and interpreting to his readers its true spirit.

This No. 8 of the Gospel Series brings sympathetically before us "a religion which combines mystic devotion and love of God, with heroic conduct in daily life and social customs essentially just and reasonable, . . . a discipline of life, an ideal of brotherhood inspired by passionate devotion to the

Highest guided by the example of the Guru's own life, and interpreted in the life-history of the Guru Kalsa Panth."

G. M. T.

Studies in Jaina Philosophy, by Dr. Nathmal Tatia, Jain Cultural Research Society, Banaras, 1951, pp. 327, price Rs. 16.

This book is the result of intensive research in Jaina and other Indian philosophies by the author who was appointed a Kotawala Research Fellow in 1946 and received the degree of Doctor of Literature from the Calcutta University for it. The book has been considered a landmark in Jainology and a meritorious contribution to it.

The author first states the fundamental nature of the Jaina attitude to all matters: "The Jaina is a thorough-going realist who would not let a single element given in experience be rejected as false on the verdict of abstract logic." To the Jaina, knowledge is the intrinsic characteristic of the soul, but somehow, the soul undergoes a perversion. This *mithātva*, meaning perverted attitude, is equivalent to the idea of *avidyā*, which is considered to be beginningless and the cause of all imperfections of worldly existence. What is this *Avidyā* or original ignorance? This is the question of questions, the answer to which

has been attempted by many great Teachers and Intellectuals in India. Dr. Tatia makes a critical and scholarly examination of this doctrine of *avidyā* as enunciated by different Indian schools of philosophical thought, including Buddhism and Saivism, in the light of Jainology. The study is lucid and impressive, although there may not be agreement on all the comments of the author.

The book concludes with a similar study of *Karma* and *Yoga*, called in Jainism *caritra* (conduct). The pathway to final emancipation, according to the Jaina, consists in the trio of right attitude, right knowledge and right conduct. To the Hindu, Liberation or *Moksha* is attained by *dharma* (right conduct) and *yoga* (union); and to the Buddhist *Nirvāna* or the ending of sorrow is achieved by treading the noble eight-fold path—right thought, right action, etc. We thus see that the goal of human endeavor and the way thereto are the same according to these three religions, though stated in different but similar terminologies. The same may be said to be true of many of the other doctrines of their teachings.

Indian culture has been moulded through the ages by the influences of Hinduism (pre-Aryan and Aryan), Jainism and Buddhism, and later by Zoroastrianism, Islam,

Sikhism and Christianity, which have all lived side by side and mingled with each other, so much so there is now an "underlying unity" in the life and philosophical outlook of the peoples who profess these religions. One would therefore like to echo what Dr. Gopinath Kaviraj has said in his Foreword to the book: "We have had enough of analytical work attempting to describe the different systems in isolation, taking each as a distinct *prasthāna* and proceeding along its own line. But the time, I believe, has come when scholars should come out from their narrow grooves, take up a synthetic view of things, and try to discover the underlying unity and interpret India's outlook as a whole,"—a task already pioneered by Theosophists like Madame H. P. Blavatsky, Dr. Annie Besant, Dr. Bhagavan Das.

M. S.

The Imprisoned Splendour, by Raynor C. Johnson, Hodder and Stoughton, price 25s.

This book, by the Master of Queen's College in the University of Melbourne, with a Foreword by the Rev. Leslie D. Weatherhead, is one of those rare works which attempt to integrate the data of three fields of human inquiry—the worlds of physical science, psychical research and mystical experience—and largely succeed because their authors measure up

to the task undertaken, whereas the majority only manage to produce a synthetic product (in the pejorative sense). Dr. Johnson is a trained physicist, who in his own words "has read fairly widely and investigated a little" in the field of psychical research, and believes that in mysticism "we may hope to find the answers to those problems about which we are most hungry to have real knowledge and experience." He deals with the fundamental questions of the nature, origin and destiny of man and his place in the universe, and comes to the conclusion that there are limitations to the capacity of the unaided reason to produce satisfying answers, and that there exists "a deeper intuitive faculty perhaps more markedly developed in the poet and the religious genius". There are sympathetic references to the teachings of the Theosophical Society and of Krishnamurti. *The Ancient Wisdom* (Annie Besant) and *The Psychic Sense* (Payne and Bendit) are included in the books suggested for further reading. As an example of the working of a highly-trained and wide-ranging intelligence, possessed of understanding and insight as well as knowledge, brought to bear on the same problems as concern the members of the Theosophical Society, the book is highly recommended.

L. C. S.

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1958

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

White Lotus Day was celebrated as usual by a meeting presided over by the President in the Headquarters Hall. After the Prayers of the Religions, Miss Elizabeth Preston read from *The Light of Asia* and Sri S. G. Venkataraman from the *Bhagavad Gītā*. Mr. Sri Ram then gave an address on the life and qualities of Madame Blavatsky.

In the afternoon food was distributed to poor people of the neighboring villages.

Miss Helen Zahara, who has been Recording Secretary of the Society since 1st November 1947, left Adyar on 20th May en route for the United States of America, where she has been invited by the Section for Theosophical work. On her way she will visit Lodges in Burma and Malaya and perhaps the Philippines and other places in the Far East.

Miss Elizabeth W. Preston will be Acting Recording Secretary until the arrival of Miss Ann Kerr from America in June.

Visitors to India are reminded that costs of living in India have risen both in Adyar and outside. Anyone who wants to come to Adyar and live in the Leadbeater Chambers, that is, in the Western style, will have to allow a minimum of Rs. 225/- per month for living expenses. If a holiday to a cooler climate than Madras is needed in the summer months allowance should be made for fares and increased cost of living. Also it has been a rule for a long time that anyone who applies to come here from abroad for a period of residence should comply with the condition that the return fare to go back must be deposited with the Treasurer at Adyar; or the person should have a return steamer or air ticket.

A booklet giving these and other facts about conditions and needs in Adyar is in the hands of all General Secretaries and can be sent to applicants on request.

*The Annual Report of
the Theosophical Society, 1952*

The Society has existed for more than three quarters of a century, and since 1879 regular reports on the progress and state of the Society have been printed and distributed to all General Secretaries. These reports form a valuable record in which members can read the history of their Section and of the Society as a whole. The Annual Reports are therefore an important part of the archives of the Society and General Secretaries should arrange for their safe-keeping, as well as making their contents available to the members.

The General Report for 1952, published by the Recording Secretary, was issued in March 1953 and should now be in the hands of all General Secretaries. Its contents include the Presidential Address given at the annual Convention at Adyar in December 1952, the Treasurer's Report for the year ending September 1952, and the Reports of the General Secretaries and Presidential Agents throughout the world. It also contains details of the Headquar-

ters staff, the activities of the Adyar Library, and an account of the 1951-52 School of the Wisdom. In the final portion are to be found the latest edition of the Rules of the Society, the Minutes of the General Council meetings in December 1952, and a summary of statistical details.

This report is by no means a dry document but offers material of living and historical interest to all members of the Society. The Presidential Address is the last to be delivered by Mr. C. Jinarajadasa as President. After his 50 year's experience of the Society he concludes "all is well with the Society" and "we may say that now there is no danger whatsoever to the future of the Society as an organism to serve the world."

The Hon. Treasurer, Mr. C. D. Shores, reported that the year closed with a small surplus, owing to the Adyar Day collections, donations and bequests. The A.B.C. fund grows steadily but the target figure is still ahead. The accounts cover the working of the various departments at Headquarters and show that those which are productive have a small credit balance. Visitors to the Adyar Library during the year totalled nearly 20,000. A number of Pandits continue their work on the manuscripts and a new catalogue is in course of preparation. The

Librarian, Srimati A. Sita Devi, has completed a work entitled *Language: Barrier or Bridge?*

The Reports from the many countries throughout the world where the Theosophical Society is active give an over-all picture of the work which is going on and brings into prominence a remarkable amount of voluntary and devoted work.

World statistics show that, during the year ending September 1952, there was a small increase in total membership, bringing the total number to 82,886.

Europe

The Theosophical Society in Europe is this year celebrating its 50th anniversary. We take the following account of the work there from the magazine *Theosophy in Action*, which in its last issue reports an increase in circulation:

"Work began in Europe largely through Madame Blavatsky's personal influence, and her immense circle of friends in every country. In 1878, a British Branch was formed, and in the following years significant European names appear as Vice-Presidents of the Society. Much interest was also aroused by Colonel Olcott's phenomena as a healer. Then in 1885, Madame Blavatsky came to Europe to

write *The Secret Doctrine*; interest increased, and in 1888 the 'British Section' came into being. Soon H. P. B. was appointed head of a 'European Section,' an organizational arrangement with H. P. B. at its head, though under Colonel Olcott's jurisdiction. Meanwhile the British Society had its own officers, although part of the larger body.

"In May 1891, Madame Blavatsky died, and in July of that year all European Branches (now called Lodges) that had grown up under her influence, held a general meeting in London with Colonel Olcott, as President-Founder, in the chair. Delegates were present from Greece, Austria, Sweden, Holland, Belgium, France, Spain, and from eleven British Lodges. Mr. G. R. S. Mead, who had been Madame Blavatsky's loyal lieutenant, reviewed the work in all these countries as well as in Portugal, Italy, Russia and Germany. Later the President formally chartered the 'European Section' of the Society, with Mr. Mead as its General Secretary.

"But soon the Netherlands, like Britain, formed its own Section, though remaining part of the larger group; Italy and Germany followed, and finally it was agreed to drop the title 'European Section' altogether.

At the same time a *Federation* of all European Sections was planned, and on July 8, 1908, this Federation came into being. It is the fiftieth anniversary of this Federation that we shall be celebrating in Huizen this year."

Pakistan

Miss Helen Zahara, Recording Secretary of the Society, visited Pakistan at the invitation of the Presidential Agent from 31st March to 17th April. During that time she gave in Karachi three public lectures, talks to members, and showed colored slides of Adyar. During her stay, Miss Zahara and Mrs. Gool Minwalla, the Presidential Agent, visited Hyderabad, Pakistan, where they each delivered a public lecture and spoke to the members. Social gatherings were also arranged which enabled members and friends to come together in a very cordial atmosphere.

Miss Zahara was impressed with the fine work that is being done, especially in Karachi, and the special appeal that is being made to attract Muslim members. Members in this city are doing splendid work in the field of social service and the Lodge is known as a centre of brotherhood in action. Great efforts are being made to raise funds to renovate the present Lodge building, the hall of which

will be named after the late Mr. Jamshed Nusserwanjee, who was such an outstanding and much loved figure in public life in Karachi as well as in the Theosophical work.

Another visitor to Karachi in April was Mr. John B. S. Coats who was passing through on his way from Adyar to England. He delivered a public lecture and a talk to the members, and these were both very much appreciated.

Finland

The General Secretary of Finland reports a very happy and fruitful visit from Mr. Sidney Ransom in March, who gave two lectures in Helsinki and six in provincial Lodges.

The Annual Convention of the Section was held at Easter, 200 members from Lodges throughout Finland taking part. The Convention opened with a reception on Friday evening. On Saturday the General Secretary gave a general survey of the work of the Society in Finland and in other National Sections. Miss Signe Rosvall also gave a public lecture on Easter Sunday speaking on the need for a new philosophy today, and how the Theosophical teachings can fulfil that need. At the closing meeting Mrs. Leimu spoke on "Confidence" and Mr. Kallinen on "What we have and

what we need," after which the General Secretary closed what had been a very successful Convention.

Ireland

Although the membership is small in Ireland, the work is being done and there is a great interest and enthusiasm shown.

Recent visitors there have helped the work very much. Among these were Mrs. Doris Groves and Capt. Muirson Blake from England and Mr. U. G. Krishnamurti from India. Mrs. Lavender Berry is to be the Guest Speaker at Convention, June 19 to 21.

The attendance at public meetings has improved and a new members' group has been started, which is very well attended. There is also a members' study group on the Seven Rays led by Mr. Pielou, which is a smaller group but a great keenness in the work is being shown. There is also an enquirers' class held once a month.

New Zealand

Miss Emma Hunt, the General Secretary, has made a tour of the Lodges in April and May. Mr. H. H. Banks lectured in Dunedin in February and afterwards visited Oamaru, Timaru and Wellington. At Easter he attended the Camp at Kare-Kare. At the Section Headquarters a farewell party and presentation was given to Miss J. G. Montgomery on her retirement after twelve years ser-

vice as Assistant General Secretary. Miss Clarice Gregory has taken office in her place.

Dunedin Lodge celebrates its Sixty Years Jubilee this year, and Napier Lodge and H. P. B. Lodge, Auckland, their Fifty Years.

Peru

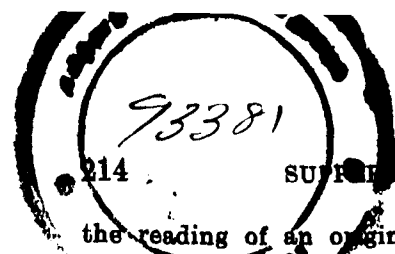
We welcome the re-appearance of the monthly Theosophical journal *Serenidad*, published by the Peruvian Section and edited by the General Secretary, Señor Jorge Torres Ugarriza.

The January number contains 82 pages of original articles, reviews and poems on Theosophical subjects.

United States of America

Mr. L. W. Rogers, Lecturer, writer and veteran Theosophist, passed away in April at the age of 98. He was a past General Secretary of the American Section, founder of a large number of its Lodges, and author of many books, perhaps the best known being *Elementary Theosophy*. He made two world tours. The L. W. Rogers Memorial Fund continues to support the Theosophical Gift Book Institute which he founded.

Members representing the seven Lodges of the *Gulf Coast Federation* met at the end of March for the Federation's first Annual Convention. Among the many events on the week-end programme were



the reading of an original Theosophical play, *Grey Feather*, a demonstration of pottery-making, folk dances and lectures. Mrs. M. L. Moore, President of the Federation, reports the Convention as a great success.

Sets of slides are available for loan or purchase by Lodges. These include colored slides of the Section Headquarters at Wheaton, slides of the International Headquarters at Adyar, and sets of the Cottingley Fairy photos.

Mr. Seymour Ballard, Mr. Geoffrey Hodson, Mr. and Mrs. Pearson and Mr. and Mrs. Perkins have been touring the Section.

Pittsburgh Lodge tried an experiment on Good Friday. On that day the Lodge was open from noon till 8 p.m. Mr. McDermott, President of the Lodge, gave the same talk five times, with gramophone music in between. Twenty-three people came in and many approving comments were made.

Australia

Fraternity, the Bulletin of the Australian Young Theosophists, gives news of the activities in Sydney, Adelaide and Melbourne. Sydney Young Theosophists held the first Summer School ever held in the Section. Twenty members spent the week-end in a delightful country cottage at Bowral, about 100 miles from Sydney. Most of the talks were given by the young

members themselves. Guest speakers were Mrs. Jane Clumeck and Dr. van den Broek and the subjects ranged from health to poetry, literature and yoga. Group meditations were held each morning. The whole School was considered an "unqualified success".

India

Miss Clara Codd on her way back to South Africa gave a series of lectures in Bombay.

Mr. John B. S. Coats has spent several weeks touring Lodges in India. The Vice-President, Mr. Sidney A. Cook, accompanied by Mrs. Cook, presided over the District Conference at Salem.

The Easter Conference of the South Indian Lodges was held at Adyar in the first week of April under the presidentship of Mr. N. Sri Ram.

Miss Helen Zahara gave some talks in Bombay on her way back from Pakistan.

Early in May the President, accompanied by Mrs. Bhagirathi Sri Ram, visited Bangalore and was given a joint reception by the local Lodges. He gave a public lecture on "The Significance of the Present Time" at the Arya Samaj hall. In the unavoidable absence of the President, Sri M. Subramaniam presided over the 44th annual session of the Karnataka Theosophical Federation at Tumkur, Mysore, on the 2nd and 3rd May.

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