

76 499 THE THEOSOPHIST

EDITED BY N. SRI RAM



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THE THEOSOPHICAL SOCIETY is composed of students belonging to any religion in the world or to none, who are united by their approval of the Society's objects, by their wish to remove religious antagonisms and to draw together men of goodwill who, whatever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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

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

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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 their 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.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

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.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE use of the word "travail" implies suffering and labor, but with an end in which is deliverance and peace. We are living in a time of upheaval which has been tearing up the settled crust and modes of our life. We have only to compare the conditions of the nineteenth century with the changing aspect of the world since 1914 up to now, to realize how immense and uprooting have been and are the developments of our times. These developments include not only the two world wars and the events following them, but also the whole transformation of what we call civilized living, due to the progress of Science and Technology.

Science has irrigated the field of human living with natural forces—electricity, chemical forces, various forms of radiation and so on—devising the means of using them; and these forces not only threaten to destroy human life, but have also altered the conditions of human life, in certain ways almost to the breaking-point. The speed of modern living is determined by the speed of communication and

transport, and the increased competition to which this has given rise.

Life is no longer localized, decentralized and comparatively free from pressures, as it used to be. Global life or the global scale of living means also global pressures.

Obviously we are either in the death-pangs of an order which is disintegrating or in the birth-pangs of a new one yet to be ushered into existence and then to grow. It may be that the disintegration has to take place at the same time as the emergence of the new condition.

The world in travail is not a phrase of exaggeration.

St. Paul, in his Letters to the Corinthians and the Romans, speaks of himself as being in travail within himself, in order that Christ or the Christ spirit may be born in him. It was a mystic but real experience which he was undergoing, the effect of which was to change all the values of life, to give life, the very experience of living, a new meaning and direction. Such an inner change is not one which was confined to St. Paul or to other Christian mystics, but is recognized and referred to also in the books of other peoples, the Hindus and Buddhists, for instance. The legends relating to the birth of Shri Krishna in India, who is regarded by the Hindus as an Incarnation of the Deity, are remarkably similar to those associated with the birth of Jesus, thus showing that whatever the historical basis for them, they were intended to have also an allegorical significance. All these stories seem to me to be the ancient way of putting in a popular, unforgettable form, a truth of universal significance. St. Paul used the phrase "the Christ in you, the hope of glory," the glory being obviously not any kind of earthly domination or fame, but the splendour that belongs to an innate principle of Wisdom and Love in man.

Can it be that mankind as a whole, having carried the phase of mental development to its limit, has, in the process of its evolutionary process, come to a point at which it has to rise superior to the mind?

*The Mind at a
Critical Point*

There have been some jumps in the past in evolution, not explained by Science. Even if such a jump from a formal mechanical mind is not achieved by the vast majority, there is obviously need for a certain re-orientation among all the peoples, which will put the mind in its proper place as an instrument, and let the ends of life, its values, be determined by a less superficial and a more interior apprehension.

In ordinary human psychology it is the reactive mind, which responds most of the time according to its conditioning. This conditioning is not only by race, nationality, religion and culture, but also by ideologies of political, economic and social groups and every form of self-interest and experience. If we can make maps of the globe, showing by a certain color each such form of conditioning, we shall find them extraordinarily cut up, complex and bewildering. Humanity is no longer regimented by physical and geographical barriers, but has become specialized mentally and psychologically, and diversified more than ever before. Specialization in knowledge and activity is useful in order to achieve a complex result, but is obviously narrowing.

There is specialization in the human body and in the physiological processes to an extraordinary degree, but there is also integration, a perfect order working towards a unified end. St. Paul uses the human body as a simile referring to it as one body with many administrations, many organs. We have not yet made the body of humanity on this globe into one. There is increasing organization mainly for the ends of self-interest and specialized knowledge, but not for the one end which should be supreme.

That end is not yet in its consciousness. The question may be asked: What is that end? It is capable of being answered in a simple way, but out of that simplicity there is and will be an opening into a vast vista. The simple answer is peace and human unity, wholeness, in which is involved the self-preservation of humanity. But this preservation is not merely a physical preservation. It may be thought of as the preservation of humanity in an essential fundamental sense.

Has there not been a deterioration of human feeling, of human values, side by side with the material advance, the conquest of matter, the progress of social measures and of freedom? Freedom is, I believe, the mother of all blessings; but this freedom has to be impregnated by a divine seed, which is the seed of Wisdom, the divine side of man.

There is a divine side of man, which is not an abstraction, a mere matter of imagination, a mental projection, but a reality of the nature of consciousness and life itself, a living reality. Out of this arise all those forms of experience, truth and beauty, which in one way or another, in one or other aspect, have been the inspiration and main-spring for every culture and civilization. This inspiration, which gives rise to the pursuit and expression of the living values characteristic of a spiritual or true culture, arises from an area of man's nature which lies beyond the purely formal, material mind.

The predominant values of the modern world are sense-values, the seeking of gratification and power in every form. The ends of self-interest and ego-aggression have almost appropriated the field, due to the fact that the outgoing mind, unable to stand still, has been increasingly swept into the tide of material interests. It has lost its balance.

Matter alone, in spite of all its diversity, and the forces operating in it, is insufficient to provide the bread of life, which bread is life itself in manifold forms of self-realization. Matter can make the form under the stress of life-energies; the form has to be filled with the living truth, the truth which is the very nature of the Spirit in man, the nature of man himself in his spiritual roots. Our age is a materialistic age. Hence the insufficiency, the restlessness and discontent.

What we are witnessing is the travail of the organization created by the material mind for human living. Instead of the world in travail, we might say humanity upheaved.

I do not think we are coming to the end of humanity, the wars and bombs notwithstanding; for man has much farther to go. We have come to the end of an age.

The new age will be not so much the atomic age as the age of undivided humanity and undivided man. Man is

The New Age of Unity

divided today by the diverse and conflicting nature of the influences that play upon him, upon his ignorant mind, essentially ignorant of whither he is going, how he is acting. He does so many things—wars for instance; accepts so many horrors—concentration camps, slaughter-houses and so on; as if in a dream where reason does not play any part. He is so conditioned by prevailing thought that he does not think freely, except along those narrow limited grooves of objective matter in which he specializes and meets with success.

Man can be unified only by the truth within himself, which truth is one in its divine nature, but adaptable to every material circumstance, the varying conditions. Its values are expressed by different mystics, different seekers, different men of genius, in different ways.

The unification of humanity must include a world civilization, arising out of a spiritual interaction, creating

a body of thought on fundamental matters shared by the best minds among all peoples. We have to move out of the age of narrow nationalism into a broad internationalism. This international development cannot be only political and economic, but must be also cultural and include those aspects of thought and experience which have hitherto lain in the domain of religion. But as in any international organization there must be National States founded on local and historical differences, so in any world-wide growth of culture and thought, there must be room for local and traditional differences. This means nationalism and religion have to assume a different aspect, must be creative instead of self-assertive and aggressive, each content to be but a color or shade in the rainbow of human hope and faith.

Hope and faith may have many colors, not mutually exclusive but complementary, if it is a true hope and a true faith—that which resides in the immortal nature of man. That immortal nature is the same for all men. But along with hope and faith, uniting their colors, there has to be love, the quality of which, however many shades may be included in it, must be the same for all. It is that love which arises out of a simple direct approach to all forms of life and experience. One can sympathize with all those forms which are native to life, and not mere inventions of cunning.

There is a current of true hope, faith and love flowing today through the minds and hearts of many people in different parts of the world. It cannot but be so. For all life is a polarization. Where there is evil there must be in some a realization of that evil, which produces a corresponding good.

From the inner point of view, which is the standpoint of the evolution of Life, the Life that transcends every

dying form, the realization of the good within oneself—using the word Good in the comprehensive Platonic sense—and the implementation of it, which is action, which is life, is in itself a potent means of marshalling all forces favorable to it. The man who lives a pure life tends to make others pure. The good and the evil are both passed on at their respective levels. The man who lives a holy life helps to make others holy.

He who lives unto himself, in the sense of satisfaction to himself, cannot partake of the Life Eternal. But to live unto all is to open the gate to that eternal life, the values of which, realized in every connection, in relation to every circumstance, are of timeless significance. They are of the immortal nature of the Spirit.

The world in travail must give rise to a new age, a new spirit, a new feeling. The age must be the age of peace and unity; the spirit the spirit of Love and pure appreciation; the feeling a feeling of response to beauty and significance in everything.

N. SRI RAM

Music is well said to be the speech of angels; in fact, nothing among the utterances allowed to mankind is felt to be so divine. It brings us near to the infinite; we look for moments, across the cloudy elements, into the eternal Sea of Light, when song leads and inspires us. Serious nations, all nations that can still listen to the mandate of Nature, have prized song and music as the highest; as a vehicle for worship, for prophecy, and for whatsoever in them was divine.

CARLYLE

THE ONE WILL¹

By ANNIE BESANT

ALL GOES WELL. Looking over the world today, no little optimism would be needed to utter the three words with which these lines begin. Indeed, some might say that rather than optimism, blindness to facts is necessary if one is to say: All goes well.

I entirely agree that, from the standpoint of time, and from the standpoint of the relative, all by no means goes well; and since most people have the duty of living in terms of time and of the relative, it is right and proper that they should judge accordingly. It is expedient that most people should be anxious, troubled, worried, infinitely sad, perhaps in despair, that so many things are not going well, for such conditions of mind and feeling are necessary stimuli to their activity. Their service of others in no small measure depends upon their keen and heart-felt appreciation of wrong, misery, injustice, and upon the strong longing to redress these in all possible ways. The stir of impatient compassion is vital to service, up to a certain point of evolution.

All this, however, holds in itself no small amount of personality. We help because we cannot bear to see helplessness. We strive to alleviate suffering because we cannot bear to see others suffering. We fight against the sadnesses of life as much almost to free ourselves from their

reactions as to help others out of them. And there is nothing wrong in this. On the contrary, it is natural, and though personal to a certain extent there is very definite service to others.

Yet it must be frankly stated that better even than personal service is impersonal service, and better than being distressed, worried, troubled, anxious, sad, is to know that all activity is the work of the One Doer, that all takes place within His all-embracing consciousness, that we live in His world, and that He is guiding His world to the end He has appointed for it. When we live in Him we cease to worry, we cease to be anxious, we cease to be distressed. Until we do so live in Him we naturally worry, for we have not yet gained confidence in the Law; and confidence in the Law cannot come until we have grown to be part of the Law. So long as we have not thus attained, worry and anxiety are inevitable, and have their function to fulfil. But are there not a few of us who at least know how to be at peace and happy under most circumstances, only special buffetings moving us from our normal equilibrium? Are there not one or two whom nothing can move from calm peace, whom no storms, no trials, no tribulations can move in any wise? Unshakable peace, be the outer circumstances what they may, is the greatest gift a true servant of the Motherland can in these times make to India, but there be but very few who have it to offer. Yet unshakable peace, over-serene joyousness, calm and happy confidence at all times, enable the One Doer to work His Will as even He cannot otherwise work it, Lord of Will though He be. One utterly serene, untroubled servant, reflecting in the outer world of excitement and conflict His transcendent Peace and Power, is an asset of priceless value. Hundreds of devoted, earnest, expert workers, still anxious, still able to be worried, disappointed, uncertain, untrusting, admirable

¹ Written and first printed in 1928 in *New India*.

though their work may be, are not together worth one great soul whom nothing can touch, who is the embodied Will of the Lord, ceaselessly working His Will whatever betide, sure in the tremendous knowledge that the Goal is certain, knowing that the little episodes we call defeats and victories are but the pulsations, the tension-thrills, of His onward march to the Goal He has set Himself to reach.

Looking over India during the past half century or so, there is much, from the limited and personal standpoint, to deplore. India might, we think, have travelled so much faster in this direction and in that. Looking over India today, we may be in despair that X should be so blind to his duties, that A and B and C should not realize the supreme importance of such and such a course being taken. We may deplore passionately the lack of this, the presence of that. It is well, no doubt, it is proper, no doubt, that some should thus judge, for work must be done—if not from one motive then from another. The violent swingings of the vital pendulum between the pairs of opposites is a necessary stage of life, which has its functions, its place and purpose. Yet there must be the few who are moved neither by this nor by that, who take things as they come, be they what they may, who live utterly serene as much amidst the so-called disaster as amidst the so-called triumph. Is not all known to Him? Has He not known all the circumstances we are discovering, and innumerable others of which we know nothing? Is not all within His omniscient Will? Cannot some of us at least work infinitely strenuously, with tremendous energy towards this, standing firm as a rock against that—*yet indifferent to what happens*? Cannot some of us live in the world of Causes, realizing that energy spent in such a world is infinitely better spent than in deploring or worrying over phenomena in the world of effects? As is the world of causes, so becomes the world

of effects. Let us spend our energy in that world. We may then safely ignore the world of effects.

Let us remember that if we can be happy at all times, nothing whatever troubling us, we are in fact following the quickest way to put things right which we regard as "going wrong". When we are troubled about something we give it added strength by the very trouble on which we allow it to feed. Have not some of us every reason to be happy, for do not some of us *know* that India is on the threshold of her Freedom, do we not know that the world is entering upon a Golden Age? Do we not know that these things must be? Do we not know that to all the fighting there shall be a triumphant end? Even if we did not know these things, or even if they were not true, it would not matter. It would not matter if India's Freedom have to be postponed. It would not matter that the world must wait awhile for its Golden Age. Nothing matters, *if we live but to do His Will*, strive to know it and to express it, leaving Him to order the working out of our devotion. It is His Love which rules the world, and in His Love the world is growing.

Attacked here, villified there, let us ever rejoice. Let the whole edifice tumble about our heads, and what the world will call disaster and defeat overtake us—shall we not rejoice? Shall we not rejoice because we know that there is no thwarting, no disaster, for the One who is the Great Victor? Do we not know that as we strive to do His Will we triumph even in the disaster, we shall conquer even in the ignominy? What to Him are the things which we call catastrophes? What to Him is that which we call defeat? He knows no defeat. On all sides we are betrayed and deserted? What matter a million betrayals, a myriad desertions, so that in purity of heart we keep by His side? Loyalty to Him, and betrayal and desertion are illusions.

Selfless service to Him, and all so-called failure is an illusion. Failure is only not an illusion when we withhold from Him our best, neither may desertion be an illusion if we yield ourselves to Him but in part. A joyous optimism, combined with strenuous energy, is a clear and unmistakable sign that we live in the One Doer, that He may work His will through us, taking care that not a quiver of anxiety, worry or depression, mars the calm steadiness of the instruments we would be in His Hands, without the slightest shade of personality to dull the sharpness of the tools we would be to Him. Let there be some of us who thus work for Him, striving to know His Will, strenuously working for it as we understand it, happily accepting all that comes to us as we work for Him. Where we misunderstand, let our efforts be thrown back upon us, let us be hurled to the ground if need be and trampled underfoot. Where we have rightly understood, the issue will be as He wills, and He knows best. Let some among us work with all our hearts, with all our power, that His Will may the sooner come to its fruition. Let some of us serve our country for Him even more than for our country, or for our conception of our country. Thus shall we be serving our homelands most truly.

ANNIE BESANT

A true Theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole humanity, in his philanthropic feelings.

H. P. B.

SOME THEOSOPHICAL IDEAS CONCERNING GOD, RELIGION AND ETHICS

BY GEOFFREY HODSON

THE Deific Power of the universe is not a personal God. Although imbued with intelligence, It is not *an* Intellect. Although using the One Life as vehicle, It is not *Itself a* Life. Deity is an inherent Principle in Nature, having Its extensions beyond the realm of manifested forms, however tenuous.

The Immanence of God is not personal, neither is the Transcendence. Each is an expression in time, space and motion of an impersonal Principle, which of *Itself* is eternal, omnipresent and at rest.

Finiteness is essential to the manifestation of That which is Infinite. Ideas, rhythms and forms are essential for the expression of That which is Absolute. God, then, may best be defined as Infinity and Absoluteness made manifest through finite forms. Such manifestation can never be singular or even dual alone; it must always be primarily threefold and secondarily sevenfold. Point, circumference and radii: power, receiver and conveyer: knower, known and knowledge: these must ever constitute the basic triplicity without which Absoluteness can never produce finiteness, at however lofty a level.

Creation, therefore, involves a change from a unity to a triplicity. In order to become the many, the one must first become the three. The possible combinations of three are seven. Continuance of advance from unity to diversity inevitably involves passage through seven modes of the manifestation and expression of that which essentially is one. Thus divisions arise in the One Alone. Thus beings arise within the One Life and intelligences appear within Universal Mind, all inherent within the Whole.

Of the Trinity, the point is the highest because the Source. Of the Seven, the Trinity is the highest because the parent. Thus hierarchy exists when manifestation occurs. Parent hierarchies give birth to offspring in a descending scale of nearness to the original Source. Emanated beings in hierarchical order inevitably come into existence when movement first occurs in That which of Itself is still.

Absolute stillness implies absolute motion, the two terms being synonymous. The Absolute, therefore, can be both still and in motion whilst retaining absoluteness. The finite is therefore contained within the Absolute, which in its turn enfolds and permeates the finite. Because of this, finite beings have regarded the Absolute as divine and have named it God.

The worship of the all-enfolding and all-permeating Source of all is true religion. To reverence the omnipresent Source and to conform to its laws of manifestation is true religious practice. To conceive the Source of all as a person, however exalted, and to give it human attributes, is not true religion. To reverence that false conception and live in fear of its vengeance is not true religious practice.

Absolute existence and absolute law—these are the highest existences and therefore are worthy of man's study

and reverence. Finite existence and finite law are not the highest existences and therefore are not worthy of the title "God". They are offspring and not parent, secondary and not primary, and their elevation to primary rank can only lead to confusion and dismay.

Modern man needs to emancipate himself from the delusion and worship of a personal, and therefore finite, God, and to substitute therefor an impersonal and infinite Deific Power and Law, with Deific Life as the essential Third.

Deific Life is the vehicle of Deific Power, and Deific Law rules their combined expression. By the instrumentation of Life, therefore, all things truly were made. Life is the Creator, Sustainer and Transformer of the cosmos. Life should be revered in all its manifestations and such reverence of omnipresent, ever-active Life is true religion.

What, then, is Life to the human intellect? How may Deific Life be conceived, perceived and worshipped—that is the supreme problem. Life may be conceived as the soul of form, its relationship to which is comparable to that of the sun to the solar system. The difference between the two relationships is that Life is omnipresent and the sun has a fixed location, even though its rays pervade the universe. Life does not send forth rays; for as the interior source of existence, Life is all-pervading and all-penetrating.

Life is beneficent in that by it all things are sustained. Without it, nothing can exist that does exist. It is the Thought-Soul, the Spirit-Intelligence, of all Creation. Vehicle for Power imbued with ideative thought, Life is the one essential to existence, to evolution and to transfiguration. Life, then, is God and God is Life. All concepts concerning Deity below that level of truth are false concepts, and their adoption as final can be productive only of confusion.

If witness be needed of this fact, the modern world in dire confusion, and modern religion largely impotent in the face of world evils, suffice. If witness be needed and symbol desired of the sole Deific Principle worthy of man's highest reverence, then the physical sun is adequate; for the sun displays to the material universe all the attributes which Life displays to the whole universe, spiritual and material, superphysical and physical. If religious practice and rule are needed, then obedience to and conformity with the laws of Life will be all-sufficing. Just as the sun's rays rightly and intelligently received and employed by man are life-giving, and wrongfully employed are death-dealing, so the laws by which Life is manifest in form constitute an unfailing guide to human conduct, and obedience to them a perfect religious life. To enunciate those laws is to describe Life and its attributes. Life is a unit without divisions, an all-embracing, all-pervading, all-sustaining, homogeneous ocean of thought-imbued, vital power.

The first article of faith in the religion of Life is recognition of unity. Unifying thoughts and acts are religious, virtuous. Dis-unifying thoughts and acts are irreligious, sinful.

The second article of faith is that Life exists and manifests according to immutable laws. Obedience to those laws brings harmony, happiness and health. Disobedience brings their opposites.

The third article of faith is that man, being endowed with intelligence and will, is free either to obey or disobey. No law binds him, save that reaction inevitably follows action. This is the only external compulsion to which man is ever subjected.

The fourth article of faith is that, being free, man can either co-operate with or resist the fulfilment of the thought-impulse or creative ideation with which Life is

imbued. That impulse is to the greater fullness, beauty and perfection of Life's expression in form; it is the source of the evolutionary urge throughout all creation.

If man co-operates, he ensures for himself a harmonious relationship with Life. Then he is happy and he prospers spiritually, in that as an individual he travels more swiftly to his goal. If he resists, he creates for himself a discordant relationship with Life. He is therefore unhappy and cannot prosper spiritually, in that as an individual he travels more slowly to his goal. Thus, harmony with Life and intelligent participation in its inherent purpose is the surest way to happiness, to mental peace and so to serenity.

Life and law, these are the two omnipotences whose rule the wise man obeys. Life creates and sustains. Law disciplines and directs. Life and law are as the right and the left hand of existence and for man their message is love and purity. To live as a lover of Life is to live as a lover of God and of all created beings. To dwell in purity and self-control is to live in reverence of God and of all created beings. This is true religion, the heart and core of all World Faiths.

Stripped of excrescences and embellishments, the religions of the world, as first delivered to man by their superhuman Founders, were religions of love and of purity, and the highest principles to which men's minds were turned were Life and law. Modern man, therefore, needs greatly to return to the basic simplicities of religion, which are reverence for divine Life and obedience to spiritual law.

GEOFFREY HODSON

LET THEOSOPHY ENTER OUR LIVES

By FRED MORGAN

MAN is the most complex and marvellous work of the Creator—his potential powers and wisdom have no bounds. Theosophy tells us about the inner nature of man, about man's destiny, about the different planes of Nature, and the other worlds of consciousness to which this material world is but the shadow. And you may ask: "Can this indeed have a practical application to our everyday lives?" Nothing could be more certain. A knowledge of diet which concerns our physical body can mean the difference between sickness and health. An understanding of psychology and the strange disturbing pressures of the sub-conscious mind are important too, yet the mental, emotional and physical parts of man are but a fraction of the whole of his divine constitution. For man is divinely constituted, eternal and imperishable. And these bodies that we wear are but vehicles of expression and the means of learning to understand the lower planes of Nature. The poet Wordsworth puts this idea most beautifully in his "Intimations of Immortality":

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

Can this revelation of man's true nature have any influence in our everyday living? Can it have a practical value? Obviously it must have immense practical value. Our behavior is conditioned by our knowledge, and if we understood the purpose of life, and were more familiar with our own complex nature, would we not be much better equipped to guide ourselves and others too? What greater understanding of our fellow-man we would command, knowing that he too, in essence, was a spark of the Divine. What incentive there would be here for a tolerant attitude, and also to see in others qualities and virtues to inspire us!

We would see with dazzling clarity the folly of greed and the criminal stupidity of war. In the light of the knowledge of man's inherent Divinity racial discrimination and class consciousness would find a less fertile field, and the struggle for power and prestige would dwindle, and the sense of separateness would give way to a knowledge of brotherhood. This feeling of a universal kinship, this thought of life as being one, and not in reality divided, gets to the root of our problems.

We find ourselves perpetually in wars and lesser conflicts because we treat effects and fail to see and treat the basic causes. The basic cause of social distress lies with the individual as surely as the perfect line and symmetry of a brick structure lies with the brick. So it obviously follows that to improve society we must understand the individual more thoroughly, not only his most well-known parts. A healthy mind in a healthy body is a good start

and we can appreciate the value of this far better if we understand also our spiritual attributes.

What if we knew, for instance, that our short span of life here on earth was but one life of many lives—that way back in the dawn of human history we incarnated for the first time as a primitive savage; that a civilized and cultured individual was the product of a constant struggle through life after life, a constant search for knowledge and understanding, a struggle that must eventually bring perfection? "Be ye therefore perfect as your Father in heaven is perfect." Even without this knowledge of the perpetuation of the individual through many lives we do make progress—our Spirit has a distinctive urge to discover the truth and return to its source. But knowing the true nature of ourselves and the vast periods of time involved in the development of modern man, and being aware that many times more we must return to continue the process, gives us an immensely broader outlook on life.

When we think of three score years and ten as being the total span of life, we want to get the most out of it. Above all most of us want the things of life, the material things that give us security, relationships that make for happiness, positions that give us power, accomplishments that give us fame. We are to some extent like the person who is given by his doctor six months to live. This six months must count—all that life can offer must be crammed into this short span of life.

We may believe in immortality, in some sort of existence beyond the grave, but this vague suspicion or hope carries no weight for most of us. There is no concrete evidence, no one has returned to transmute hope into certainty. And so, with a limited vision of the whole scheme and purpose of man's position we dedicate our lives to the pursuit of "happiness". Some of us, the clever or the

lucky ones, give ourselves to making great fortunes, the less clever to lesser fortunes, the vast majority, nevertheless, to ensuring some sort of security and satisfaction in the possession of things. And so the individual is involved in constant struggle and contest which reflects itself in society and throughout the world. World wars have their roots and their beginnings in the petty fears and ambitions of the individual.

Theosophy, with its immense knowledge of man's history and destiny, can remove this incentive for material security and gain by changing our outlook on life. Admittedly, it is a slow process—nothing of real value comes easily; but gradually with Theosophical knowledge we learn to identify ourselves with that which is permanent within us. We learn to know the personality for what it is—a temporary vehicle used by the real self in its contact with the lower worlds. We learn to realize that our fears, and the behavior engendered by fear, are the residue of experience in this life and past lives and can be understood and overcome with intelligent observation and creative action.

The idea of separation gives way to a sense of the oneness of life, and in this sense of oneness we know that no part can gain a lasting advantage at the expense of another part. The selfish struggle of the individual diminishes. This is the practical application of Theosophy to everyday life—the behavior of the individual modified by Theosophical knowledge. We see a picture of the whole magnificent scheme of things in evolutionary progression with man supreme in his knowledge of the plan, a supremacy that carries with it the burden of responsibility.

The question may arise, what of our vaunted civilization? What would happen if the driving force that built it subsided? And the answer might well be that the driving

pattern and every man and woman is being called upon to give of his best for his nation and for the United Nations.

Madame Blavatsky said that mankind was "the child of cyclic destiny and not one of its units can escape its unconscious mission". She also said that the present century "would see accounts settled between the nations". The U.N. seeks to settle those accounts in a just and peaceable fashion. Thus it prepares the way for the World Federation seen by C. W. Leadbeater to be in action seven hundred years hence.

It is difficult indeed for many people, reading their newspapers today, to believe in a happy and prosperous future for all men, but the Theosophist, confident in the Plan, *can* maintain his optimism. He has it as his immediate task to support the present United Nations ideals and thus bring nearer the Federation of the World.

E. W. PRESTON

A great deal has been said to the effect that the United Nations was based on the assumption of agreement among the great Powers, that it was not created to make peace but to keep it after it was made, and that in general the Organization has been submitted to strains it was not equipped to bear.

However true this may be, it is time to think of the United Nations in other terms than of an infant which must be protected from the harsh realities of world politics. It is time to stop justifying the setbacks experienced in the work of the United Nations. I believe that we should start by recognizing that the United Nations has become the chief force that holds the world together against all the conflicting strains and stresses that are pulling it apart. The United Nations has interposed law and human decency and the processes of conciliation and co-operation between the world's peoples and the naked, lawless use of power. The United Nations has continued to stand for brotherhood in the midst of all the voices that talk of national policy in terms of military strategy and tactics.

United Nations Bulletin

THEOSOPHY AND THE VOCATION OF LOVE

By NELLIE K. TOREN

THERE is increasing evidence of a new approach to the understanding of human nature as man strives to find a way out of the present tangle and confusion in world affairs.

My attention was specially drawn to this new stress last Christmastide. In the Canadian city in which I live, the national radio station has a programme of morning devotions, arranged by the council of churches, and ministers of all denominations take a week's programme in turn. It has been interesting to note how many of the ministers stress the note of love, joy and beauty as being essentials of Christian living. For example, one minister chose as the topic for his week's talk incidents in the life of Mary the Mother of Jesus. He described her as being a perfect example of a follower of the Vocation of Love. Love and joy he considered synonymous, he saw Mary as a very happy and gallant woman willing and eager to share her happiness with others; love would be willing to accept people as they are, for love is courteous always. Another minister gave in his talk a delightful picture of how he imagined the life of the same child Jesus must have been lived during the exile in Egypt. He felt sure Jesus and his mother would have spent much time together in happy

play. Yet another minister stressed beauty as a quality which should be a virtue in the religious life; to be expressed as far as possible in home and workshop; and to always care for our personal appearance—for the sake of the people who have to look at us. It was good to hear such thoughts expressed at Christmastide by religious leaders—to hear of the trinity of love, joy and beauty given as the qualities which are the mainstay of the religious life.

The recognition that there is a power beyond good and evil, entirely wise and beneficent, which holds together all forms from the simplest to the most complex, is being recognized by the modern scientist. On a radio programme an astronomer and an atomic scientist were asked to give the public some idea of the scope of their studies—one dealt with the world of the minute and the other with the incredibly vast reaches of space; and when they were asked if their studies had drawn them away from religion, they both answered, "No." For the more they knew of the hidden pattern in nature the more they felt the reality of that unknown source from which and through which all is created.

Some of us do not realize the tremendous effect Krishnamurti has had on the thought of today; there are echoes of his teaching among all sorts and conditions of writers and speakers, suggesting a new way of approaching the problems of life. His ideas are not new, but he has new ways of expressing age-old truths embodied in the world of ideas since the beginning of time. Krishnamurti moves his ideas away from the world of philosophy, brings them into the whole business of common daily living, and suggests that we use them in the market-place, the school, the kitchen, in all our relationships with our fellow-man; and to do this you must begin to have right relationship with yourself. In his early talks he stressed the need to

stand on our own feet, using neither creed nor person as a leaning-post; and today though he presents the same theme that unless we understand ourselves and be ourselves we shall never understand what life is all about, he also stresses the necessity of finding out what love is. To do this, all preconceived ideas must go. He says:

We must go beyond the self-centred activities of the mind... then we may experience an inward revolution, the only true revolution.

Then if there is love there is no social problem... there is no problem of any kind where there is love... because we do not know how to love we have social problems... these problems can never be solved by any system either of the right or of the left or of the middle.

Now what has Theosophy to tell us which may help us to understand ourselves, the world as it is, and the power of love? Theosophy helps in the same way that the tuition of a skilled artist, in any kind of material, will help the talented young student to master quickly the technique of his art; who, then, having learnt all he can in this way may go ahead in his own individual way to express his art. It is true that as we learn we constantly discard old ideas, old methods, when we find new ones that appeal more to us, but we grow from such discarding. It is like a game of cards in which the players discard their cards as opportunity presents until the one who has no cards left is the winner. He is free. But the cards are necessary to the game and if he would keep on playing he must accept a new hand of cards. Perhaps the most helpful idea which Theosophy has given us is that of the three great truths:

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has 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.

Now that certainly puts us on our own feet and takes away all fear; for the heart of Life is eternally beneficent and so we come to love Life, and through love of Life we come to an understanding of all its forms. When we identify ourselves with Life we begin to understand the law of change expressed in the infinite variety of form; then we know that our values have been upside down, for that which we seek, the security of balance, is to be found in the stillness, the strength, of Life uncreated—that which is the foundation upon which all forms are built. So we come to a realization of what is meant by immortality, and that there is no need to cling to any particular way of life.

Theosophy is a collection of the teachings of sages throughout the ages, not an invention of the Theosophical Society, and we must always remember that they are found in the philosophies and religions of many lands, and today are known in many organizations. What our Founders did was to draw them all together under one roof, so that the Theosophist could belong to any religion or to none, follow any particular school of philosophy or none, be an ascetic or a man of the world, so long as he recognized the brotherhood of all life. We are not required to love all forms of life, but to begin to see the unity at the back of the diversity. For this the open mind is the first necessity, for only the open mind can at long last lead us to that understanding which is love. True understanding comes from the essence of knowledge, an essence which each one must distil for himself from study and practice of theories of the way of life given in various books, and from his own observation of the play of life in himself and others. There are of course exceptions to this rule, the born philosophers who naturally

come to an understanding of life and love from their own "living" contact with the world around them. Like the "primitive" artist, these people are *profoundly* simple. (Reincarnation explains all such exceptions.)

But for the majority in this mental age there is the desire to know the how and the why of things; and now that we know so much of the physical plane of being, there is an increasing urge among people to know the how and the why of the psyche; hence all our schools of psychology and psychiatry and the interest of the common man in such subjects.

Our Theosophical books on the nature of man contain a mine of information on how to understand ourselves and our other selves. Such books as *The Seven Principles of Man* and *Thought-Power, A Study in Consciousness* and *The Science of Peace*, though some may think they have been superseded by modern volumes on similar subjects, are not really outdated. They will give the reader a good understanding of the material with which he has to work, that is, human nature. However he still has to learn by trial and error, by constant practice, how to *work with* human nature and to find out for himself that nature, human and otherwise, is one living being. All this is of real importance to those who would follow the Vocation of Love, for love is not sentimental, but intensely realistic in the true sense of the word, compassionate, has a sense of humor, and knows the ephemerality of things.

It has been said that, in the beginning of time on our planet, a mistake in calculation was made which has caused so much trouble to its inhabitants that our earth is called the sorrowful planet! After all, the high Gods who have as their work the supervising of the building of planets must have the privilege of making an occasional mistake, which presumably in our case proved to be a rather bad one. But

mistakes are part of living, otherwise the whole universe would soon become a dreary automaton, all humanity would be regimented into groups of like-minded robots, carrying on the work of the world with efficiency and dispatch, well-fed, well-housed; no crime, no disease, perfect obedience to the law; a sterile, antiseptic universe in which no germ of a new idea, a new creativity, would dare to enter.

Freedom of action is an impossible concept. Civilization is built on an ever-increasing limitation of action, and an ever-increasing realization of the need for freedom of thought; and today, with mass communication, mass propaganda whether of the right or of the left, and mass amusement, it becomes increasingly difficult to get at the truth of the matter. Because of a feeling of helplessness against overwhelming odds so many cease trying to cope with the world as it is, and seek escape into a world of books and movies which drug the mind and ease any burden of thought. Even so it is a good thing to sometimes let the mind lie fallow and follow a short course of "escapist" books and movies; one comes back to the world refreshed, with a keener understanding of human nature. He who hopes to prepare himself to follow the Vocation of Love must find no barriers anywhere; to understand the sinner and the saint is not so difficult, but to understand the "common" man is another matter, there are so many of him, and each is an individual and needs understanding.

Now what about freedom of the emotions—are we free to feel as we like? Let us consider for a moment the astral world in which our emotional body lives and feels, albeit sub-consciously; it is said to correspond with water, it is a sea through which great tides and surges of emotion, good and bad, swirl around us and through us, even when we have found the way to pour oil on the troubled waters. But with the best of us the supply of "oil" runs low; and

that is not such a bad thing, because it is good for us to battle with the storms once in a while, it is good to be reminded of our common humanity, to feel and to keep one's link with those in whose nature desire rules and leads to actions which the world calls "wicked".

So we come again to consider the Vocation of Love. We have all heard of the four paths to freedom—Wisdom, Knowledge, Devotion and Action—which lead to the same end; but according to our nature we begin on one or the other. Devotion is not the same as the Vocation of Love, for the devotee is devoted to a Person or some particular idea which he worships or follows. Love follows no way, it is called a vocation because it is a calling; it is a calling from the deeps within to love Life that is uncreated but living, striving, loving, glowing in every form. With the power of love knowledge comes easily. We all know that if in our work or play we "love" what we are trying to do we can learn it easily. Because we live at this time of changing tides, and because of the great issues involved, it would seem that as many recruits as possible should feel the call to follow for a time the way of Love. They will need to put aside all prejudice of race, of politics, of religion, of economics, of philosophy, to put aside at least for this incarnation their own preferences, in order to go through that inward revolution without which there can be no betterment in world affairs.

Those who work for the betterment of world affairs through a greater understanding of the common problem of all peoples and nations, seeking to dispel the veil of ignorance which divides men and nations, must have a spark of the revolutionist in them. They must have fire, and that is interesting, because fire is the symbol of the mind as water is the symbol of emotion. Those who follow the call of love will in their work show something of this fiery nature,

but until the fire of the mind is transmuted into the flame of pure intelligence it will be mixed with the water of emotion—it will burn poorly, it will smoke, its flashes of brilliant flame will die down as the smoke overcomes it! But if the fire is strong enough it will turn the water into steam, which rising into and mingling with the air will fan the flame—air is the symbol of Buddhi, of that love which lights the world.

Because the word love has been used almost solely to mean an emotion or passion between the sexes, or a weak sentimentality, many thinkers recoil from the word. It is obviously impossible to love every one in that sense of the word; however, it is possible to understand all kinds and conditions of men if one has universal love which is rooted in the intuitional world. This real heart love can open the door to this world as all true lovers know; and as this door opens, knowledge becomes a useful tool for work among one's fellows, and in the light of intuition one can quickly transmute knowledge into wisdom. Knowledge of itself cannot give wisdom, for wisdom can only come through the union of love and knowledge.

Here Theosophy can be a very great help in understanding the nature of the personality and its environment, for it tells us of the long process of the building of a human being, of the difficulties which the soul encounters in learning to use his bodies, physical, emotional, mental—for these bodies are living creatures, not pieces of wood which can be easily manipulated and will "stay put," but have power inherited from ourselves in previous incarnations. If in this incarnation we want to do some work in the world which we have not attempted before, then our three bodies having no training along that line may resist, they would rather do that with which they are more or less familiar; hence a state of inner conflict and frustration. But if the

soul is strong-willed and knows what he is trying to do, he will use his sense of humor—which is a quality of the older soul—to laugh at and with his personality and its frustrations.

Much is known of the effects of frustrations, inhibitions, etc., to the modern doctor, psychologist and psychiatrist; much has been learnt about emotional-mental health, and much help is being given to sufferers from themselves. Also we find the need of the human organism for love mentioned everywhere, in scientific journals, in religion, in school, in institutions; but, alas, not in politics! A study of history in the light of reincarnation will show us that the battle still goes on in new forms between the Conservative and the Liberal; for example, we see it in all the arts as well as in the field of political ideas. All the intolerant hatred which flowed between Catholic and Protestant in the Christian religion for some hundreds of years has now been transferred to the political field, all the cruelties which were practised in the name of religion are now used in the name of political faith; and as then each side is guilty.

A few real statesmen, who are followers of the Vocation of Love, try to bring about understanding; for only through that love which is understanding will the New Age of co-operation and brotherhood between nations and peoples of all political philosophies come to birth. It means that those who now hold passionately to the right or to the left in their political faith must be willing to concede that each has a right to be, and that there is a centre which is the balancing point for both; that neither can work without the other to bring their ideals to fruition, for Man's body needs a right and a left hand to work with and the heart sends life to both.

Some may ask why write of a Vocation of Love, do not all the great ones follow the path of wisdom which is love?

Yes, but as specialists; each disciple takes an intensive training in one phase of the work besides a good working knowledge of all departments before he becomes master of one. Those who follow the Vocation of Love without specializing are working not so much to become teachers of men as to become *mothers* of men. Wise women are needed in political life to bring order out of disorder, as a wise mother brings order into a home through her greater patience and sense of place-relations.

Now political science has to do with every one of us, it is not something which concerns only the politician, and which is incompatible with the "spiritual" life. The word politician, like the word love, suffers from a narrow interpretation of its meaning; we forget that all civilizations were built by and through the efforts of a group of people learning to live together under the law of the times in which they lived. Political science strives to bring about a way in which people can live together in harmony, with justice to all. It begins with the family, families become villages, towns and nations; it is so in all recorded history. Now comes the time of turmoil when political science must find a way not only to keep the people of one nation in a certain harmony with justice to all its parts, but also to bring all the nations together as diverse but equally valuable units in our common world.

This work can best be done, can only be well and truly done, by those who have in their hearts that light of love which brings about the understanding of all the myriad forms of life, of all the manifold ways of men. Those who understand the sinner as well as the saint know that all men are sometimes one, sometimes the other, and that the true man is balanced, knows both sides of himself, so sees himself in every other.

NELLIE K. TOREN

INTUITION: A POINT OF VIEW

By D. JEFFREY WILLIAMS

INTUITION, according to a modern writer, is "one of the most valuable, as it is also the most lately evolved of human faculties". It has been said to be "instinct on its mental side," and it is claimed to be "experience on its mental side". It is regarded, too, as "a mental faculty by means of which a particular mind comes into such close or intimate relation with some other person or circumstance or mind . . . as to approach amalgamation or temporary unity". Intuition is further said to be a faculty for apprehending truths otherwise than by reasoning or observation and memory.

If we are to take an analogy from instinct, the intuition will be the more perfect, from one point of view, the less there is of reasoning or mental activity of any kind! Analogies, however, have a limited application.

Instinctive actions are and must be typical of the species to which a particular animal belongs, not of the individual animal itself. Instinctive actions are, also, all directed towards some special ends. Such actions are generally purposeful, although the animal does not understand why it performs such and such an instinctive act at a certain moment. Again, low down in the scale of animal life there is almost complete "provision" in the organism *at birth* for all actions necessary to preserve its own life, and to secure the continuance of the species. The part left for

intelligence to play at that low stage is insignificant. Higher up the scale of animal life, the instinctive "provision" of what we may call survival-essential activity is incomplete, and individual learning is required. Birds, for instance, have to be taught by their parents when very young about possible dangers. At the top of the scale of animal life, the instinctive or innate provision is in the highest degree incomplete and imperfect. At that level, the part which intelligence plays becomes very important. From the point of view of the evolution of consciousness, the "provision" of innate and instinctive behavior, as well as the strivings and gropings from within, serve ends other than, greater than, purely biological ones, however important these may be from a physical and survival standpoint. After all, the survival is that of the physical form. There can be no such thing as an evolutionary survival-fitness in the case of a continuing, unbroken and undying consciousness.

We are told, also, that instincts are automatic in the sense that they are inherited types of behavior which have not been learned. An animal acting purely instinctively can have no idea of its purpose. It is said that bees from the very moment of their birth know perfectly the work they have to do. They are not taught by older bees. It has been said, too, that the true individual in the bee kingdom is the *hive* and not the separated insects that compose it, and that the relation of the individual bees to the hive is more of the nature of the relation of the separate cells of the body to the whole organism than that of the relation of individual persons to the body of the community.

(In parenthesis, it may be remarked that, while scientific psychologists have been rather naturally concerned with the origin of instinct in the animal kingdom, and with the many problems surrounding it, it does not appear that any

very satisfactory conclusions have so far been reached. How, for instance, are "inherited types of behavior which have not been learned" come to be passed on from one generation to another? What is so to speak the machinery or the mode of inheritance in a purely psychological realm or sphere? The physical form dies. The instinct carries on. How? That simple question remains to be answered in strictly scientific terms.

Another question insists on being asked at this point. Does instinct, in a strict sense, evolve at all? The outer forms have evolved down the long, countless ages. They have changed slowly under the demands of inner and outer compulsions. Instinct, however, is something that belongs to the ever-continuing consciousness, and is an activity of that consciousness. It has, in other words, been drawn out, has been unfolded or expressed, not evolved.)

If a study of instinct has any relation to, or throws some light upon, the problem of intuition, should we not have regard to laws of purely instinctive activity in the lives of insects, birds and animals?

If we may venture to paraphrase the poet Shelley we might say that intuition, real intuition, that is, would make us "an inhabitant of a world to which the familiar world is a chaos". In other words, we would live virtually and, perhaps, in a real sense in the eternal. What is intuition—to use Shelley's words about "poetry"—what is it "if it does not ascend to bring light and fire from those eternal regions where the owl-winged faculty of calculation dare not ever soar?" It is not we who "use" intuition. In a real sense, it is intuition that "uses" us. Even in creative activity it is the intuition that rules. Is it not an error, Shelley asked, to "assert that the finest passages of poetry are produced by labor and study? . . . Milton conceived *Paradise Lost* as a whole before he executed

it in portions. We have his own authority also for the muse having 'dictated' to him the 'unpremeditated song'."

"A great statue or picture grows under the power of the artist as a child in the mother's womb; and the very mind which directs the hands in formation is incapable of accounting to itself for the origin, the gradations, or the media of the process." That statement by Shelley may not meet with general approval perhaps nowadays, but can there be any real question as to its truth in relation to great works of art?

I want to suggest that the famous Hermetic principle of "as above, so below," or "as below, so above," may be confidently applied in a comparison of the workings of instinct and intuition. Just as there is no sense of "I-ness" in the operations of instinct at the lowest levels of animal life, so there is also the most complete and perfect absence of "I-ness" in the purely intuitive operations in the highest reaches of the human kingdom. Instinct subserves the species, not the individual insect or lower animal. Instinct is all-compelling. It is certain, predictable, undeviating in its activity on behalf of the species. "How careful of the type," it seems, "how careless of the single life." Instinct is automatic and unconscious in its activity at best. In the case of a perfect intuition there are the same self-disregarding qualities, but with a completely *conscious* and deliberate sacrifice of all considerations of self. "The animal, at the lower end of the scale, obeys perfectly, unconsciously; the Master, at the upper end of it, obeys perfectly, consciously; and we all stand somewhere between those two."

Intuition gives a sense of the eternal. It has very little to do with time and time-values. Empires and races have come and gone, and will come and go. The timeless and ageless intuition *remains*. The wreckful siege of

battering days—and centuries—will help to bring about what Wordsworth called:

. . . those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings,
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts, before which our mortal nature
Did tremble like a guilty thing surprised.

Wordsworth would raise the song of thanks and praise for

. . . those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet a master-light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence. . .

Wordsworth's Immortality Ode could well be renamed "Ode on the Intuitive Apprehensions of the Eternal". It can stand comparison with some great passages in the Fifth Discourse of the *Bhagavad-Gītā*, if I may be bold enough to say so. I would suggest that the Immortality Ode be read in the light of those passages about the Eternal in the *Gītā*, and the *Gītā* read in the light of Wordsworth's great Ode. The Ode in some senses may be found to be complementary to, even if superficially it may seem at times to be at variance with, the *Gītā*.

Gerard Manley Hopkins—who has now come to be regarded as a poet of undoubted genius—once remarked in a letter to his friend Canon R. W. Dixon: "For my part I should think St. George and St. Thomas of Canterbury wore roses in heaven for England's sake on the day that Ode, not without their intercession, was penned." That

tribute tells us a good deal about Manley Hopkins, who became a loyal and devoted Jesuit. Hopkins said something more that is worth recalling about the Immortality Ode. It is not unrelated to this topic of the intuition and the eternal. Here is the passage from the letter in question:

To say it was the second ode in the language was after all a comparative remark; one might maintain, though I daresay you will not, that English is not rich in odes. The remark therefore is not of itself extravagant. But if the speaker had said that the ode was one of the dozen or of the half dozen finest odes in the world I must own that to me there would have seemed no extravagance. There have been in all history a few, a very few men, whom common repute, even where it did not trust them, has treated as having had something happen to them that does not happen to other men, as having *seen something* whatever that really was. Plato is the most famous of these. Or to put it as it seems to me I must somewhere have written to you or to somebody, human nature in these men saw something, got a shock; wavers in opinion, looking back, whether there was anything in it or no; but it is in a tremble ever since.

Now what Wordsworthians mean is, what would seem to be the growing mind of the English-speaking world, and may perhaps come to be that of the world at large, that in Wordsworth, when he wrote that ode, human nature got another of those shocks, and the tremble from it is spreading. This opinion I do strongly share; I am, ever since I knew the ode, in that tremble.

You know what happened to crazy Blake, himself a most electrical subject both active and passive, at his first hearing: when the reader came to "The pansy at my feet," he fell into hysterical excitement. Now common sense forbid we should take on like these unstrung hysterical creatures: still it was a proof of the power of the shock.

Hopkins, as someone has rightly said, "could be a reed shaken by the wind," and had "a nature disposed to tremble and make tremble at the touch of mortal beauty or art

achieved". Hopkins, however, was to go through that terrible experience known as the "dark night of the soul" as his last series of sonnets testify, and which "came from a feeling of being deserted by God himself". Yet these sonnets are claimed to be "among the unquestionably great poems of all time".¹ His last sonnet to his friend Robert Bridges has these lines:

Sweet fire the sire of muse, my soul needs this;
I want the one rapture of an inspiration.
Oh then if in my lagging lines you miss
The roll, the rise, the carol, the creation,
My winter world, that scarcely breathes that bliss
Now, yields you, with some sighs, our explanation.

But Hopkins knew a good deal about the deep things of the spirit, about self-surrender and self-sacrifice:

Be adored among men,
God, three-numbered form;
Wring thy rebel, dogged in den,
Man's malice, with wrecking and storm.
Beyond saying sweet, past telling of tongue,
Thou art lightning and love,² I found it, a winter and warm;
Father and fondler of heart thou hast wrung:
Hast thy dark descending and most are merciful then.

Hopkins in the passage from the letter to Canon Dixon refers to a few, a very few, men who have "seen something," and that Plato, and apparently Wordsworth, are among those few. They are people who have seen with eyes within and beyond those of the flesh. Sight on the physical plane has been compared with intuition, while reasoning has been likened to the sense of touch. The parallel is startling. With intuition we can "see" truth at first

¹ *Selected Poems of Gerard Manley Hopkins*; Introduction by James Reeves, (Heinemann).

² "... for verily is the Self the friend of the self, and also the Self the self's enemy." *The Bhagavad Gita*, VI 5.

sight; with reasoning we can make our way like the many-jointed worm up the inch-high ridges of belief and conjecture. Our vaunted "intuitions" can often be no more, after all, than inspired or uninspired guesses. It was a modern scientific writer who rather ungallantly said that even a woman's intuition is more often than not a shrewd guess, that is, where the guess is not a conscious inference. Our true intuitions come to us when we no longer have a care in the world about our feelings, our views, our opinions, and our selves!

"Intuition can scarcely ever be invoked except when the man is utterly willing to receive its behests as the best and most acceptable guide, without intruding his personal desires." That refers to those "priceless flashes" of intuitive feeling or perception that may come to us. If it is a real intuition, as we say, then it will remain if we allow some time to pass before acting upon it. There is, however, something or some things in all of us which will not allow or permit, say, a low or questionable standard of veracity, of conduct, or of reliability. There are certain things we will not do. That, too, is intuition in a very real and worthwhile sense. It is an *out-bringing* from the spiritual Self, and is part of that secret infiltration from above that results in what we may call our "growth" and *upbringing*. Between infiltration from above and undermining, and sometimes blasting, from without, "room" is made for the intuition, which suffers no flower "except its own to mount".

D. J. WILLIAMS

THE FAIR HILLS OF HOLY ERINN¹

By F. H. ALDHOUSE

THE Grand Nineveh Hotel is a most efficiently conducted place, it runs like clockwork. If any of its human cogs miss a single "tick," out they go. And anyone, no matter who he is, is "too old" at forty. There were four pages of different ages in this establishment. The youngest, aged twelve, was 'Ert, the "bell-hop," who announced that someone wanted you on the telephone. Alf was thirteen and lit elderly gentlemen's cigarettes, was ready with newspapers ordered by elderly ladies, and generally made himself useful and agreeable. Bill was thirteen and six months, and was the post-boy and general messenger. And the fourth, who is the subject of this narration, Alma McDonah, had reached the mature age of fourteen, and, being supposed on account of his years to be specially responsible, took out dogs belonging to patrons for air and exercise. He did this in the morning and often quite late at night, and was most careful of his charges. It meant the "sack" if he was not.

Alma was the son of a small farmer in Ireland, but owing to political differences with England the farm did not pay. Alma had gone to an aunt whose husband was a railway porter at Euston station in London and, being a boy of really nice appearance and of natural good manners,

¹ The events recorded in this story occurred in London in May 1936; names of people and places alone are altered.—F. H. A.

he had defeated all competitors for the job of page-boy at the Grand Nineveh, and there he was.

Now Alma possessed a soul. It is not implied that Alf and 'Ert and Bill were without souls, but their souls were so inconspicuous that they were not noticeable. Alma showed his in several ways; it dwelt in the depth of his dark grey Irish eyes and you could see it there; it made him get up at unearthly hours, when his fellow-pages were snoring melodiously, and go to Mass on days of obligation; and it turned to a flame of passion when he thought of holy Ireland. Also it made him constantly sing under his breath—for patrons must not be disturbed—the magic music of Ireland. His favorite was "Ban Chnoc Eireann Oigh'" (The Fair Hills of Holy Erin) with its pathetic longing for those holy hills. The song is so wistful that even the most hardened Saxon can feel its spell.

Moreover, Alma loved a Being called Angus Oge, who is the tutelary spirit of Banba (pronounced Banva, Ireland) and is called a God.¹ Alma believed evil was no impersonal happening, but the man behind the gun, so to say, was one Balor Beman, Balor-of-the-mighty-blows.² He believed that fair-haired Angus was his unseen Friend, that he could feel though he could not see Him, and it seemed certain that without such a thought, in spite of his desire to earn money to help his family, he could not have stuck the Grand Nineveh, with its inhuman but necessary routine.

One evening Alma was taking out Lady Bounderby's very dear terrier Josiah for an airing. Lady Bounderby was the widow of the great Sir Josiah Bounderby, the proprietor of a popular patent medicine, by which he had made his fortune. She doted on the dog and called him

¹ Angus Oge (Angus-the-ever-young), God of Love, Life and Summer; Lord of Brugh.

² God of winter, death and evil.

"Josiah" after the dear deceased, and Alma knew that if anything went wrong with Josiah his own name would be mud. Suddenly a catastrophe happened, Josiah (who also was Irish) gave a sudden tug at his lead, pulled it out of Alma's hand and made a dash out into the road at Hyde Park Corner, near which is the Grand Nineveh Hotel. Alma, who was fond of Josiah as a compatriot, rushed after him to save him from the traffic. One motor car caught Alma in the side, another went over his legs; there was grinding of brakes and then all was blank.

In the accident ward of St. Gregory's Hospital, Alma lay unconscious and behind screens. "The boy is in a state of complete collapse," the doctor had said. Alma, like a swimmer under deep water, seemed to rise to a dim surface. He felt he was dying; he knew he would not see his loved ones or the Fair Hills of Holy Erin again. His pale lips murmured:

As dear as Heaven are your Holy Hills,

One glimpse of them would banish all my ills,

and then he called to his Friend. He did not utter one word, it was just that his heart called to another Heart, and not in vain. Without a sound, a Boy about as old as Alma gliding on quiet feet past the beds, unseen and unheard by their occupants, came to Alma's bed and leaned over it. The night nurse, Oona O'Connor, gave a gasp and remained motionless; she alone, except Alma, knew who was there.

"Little brother," Angus Oge said, "you have been my lover and friend since you were an infant. You have called me, for heart speaks to heart. I can do either of two things for you. Will you come with me to Moy Elga where you will never know drudgery, or tears, or years, and where the Dance-that-is-never-done awaits you, where Love is true, and Joy is eternal? That is far, far the best choice. Or

shall I heal you? I can make the doctors here think you only had a bad shock. That will be back to life again with all its tears and dreariness, with death waiting at the end."

"O great Friend and dear divine Brother," Alma whispered, "I would give almost anything to go with you now. But Dad and Mum and my brothers and sisters want the money I earn, oh, so badly. So, beloved Lord of Brugh, send me back to the work and the earning." There were tears in the God's eyes as he said; "Very well, little brother. But you shall come back to the Fair Hills of Holy Erinn and work there." Oona O'Connor, the night nurse, saw a little flame pass from the lips of the God as he kissed Alma's forehead. It remained lambent on his brow for a moment and then sank into him.

"The boy was only badly bruised and nearly frightened to death. I thought his spine was damaged but you see it's all right," the doctor said later. The Grand Nineveh Hotel gave Alma notice, a week's wages and a good character, though Lady Bounderby was furious at the character, "I wish he had broken his neck," she said, "why, my darling Josiah might have been killed!"

But the Friend kept his word. Alma came back to the Fair Holy Hills. He joined the Irish army, and is now [1937] in No. 1 Army String Band. He is earning better pay and helping his family, and he will, they tell me, be an outstanding violaist. He is still only a boy. The Friend will see to his future. And, moreover, his family have adopted mixed farming and are now doing well.

F. H. ALDHOUSE

THE HUMAN INDIVIDUAL—A PICTURE

By R. J. ROBERTS

MAN is a composite being, wherein there may be discovered many aspects. He may conveniently be split into two major cognizable portions—the personality, with its physical body, sensation, emotion and thought, and that Reality of which the personality is the "form expression". That Reality can be called the Ego.

There is a great deal that the individual appears to know; but, beyond that which he may consider fact, as an existing arrangement and condition of "things," there is little he is able conscientiously to acknowledge that he "knows". Nearly all, and in the ultimate all, our physical knowing is scarcely knowing at all. Rather must we agree that all we say we know is only that with which we are content, that which has simply provided us with an element of satisfaction suited to our needs.

The Ego is quite different. He is also a unity with several aspects. Before all else the Ego is the Perceiver, the Decider and the Originator. He perceives all experiences of the personality, decides how they agree with his requirements, and originates the measure of novelty which necessarily is the elemental cause for all life, all experience. The Ego is thus the Perceiver, but he is a great deal more. Not only does he perceive "through" the personality, he has also projected some of his consciousness (as capacity to perceive) into the personality, so that the personality

obtains the very transient impression that the whole process of perception, decision and formation of the new experience was made by itself.

What then is there that we, as personalities, may know? In waking consciousness we perceive "things," or arrangement of "things," and we know "within ourselves" the conditions that our perceiving of them has awakened within the personal self-consciousness. The important element in this perceiving is the "condition" which has resulted from our perceiving, and this provides the element of satisfaction, without which no experience does surely exist. Our perceiving is not of any necessity outwards through the senses. Many of our perceivings are made within our so-called imaginings, but in these all perceiving is made real because the "conditions" have been given material form; and it is from these forms as "things" that we perceive the sense of condition so necessary for the completing of all waking experience. Life is basically a series of experiences, and in the carrying through of them the basic self-consciousness has made use of the personality as an instrument upon which is ever sounded some new chord of experience at the direction of the Ego, the conductor.

The personality itself consists of several instruments which, by their several and accorded activities, produce the experience. These instruments appear, in themselves, to be quite incapable of true perceiving, of basic deciding, and not one of them is alone able to formulate the continuing, the ceasing, or the displacing of any part of any experience. Their activities alone appear to be their simple capacities. These are sensation, feeling, and the comparing of the present with memory, which is the past, that we somewhat loosely term thought.

The physical body, so far as concerns perception or consciousness, is the composite instrument of sensation and

physical movement. Physical movement is essential for that change in perception, through sensation, which is required for every physical experience. Every student of the self has surely discovered that any sense can be reawakened to perception through physical movement, either external to or within the physical body; and that, without such movement, sense attention is not normally maintained. Who has not noticed that, in an unchanging odor-laden atmosphere, the nose quickly ceases to notice the smell? Without change there is no sensation, and, so far as consciousness (life as perception) goes, physical movement serves only to promote that activity of sensation; and all this movement is controlled through sensation.

Consciousness, *i.e.*, perception through the whole personality, arises only when, to some degree, there is a combined activity in all of the three instruments that make up the personality. The senses report contact with the physical or material world. The emotions report the amount of "satisfaction" provided in that experience. The mind, through the activity of thought, compares this particular experience with the remembered past; and the whole is perceived by the Perceiver. This is but one aspect of an occasion, many of which, strung like pearls upon a string, make up one side to all experience.

Consciousness, *i.e.*, perceiving, is a continuous but ever-changing series of occasions and experiences. Having "perceived" the occasion, the Perceiver decides upon that which should follow; and, in order that he may gain what he requires from the occasions and experience, he institutes, or gives power for, some element of change or novelty in the occasion that so inevitably follows it. The personality, as a responsive instrument, dovetails, through thought, the measure of novelty into the previous occasion, and thus formulates the new occasion. There is a corresponding

emotional activity, such that the personality "wants" to perform the new occasion. This "want" is received in the brain, and it is there translated into a "sensation form"; whereupon, as required, some corresponding physical action is performed.

In this process of an occasion, no single instrument of the personality is wholly inactive, although one may appear to be more, or even less, active than the others. It may appear that an individual might well find it difficult now to assert conscientiously that he, as the personality, has actually perceived some one occasion, and has then himself decided and formulated the occasion that followed it. But, he will very readily acknowledge that he has "appeared" to do all this, because his whole personality had demanded the performing of the operation. The Perceiver, throughout the operation, had projected his consciousness or life into the personality; and it was only by this power that the personality was able to live, or know (*i.e.*, live through) perception as personal self-consciousness.

In describing the self-conscious life of the individual, as known by the personality, we have neglected the "personality form". This has been described as the instrument through whose activity the Perceiver has been enabled self-consciously to experience life in the "three worlds of form". To do this the Ego, as Originator, with the co-operation of other Egos, had created the personality as the instrument he required.

Into this creating, there had been projected, by the Ego, the power by which the various elements were assembled and given the "law of form"; also the power that would thereafter enable the forms to "live" in activity, and to retain and develop in form and capacity, as obedient instruments. Each such instrument, possessing form, stability and a capacity to respond in activity, operates with and

within the other "formal instruments," so that the whole personal instrument can translate the power and life of the Ego into activity as reflections of his self-consciousness. All this would be done by reason of the Law of Being given originally to it during its creating.

This personality possesses a "form" of self-consciousness whose duty is to conserve the forms of the instruments and to increase their developing or evolving capacities. These capacities, as is well known, are developed through practice in the abundant use of the instruments; and so the difference between capacity and habit seems to be that only of style. A capacity is a "good" habit, whereas the more common "habit" is not so good. By practice the individual learns to play the piano. By means of much repetition, he develops a habit by which the mind, the instrument of emotion, and the senses in the physical body, select and depress in some orderly sequence the keys of a piano.

The whole process of habit or capacity forming, as well as any use of it, seems to have been designed and controlled by the Ego. Able to acknowledge the necessity of this, we may see that all habit and all capacity had purpose in their creating. Life is not mere achieving and attaining, there is in it also a great deal of difficulty and obstruction. Thus a habit may have been created, conceivably, in order that there should exist some obstruction to the fulfilling of other aspects in the life of the personality. We commonly acquire and neglect all sorts of habits—very much as a climber puts his foot down and lifts it again many times before he reaches the mountain top. Some habits and capacities may thus have uses for which they appear not to have been designed, and are stepping-stones only to further and, from the Ego's point of view, more necessary achievings.

R. J. ROBERTS

THEOSOPHICAL THOUGHTS

By J. B. BISCHOFF

(Concluded from page 414 of September)

WE must also know the fact of Evolution—the way and manner God works in His universe and in our daily lives. That there is a Plan and an Architect cannot be denied. All works according to the Plan. Everywhere and all about us do we see that things grow and improve, from small to big, from ignorance to knowledge, from darkness to light, and from bad to good. The form is born and dies, but the life within is indestructible and eternal, like matter is. So we believe in Evolution and an Architect with a Plan. Instantaneous creation is a superstition. It is nowhere supported by anything. Instantaneous creation is misleading. We are not fallen Angels, nor are we Gods in exile. We grow, we learn, for we are in the School of Life, by personal experiences; and what a slow and difficult business it is. We learn to do the right thing eventually, but only after many failures and mistakes. Forwards and onwards the Eternal Pilgrim goes, step by step, falling and rising again, through failures and successes, through hells and heavens, towards an ever greater height and an ever brighter future.

Always alive, always up and doing, always at it somewhere, urged on by his Divine Spark, God's Living Plan for us, the pilgrim's progress seems slow but is for ever sure.

We learn to do the right thing when we discover that the wrong thing does not work. We learn to stick to truth when we find that lies are misleading and are not helpful. We learn to keep our word and our promises, but only after being betrayed by others over and over again. We learn even to be good, but only when our efforts in other directions fail. We learn even to believe when this is reasonably safe. We discover true men only after many dealings with false ones. The Gods will arrive and the demi-Gods will depart, but only when we have learnt to discriminate.

The mind, our intellect, learns to see correctly all mental things, but it knows spiritual things by reflections only. With spiritual eyes, which is our intuition, we shall know all things even as we know ourselves, the outside and the inside, including the inner urges.

It is effort and exercise that leads to victory; we have to try and try again, mistakes and slowness notwithstanding. Be honest and true and do not kid yourself. God and the Teachers know even if we do not. Does a tennis-player know or count all the rotten shots he makes before he is a player? Chess-players, singers, musicians, and all others too, soon forget the mistakes they made; and then they laugh when they remember. Without mistakes and failures there is no success. No honesty without dishonesty, no truth without falsehood, no master without apprentice, no perfection without imperfection. We shall never go right unless we have been permitted to go wrong. We shall never be kind, unless we have been brutes. We shall never be free, unless we have been slaves. We shall never respect life, unless we have taken lives. The devil and the Lords of Karma will see to it that we get our true reward and learn through our mistakes. Every ripe and lovely peach has been green and bitter before, and every saint was a criminal once.

Does not a mother laugh seeing her little boy making a clumsy effort to walk? And is she not pleased and does she not praise him when he succeeds at last? And does not God smile seeing us making clumsy efforts to do the right thing? And is He not pleased and does He not bless us when He sees us getting things right in the end?

A loving childish woman and a personal God are true and reasonable ideas. We have to learn that true Greatness includes smallness. Wise parents give their children a little freedom in order to learn and to experience; but they see to it that the children do not hurt themselves seriously. So does God. We can hurt the form but not the life within. As parents with children, so does God suffer with us and enjoy life with us. What kind of a Father He would be if He did not.

Life is a serious business however, and no doubt we can do ourselves a lot of harm by obstruction and by wilfully refusing to listen. We have the freedom to make life interesting and charming, or make it a misery. It all depends on us, but learn we must. The world seems a chaos today, a veritable hell indeed, but actually it is only the result of the abuse we make of our freedom. How stupid to think that an Almighty Being, the Creator of an Infinite Universe, which He rules with success, could fail to educate us, puny little men, to accept voluntarily the way of living He has thought best for us. So we thank God for the freedom to go wrong, to lie, to steal, to rob, to murder—and also for the Wisdom of the Law, to reap what we have sown.

We have already gone through the whole gamut of wrong-doing, and no meanness is actually strange to us. But we have still to learn to act wisely and to do the right thing. To see God's plan of Evolution as Destiny, which guides us safely and surely through all the vicissitudes of

life—that is a discovery of immense value to the seeker of Truth.

The so-called devil at the head of the so-called evil forces is surely a Mighty Being, when he can manage to make all things right that have gone wrong in the universe and with us. This spiritual perception of life without hells and without devils, is surely a glorious realization of the Truth.

To recognize God as the mighty and unopposed Leader of the Universe, should please every one of us. But if we can see Him as the head of the police force to right wrong, or as the operating doctor in the world's hospital to cure us from all our ills, then our fear and hatred will change into gratitude and thankfulness.

The devil always knows and always gets his man. But we need not fear him if we keep on the right side of the road. The devil is a veritable blessing in disguise.

The Trinity of God is not properly understood, and the trinity of man even less so. If we can see God as a Being expressing Himself through the material, the emotional and the mental world, and man, with his material, emotional and mental nature, trying to imitate and to follow Him, then do we begin to see some light. God besides being a Trinity is also a Unity and a Duality, and who dares to limit Him? There is no devil, there is no death. There is only Glorious Life Eternal. Follow the Leader. Hallelujah!

J. B. BISCHOFF

THE WORK BEFORE US

By D. G. KALE

WHAT is our work? It is that we who have joined the Theosophical Society have to gain for ourselves certain definitely revolutionary views as to the true meaning of Theosophy and the purpose of the Society, and then offer these as a reasonable hypothesis of life to others.

But, first, we have to realize that Theosophy is the essence of the religious thought of the past, plus the result of recent investigations into the secrets of Nature under wise, qualified and experienced Teachers. Let the world judge our gift by its fruit.

Theosophy is the Supreme Knowledge, the Divine Wisdom, to be experienced at first hand. In the East it is known as Ātmavidya, Brahavidya, Paravidya. It cannot be taught by one to another, as is possible with Aparavidya, or ordinary knowledge. The Divine Wisdom can only be indicated, pointed out, to others, by one who has experienced it, for their guidance. We find it richly illuminated and carefully garnered in the philosophical presentations of the older living religions such as Hinduism and Buddhism. Its study enlightens the mental outlook of the students. The younger faiths, Christianity, Islam and Sikhism, lay more emphasis on practice and conduct than on illumination of the mind. These two aspects of morality and reason are combined in the present presentation of Theosophy, so as to bring the East and the West together

to form one blissful world where the spiritual and practical outlooks meet in a total life.

Theosophy presents the knowledge of the Eternal; it shows that man comes from a fullness and not from a void. His task, therefore, in this world of manifestation, is so to respond to the external that his inner life is made more and more real to him. This is the idea underlying the Moksha of the Hindus, Liberation or Salvation of the Christians, and Nirvāna of the Buddhists. It is a realization of the unity of all life that puts an end to all human misery. The realization comes, not through a change in the outer circumstances, in our surging emotions, or in the thoughts that come and go unbidden and make a kurukshetra of our minds. It is a change that comes from within, when we know what we truly are. It is the right response of the Spirit within to the Spirit encased in manifestation. It brings the man the bliss which is much more than Svarga, Paradise or Heaven. It is a change by which man knows himself to be God indissolubly. It does not mean that one ceases to be. One does not need to leave this world, one's work or one's duties. The Lord Buddha, even after the transcendent realization of Nirvāna, stayed on with humanity; he loved and taught for forty-five years in that very body.

It is from within ourselves that we change. For the basic principle resides in the very heart of humanity. This realization of the Eternal That ever dwelling in man is Theosophy.

Having indicated this as the ultimate object of all evolution, Theosophy points out the way. It is not to be accepted on blind faith, or as an escape from the miseries created by the mind. It must come to us from first-hand knowledge, and this is possible because we all are of the nature of the Divine.

How do we gain this self-knowledge? Here is a method tried and tested through the ages. In brief, we begin with gaining true knowledge of the objects that surround us by training our senses to obtain correct impressions. We must train our mind to build correct perceptions out of these impressions. Next we must bring our synthetic faculty of the mind to build from these perceptions correct ideas that would affect our daily conduct. When we try to *live* in these ideas, a faculty that senses Truth at sight, called Intuition, develops, which alone can bring us to a realization of the unity of all that lives. Then the Inner Ruler Immortal shines out. He is the conquering Hero. The many bodies he puts on are as the carriages that carry him. Intuition is his driver. He holds the horses of the senses and keeps them under control with the reins of the mind. When the senses are conquered, when the emotions are unruffled, when the mind is still, then in that quiet we are able to come face to face with the Glory of the Self, are able to know at first hand our eternal existence. This is the Path, not an easy one, but hard to travel upon, "sharp as the edge of a razor". For "the process of self-purification is not the work of a moment, nor of a few months, but of years, nay, extending over a series of lives".

However, when a man makes up his mind to follow the Path and brings all his powers of heart and mind to the task undertaken, he meets one of Those who have gone ahead of him on the Path, the Elder Brethren of humanity, who are dedicated to help the world in its progress from microbe to Master. But all the way we have to help ourselves by helping others and be grateful for such aid as is given to us by our Elders.

In the calm of the senses, and the quiet of the mind, in that rippleless lake, we shall be able to view the glory of the higher Self in us and in our surroundings.

This vision is the heritage of every human being—this is our destiny. We may, by refusing to get out of ignorance, delay this destiny of ours—this is our freewill. The Theosophical Society is the torch-bearer of the light of this Truth. If we can open our eyes and see in the light of this Divine Wisdom we shall discover that the heart of the world is love and joy; that perfect justice rules the world; that man is the master of his destiny; that the Law of Karma and Dharma leads him ever on to this fulfilment of Self-Realization; that man's destiny is to be the embodiment of the secret of Divinity in humanity.

This is the point of view we have to gain for ourselves and present to the world around us, the small or large circle that comes under our influence. To awaken the world, our world, to the certainty of this Truth and to help it to free itself from the shackles of the selfish emotions, and of the separative mind, is the task that we Theosophists of our own accord and freewill have set for ourselves. We stand to do the Will of the Most High on earth, as it is normally and gladly done in heaven. This is our work.

D. G. KALE

Especially I would urge upon the elders amongst you, do not try to check the thinking of the younger generation. Each generation goes further along the road to the truth than the one before it. We who are elders do not hold the truth, we are only learning it, and the younger ones have the advantage after all, for they acquire easily the truths that we have found with struggle, with anguish and agony of mind.

ANNIE BESANT

REVIEWS

Religion and the Modern Mind, by W. T. Stace, Macmillan & Co. Ltd., 1953, pp. 301, price 21/-

This is a remarkable book giving an impartial and vivid survey of the fundamental changes that have come about in the attitude of man towards the most intimate and vital problems of life, as a result of modern scientific thought. For purposes of this survey the author considers the problem in three stages, the medieval world-picture, the scientific view which has gained ground from the beginning of the seventeenth century, and the modern outlook. The three basic philosophic ideas governing life are God, world-purpose, and the world as a moral order. These three have undergone phenomenal changes during the last three centuries due to the growing impact of the scientific viewpoint.

In the medieval period these three ideas were taken for granted; people rarely questioned the idea of God, or the purpose behind, or the inherent moral order of the world. A world without a purpose was simply meaningless to them. So also a mechanical interpretation of world-processes with-

out a moral order was equally inconceivable to them. It was the era of materialistic science, initiated by the works of Kepler and Galileo and systematized by Newton, that started a challenging of these accepted ideas. A mere mechanical explanation based on dynamical laws left no room for a God. Laplace's famous reply to Napoleon who asked him why, in a great book on the system of the universe, he had omitted all mention of its creator, is typical of this mechanistic view of the world. The reply was that he had no need of such a hypothesis as God to explain the universe. It is rather curious that Newton whose laws of mechanics dominated later scientific thought himself believed in God. But, he found it difficult to find a place for Him in his system. "Newton's science produced in men's minds an ever-growing sense, or feeling, of the remoteness of God." Hence it tended to dry up the springs of a living religion. In the words of the author: "Much of the darkness, perplexity and loss of sanity in the modern world, perhaps even the vast increase in the number of

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neurotic individuals and nervous breakdowns in our time, can be traced back ultimately to that loss of faith in the existence of any purpose or plan in the world-process which has been one of the major results of the work of the mainly devout and pious men who were the founders of modern science."

As there was no need of God, and as nature's processes can be explained merely as a sequence of causes and effects, there can be no morality grounded on a divine or cosmic purpose. All moral values can therefore be only subjective and hence relative. Therefore the world is not a moral order. As everything is determined mechanically there is no place for free will, and in the absence of free will there is no kind of moral responsibility. This was the position to which we were led by the mechanistic view. Its influence on philosophy was very marked. Naturally, contemporary art, literature, religion, philosophy, all were colored by it. Hobbes (1588-1679) was the first pure representative of the naturalistic view. The greatest, most subtle and acute exponent of this view was David Hume (1711-1776). This gave rise to what is called the Descriptive Theory of Science. We are concerned only with *what* happens and not with *why* it happens. There is no reason

for anything. "Everything is just a brute fact. We live in a brute fact universe." Then came the logical positivists like Comte, Vaihinger and others.

Side by side with these developments there have been some kind of protests also, though the scientific view held and still holds sway over the ordinary people. Berkeley's idealism was such a protest, but he had not much of a following. Kant's epoch-making book, *Critique of Pure Reason*, exerted very great influence on current thought, almost causing an upheaval.

The last section of the book deals with a way of facing these problems in the light of human experience. First, the problem of religion with its three aspects: conception of dogmas and doctrines as myths and images; the way of life, the destination and experience; and a view of the universe based on that experience. The essence of religion is mysticism, and the experience of mystics has been the same all the world over. That consummation is indescribable, as God is beyond all description. God is absolute, unbounded, indivisible. He is subjective as well as objective. He has in Him all apparent contradictions. This is a matter of mystic experience and transcends all mental analysis, for it is beyond time and

space. There are also great universal moral values based on this experience. To say that morals are only subjective is a negation of truth. And the author gives examples of common human purposes leading to universal rules of conduct. One such purpose is *happiness*, which is obviously a common goal. To achieve this, great saints have given us rules of conduct;

Love your neighbour.

Get rid of hatred, malice, etc.

Do not steal, utter falsehood, etc.

It will be seen that these rules are not based on merely utilitarian considerations; they are based on mystic experience. All life is One, indivisible and integrated; an individual cannot be really happy unless he makes others happy. Here we find the religious basis for universal morality. In the author's own words: "The connection between mysticism and love is not accidental or superficial. There is a necessary metaphysical relation between the two. The foundation of this relation lies in the fact that in the mystic vision all distinctions, and therefore the distinction between one man and another, are transcended. Selfhood, in the sense in which I am one self and you are another, is gone. But it is out of such selfhood that all moral evil, especially hatred and envy of others, arises. He who

achieves the vision sees that his self is the self of all men, that he is in them and they in him."

The earnest student of the problems of the day will find much that is illuminating and intellectually satisfying in this book.

R. SRINIVASAN

Man's Unconquerable Mind, by Gilbert Highet. Columbia University Press, New York, pp. 138, price \$2.75.

This eloquent little book is an excellent example of what Theosophists call the essence of the present age—the glorification of the intellect. In the first chapter the author discusses Sophocles' play, *Antigone*, and says that the meaning of this tragedy is that men and women must think and that they must feel themselves free to think. These two ideas are developed throughout the book. Historically, he covers the period from the Greece of 1000 B.C. down to today. He rates the Greek invention of two phrases meaning "on the one hand" and "on the other hand," as one of the greatest contributions to the world's welfare. He urges that every one should learn, gather facts, reason, develop the ability to think. In this his outlook is very much of the fifth sub-race of the Fifth Root Race. But the real importance of the book to us is that he does not

stop there. He points out that intellect is not all; that the spirit of man demands something above and beyond this. We will return to this point.

On the matter of feeling free to think, he attacks all attempts at censorship and thought-control, either by the government or by powerful groups—either majorities or minorities. He also attacks the cramping of the intellect occurring from poverty and lack of opportunity for education and reading. But he also points out that too much ease, too much lack of responsibility also leads to the destruction of our ability to think. Self-destruction can easily come about if we prefer liquor to learning, or cards, dice and horse races to art, music and books. He says while Machado was dictator of Cuba, when there was any threat of an uprising he announced programmes of indecent films in the Havana theatres "to turn men's minds to other things".

Unlike most present-day advocates of "free speech," he adds that those enjoying intellectual liberty must show responsibility. "The free use of knowledge is a dangerous or a meaningless phrase unless it connotes . . . activity controlled by responsibility." He lays down a sort of golden rule on the subject: "The principle is simply that knowledge must not be used

to hurt human beings." The difficulty is to determine which human beings to serve and protect. His field is one of Universal Brotherhood. He says that in determining how to use our knowledge "we must think of all humanity". "Not only the planet-load of 2,200,000,000 now alive but the men and women of the future and of the past."

The most important chapter of the book to a Theosophist is that entitled "Inherent Limitations of the Mind". He points out the futility of believing that the major problems of the world can be solved by Science. He says: "There is no such thing as Science. There are only sciences." These sciences are important because they dig out fragments of truth; but it takes an overall philosophy which recognizes the unknown, to provide a basis for living a good life. Man is not a thinking machine, nor even a thinking animal. The greatest truths are those we get by flashes of inspiration, by contemplating great art or great music, by meditation and by worship. Even in our dreams or in our sleep without remembered dreams, many great problems are solved. What is new is that the repeated passages in many books by American and English scholars and scientists are to the effect that their clearest insight comes from intuition and

inspiration. We can only know the truth about the ultimates by our own experience and development.

Mr. Highet ends his book with an appeal to us to keep on informing ourselves, improving our minds, sharpening our reasoning power. This is because, "with all its limitations, with all its dangers, reason is still one of the essential powers of man". It is not his sole essence but it is a necessary activity.

We think that any Theosophist could profit from reading this book by the Scotch-born professor of Greek at Columbia University.

NAT L. HARDY

The Field of Occult Chemistry, by E. Lester Smith, and V. Wallace Slater, Second Edition, 1954, T.P.H., London, pp. 63, price 4s. 6d.

The purpose of this *Transaction* of the Science Group of the Theosophical Research Centre is to encourage the study of *Occult Chemistry*. It outlines the scope of this occult science and indicates problems for further research.

The authors are well known in their respective fields of orthodox chemistry, and it is of value to all students that they should give us their considered findings.

The main subject is the nature and structure of the atom. Care is necessary in definitions and the authors have gone to some trouble to devise and explain the termin-

ology. They distinguish between the scientists' chemical atom, S.C.A., and the occultists' chemical atom, O.C.A. Both scientists and occultists try to describe the atom in their own terms as it really exists.

The difficulties in equating the O.C.A. with the nucleus of the chemists' atom are clearly faced, while it is pointed out that the picture presented by the occultists agrees better with that expressed in the wave-mechanics of the physicists. The authors believe that "the recognition of the O. C. A. as the etheric content in addition to the dense physical is the first step to an appreciation of both views".

One chapter deals with "Occult Chemistry and the Periodic Law," and Mr. G. Reilly contributes an interesting essay on "Valency and the Life behind the Atom".

The final sections are devoted to a consideration of the chemical combination of atoms and especially of carbon compounds. In this latter field some agreement between occult and orthodox views is noted.

"We must not be attached to theories." "We want truth by whomsoever it is presented." "We want to understand the full glory of the Plan as it applies to matter."

It is in this spirit that this stimulating and valuable book has been written.

E. W. PRESTON

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1954

CONVENTION NOTICE

79TH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The 79th International Convention of the Theosophical Society will be held at Banaras from 26th to 31st December 1954.

The following will be the charges for the Convention :

Registration :

Rs. 3/-	for a member delegate who is above 25 years
" 2/-	" " " " " " below 25 years
" 5/-	" " non-member delegate above 18 years
" 3/-	" " " " below 18 years

The Convention is open to non-members of the Society also, provided they are in general sympathy with the Objects of the Theosophical Society. Such non-members, desirous of attending the Convention, must first send their applications to the General Secretary of the Indian Section, Theosophical Society, Banaras, through the Federation Secretary or the Lodge Officers, or through some well-known member of the Society.

The Accommodation charges will be as follows :

Special	... Rs. 5/- per person
General	... Rs. 3/- "

Rooms cannot be allotted for the use of single individuals except in very special cases.

The Furniture charges will be as follows :

Cot	... Rs. 3/-
Chowki	... Rs. 2/-
Table	... Re. 1/-
Chair	... As. 8/-

The Meal charges will be as follows :

Indian style : Re. 1/- per meal, or Re. 1/8/- for two meals per day.

Western style : Rs. 5/- for two meals a day.

Tea and Refreshments will be available at the Convention Restaurant.

Delegates are requested to register their names as early as possible. It is necessary to send Accommodation charges in advance, i.e., along with the Registration fees.

All enquiries regarding the Convention should be addressed to the General Secretary, Indian Section, Theosophical Society, Kamachha, Banaras 1.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, is expected to return to Adyar towards the end of October.

Following his tour in the United States, which terminated with the Annual Convention and Summer Sessions of the American Section, the President left for England in August and after a few days in London went across to Holland to attend, as an invitee, a Cultural Conference at Het Oude Loo. He then returned to England to take part in the British Isles Regional Summer School in Derbyshire at which 300 members were present.

After a week in Paris the President went to Germany for the Annual Convention of the Section and Summer School at Rendsburg.

He then visited Huizen to take part in the activities of their international week.

After short visits to Brussels, Geneva, Locarno and Milan the President will be in Florence for the Italian Convention, and will leave by 'plane from Rome for Bombay on October 16th, accompanied by Mrs. Bhagirathi Sri Ram.

The European Federation

An excellent philanthropic work being carried on in Europe since last March, under the inspiration and leadership of Madame Ariane de Berg, a member of our Society and a worker in the Geneva offices of the United Nations, is the "Camp Adoption Scheme". A full account of this scheme appears in the June 1954 number of *Theosophy*

in Action, the English quarterly magazine of the European Federation, and since then circulars have been issued by Madame de Berg reporting progress.

Briefly, the scheme was inaugurated by Theosophical workers in the United Nations Geneva offices. It has as its object the assisting of some 130,000 homeless, stateless individuals congregated in 200 camps scattered throughout Europe. The camps are under the charge of the U. N. High Commissioner for Refugees, but due to the inadequacy of the funds available from the United Nations itself, or from the governments of the countries in which the camps are situated, it is possible to provide only the minimum of food and housing accommodation. Under the adoption scheme, it is intended to adopt the camps one by one, improve the food and housing accommodation and gradually, by integrating the individuals composing the camps into the ordinary life of the world, to close the camps entirely. The first camp to be adopted under the scheme was at Kolokynthou in Greece, with funds promised by Theosophists in Switzerland. With the assistance of friends in Greece, individual case-histories of the 300 men, women and children composing this camp have been obtained. It is hoped that by a careful study of

these cases, and personal assistance to individuals by way of training, tools, "papers" where necessary, the occupants will be enabled to obtain employment, set themselves up in trade or business, emigrate, or, in the case of children and old people and those who are sick, be cared for in schools and homes, so that all may once again feel themselves part of the normal life of the world.

The originator of the scheme, Madame de Berg, undertook a lecture tour of Europe and found an enthusiastic response among Theosophists and others, so that as a result eight camps have now been adopted, by various Sections in Europe and further afield.

Malaya

The President of Penang Lodge, Dr. C. H. Yeang, with his wife and two children made a short stay at Adyar during July.

Penang Lodge, chartered in 1948, has a membership of 40. Regular weekly meetings conducted by the President, Dr. Yeang, and open to the public and friends, are held.

The meetings usually take the form of discussion groups at which the President, selecting an instructive and pertinent chapter from some book or pamphlet, makes his comments and invites the audience to discuss the subject. Public Lectures, under the auspices of

the Society and well advertised, are given as occasion offers.

Interest has been created among members in Singapore, Kuala Lumpur and Penang to hold an annual Convention.

Central America

Señor M. Monge Echandi was elected General Secretary of the Theosophical Society in Central America in June.

The fiftieth anniversary of the foundation of the first Lodge of the Society in Costa Rica—Virya, chartered 1904—was celebrated on 4th July. The commemoration included a public meeting at which a brief history of the Society was given, and also a celebration for members which concluded with a dinner.

This Section has 10 Lodges and a membership of 148.

State of Israel

The June 1954 issue of *Mitteilungsblatt* (Bulletin) of Theosophical activities in Israel reports the third conference of Galilea Lodge, Safad, held in Tel-Aviv in March. The Convention was attended by members and friends from Jerusalem and Tel Aviv and excellent arrangements were made for the housing of visitors. Lectures were on "The Three Objects of the Society" and "The Religions of the World," and discussions were

arranged on "Group Work". Theosophical literature in German had been sent by friends in France and England; Theosophical books in German are especially welcome.

A new Lodge called Covenant was chartered in Tel Aviv on May 19th of this year with seven members. Mrs. Berthe Dominic and Mr. John Popper were elected President and Secretary respectively. The new Lodge meets fortnightly and has planned a scheme of study courses and lecture series.

The two Lodges, Galilea and Covenant, form a Presidential Agency which has every promise of growing in time into a Section. Among its members are some stalwart and experienced members from European countries.

Viet-Nam

The Viet-Nam Section celebrated the second anniversary of its central Lodge in Phu-Nhuan (Saigon) during April. Delegates were present from provincial Lodges and various religions were represented. A series of lectures on very interesting subjects was delivered by members.

The Orphanage founded by the Section in November of last year reports steady growth. Twenty-four children have so far been adopted, twelve boys and twelve girls. Great care is given to the education and the health of the

children who already show great improvement. Owing to war conditions in the country thousands of children were abandoned and destined to certain death through lack of food and care. It was to give help in some measure in this problem that the Orphanage was founded by our Society in Viet-Nam. Generous donations are being received towards the work both local and from overseas.

The members in Saigon were very happy to receive a visit from Madame Olion, a member of the Theosophical Society in France. Madame Olion addressed the central Lodge in Saigon speaking in French on "The Buddha and Spiritual Harmony".

The Section issues a well-edited monthly journal, *Tim Hieu Thong Thien-Hoc*, in Viet-Nameese.

Canadian Federation

The Secretary of the Canadian Federation of Lodges, Miss Joan S. Morris, sends the following report of the recent visit of the President, Mr. Sri Ram, to their country. She writes: "We have recently had the pleasure of a visit from our President, Mr. N. Sri Ram. As Mr. Sri Ram travelled through Canada on his way to the Pacific Coast, it was possible for the members of the Lodges in Moose Jaw, Saskatchewan, and Calgary, Alberta, to meet the train

and have a short talk with him. This was much appreciated as these Lodges do not have many opportunities of contacting visitors. On arrival at the Coast, Mr. Sri Ram flew over to Victoria where he addressed a public meeting in the evening. Their hall was filled to overflowing, some 350 persons being present. The lecturer's message was much appreciated as was the fact that the President had made a special trip to Victoria to give the lecture. In Vancouver Mr. Sri Ram spoke at a members' as well as a public meeting, both of which were attended by members of the Canadian Federation and the Canadian Section. At the members' meeting some 65 members were present and at the public meeting some 350 people were keenly interested in his message. We deeply appreciate our President giving us this opportunity of hearing and meeting him."

A new Lodge, named Fiat Lux, has been formed at Summerland—a rich fruit-growing district in the interior of British Columbia.

Ceylon

The 1954 Conference of the Theosophists in Ceylon was held on the 21st August at the Besant Hall, Colombo, and on the 22nd at Sree Pallee, Horana, under the presidentship of Mr. Rohit Mehta, General Secretary of the Indian

Section. The programme of the Conference included, among other items, talks by Mrs. Shri Devi Mehta on "The Art of Living," by the Most Rev. Odo A. Barry on "The Problem of Health in the Light of Theosophy," and by Mr. M. Subramaniam on "A New Continent of Thought". Mr. Rohit Mehta delivered the Opening and Closing Addresses of the Conference with the theme "Theosophy and the Theosophical Society". Mr. N. K. Choksy, Presidential Agent in Ceylon, welcomed the delegates numbering about 120, and Mr. E. L. Kelaart presented a report of the work for the year 1953-54, in the course of which he referred to the visits of the President, Mr. N. Sri Ram, and Mr. M. Subramaniam, last year. As a result the membership had increased from 65 to 165, and the number of Lodges had also increased. A resolution was passed unanimously at the Conference to apply to the President for permission to re-constitute Ceylon as a National Section, as it had the requisite number of Lodges. Mr. N. K. Choksy was elected provisional National President (General Secretary) and Mr. E. L. Kelaart, National Secretary. The Conference also elected a working committee to organize the work of the Section.

The formation of the Section was made possible by the intensive work that has been done by Mr. M. Subramaniam, who was invited to continue his work of the previous year. Prior to the Conference he spent five weeks lecturing in Colombo and visiting most of the important towns in the island. Besides strengthening and consolidating the existing work he helped to enrol over 100 members and to form 6 new Lodges. After the Conference he remained for another 3 weeks with Mr. and Mrs. Mehta, who also toured the island and visited the important towns, staying in Ceylon till the middle of September. The visit of the three brethren from India aroused unprecedented interest among the public as well as the members. They were very popular among the young as well as the old. In total, Mr. M. Subramaniam delivered 50 lectures, Mr. Rohit Mehta 26, and Mrs. Mehta 10. By the time they left Ceylon, the number of Lodges had risen to 9 with a membership of 220. It is their view that this Section in the beautiful island of Ceylon has an important role to play in the cultural and spiritual enrichment of Ceylon wherein are to be found followers of Buddhism, Hinduism, Christianity, Islam, and Zoroastrianism.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : N. Sri Ram. Vice-President : Sidney A. Cook. Treasurer : H. B. F. Moorhead. Recording Secretary : Miss Emma Hunt

Headquarters of the Society : ADVAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P. O. Box 270, Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	Amsteidijk 76, Amsterdam Z.	<i>Teosofia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rothbuchenstieg 40, (24a) Hamburg 39	<i>Adyar</i> .
1905	Cuba	Señor Juan Alfonso Sanchez.	P. O. Box 365, Habana	<i>Revista Teosófica Cubana</i> ;
				<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P. O. Box 2284, Cape Town	<i>The Link</i> .
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Madame Rachel Tripet	26 Rue de Vermont, Geneva	<i>Clarté</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarté</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I</i> .
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar</i> .
1913	Norway	Herr Erling Havrevold	Bjornstetttv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1919 Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919 Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharm.</i>
1919 Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920 Argentina	Señor Mariano Calvo (<i>Acting</i>)	Sarmiento 2478, Buenos Aires	<i>Revista Teosófica; Evolución.</i>
1920 Chile	Señor Luis Tapia Alarcón	Casilla 604, Valparaíso	<i>Fraternidad.</i>
1920 Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	<i>O Teosofista.</i>
1920 Bulgaria	...	...	...
1921 Iceland	Gretar Fells	Ingolfsstr. 22, Reykjavik	<i>Gangleri.</i>
1921 Spain	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Osiris.</i>
1921 Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922 Wales	...	...	...
1923 Poland	Señor Mario Radaelli	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguayana.</i>
1925 Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	<i>Heraldo Teosófico.</i>
1925 Puerto Rico	...	...	...
1925 Rumania	...	...	...
1925 Yugoslavia	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	...
1926 Ceylon*	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filiothel, Athens	<i>Theosophikon Deltion.</i>
1928 Greece	Señor Miguel Monge Echandi	P. O. Box 797, San José, Costa Rica	...
1929 Central America	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	<i>Severidad.</i>
1929 Paraguay	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	<i>The Lotus.</i>
1929 Peru	...	...	...
1933 Philippines	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	<i>Revista Teosófica; Boletín.</i>
1937 Colombia	Mr. Vallabhdas H. Kapadia	P. O. Box 354, Zanzibar	<i>Saurabh.</i>
1947 British E. Africa.	Mrs. Gool Minwalla	Noonan Road, Karachi 3	<i>Karachi T.S. Bulletin.</i>
1948 Pakistan*	...	...	...
1948 Malaya and Singapore	Mr. V. Rajagopal	P. O. Box 752, Singapore	<i>Theosophical News.</i>
1949 Northern Ireland†	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1950 State of Israel*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	<i>Mitteilungsblatt.</i>
1951 Japan	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	...
1952 Viet-Nam	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Dao Hoc.</i>
1953 Venezuela	...	...	...
Presidential Agency.	† Federation.	...	...

* The Theosophical Society in Europe (Federation of National Societies) : General Secretary, Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarité; Adyar.*
Canadian Federation (attached to Headquarters) : ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

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.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

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.



THE THEOSOPHIST ON THE WATCH-TOWER

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

I HAVE been away from Adyar for eight months and a half, leaving Adyar on February 9 and returning to it on October 23. As news of my wanderings has from time to time appeared in the section of the Supplement, entitled "Theosophists at Work," it does not seem necessary for me to say much here about the journeys and visits to the various places included in the tour. I was most happy to meet the members wherever I went, whether in England, Wales, Eire, Northern Ireland, the U.S.A., Canada, Cuba, Mexico, France, Germany, Holland, Belgium, Switzerland or Italy. I should perhaps also add Bombay, Broach and Surat. For we visited these places and had meetings there before returning to Adyar—"we" being Shrimati Bhagirathi Sri Ram and myself. Miss Elithe Nisewanger, who helps me as Secretary, left us in Geneva in order to come by boat to India, while we flew from Rome to Bombay to fulfil engagements at the aforesaid places. I can only hope that all the effort, the contacts and the meetings have been of as much help, given as much happiness, to those whom I met as they have to me.

While I am grateful to all those from whom I have received so much hospitality and warmth, I like to feel—and I am sure I am not far wrong—that any member of the Society going to far-away and unknown places would be received by members there with the same cordiality and help. In spite of every failure, every shortcoming on the part of our very human selves, the resplendent Truth of Brotherhood, to which the Society has nailed its colors—which are the beautiful shades of all the beautiful colors—cannot be without an appropriate expression in our lives if we but turn to it for guidance and inspiration.

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I was asked recently how far a Lodge would be justified in joining other bodies in a city to support such an activity as the U. N., or an effort of a humanitarian nature such as relief of those who have suffered through war, flood or any other calamity. The question has never been formally considered. In effect it has been left to the Lodges themselves to decide. A Lodge is a constituent unit of the Society, and it can be argued that it can legitimately engage only in an activity officially approved by the Society. On the other hand, under the constitution of the Society, each Lodge has a certain autonomy and may be regarded as a group or gathering of Theosophists. Certain activities of a social or humanitarian nature have always been permitted in this latter view.

To take another instance, Lodges in India and elsewhere too start with prayers of some sort on important occasions. It has been the practice at the International Conventions since 1925 to commence each day's proceedings with prayers of all the great religions. Is the Society as a whole committed to praying, or in particular, to the prayers (and invocations) uttered at such meetings?

The Proper Activity of a Lodge

Obviously not. But the Lodge or Convention holds these prayers as a group of Theosophists who wish to do so—it may be for a number of reasons—and have the freedom to do so. Personally I am of the opinion that it would be absurd to put them in strait jackets and forbid them to do anything other than follow a prescribed, rigid, cut-and-dry pattern.

I would say definitely that a Lodge would do well not to associate itself with any outside activity if there is real objection to it on the part of some of its members, or if it is likely to be challenged as un-Theosophical by others in the Society. While the part should enjoy as much freedom as possible, it should not commit the whole.

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Activities of the nature indicated above may be regarded as applications of Theosophy, and in the matter of applying the Wisdom, which generally involves diverse considerations, individuals and groups have to use their judgments, which will inevitably differ. Each one's understanding, even though of the same broad, inclusive Wisdom, is bound to differ from that of others on some points at least. Brought up in different conditions and having different problems to deal with, our individual judgments as to the action to be taken at a particular point in the continuum of circumstances must necessarily vary. Yet on certain matters practically all Theosophists see and feel alike, that is, matters where a fundamental morality, using this word in its most beautiful and extended sense, takes precedence of particular considerations.

* * * *

The Theosophical Order of Service was started by our late President, Dr. Annie Besant, in order that Theosophists may not lose sight of the necessity for practical action, and to give expression to the Theosophical spirit in forms which all can understand as desirable. The activities of that

Order have always been of a nature that can command at least the sympathy of all Theosophists. But even then, all members of the Society were not committed to all the activities. They could have their own views with regard to any of them.

The so-called "neutrality" of the Theosophical Society is, in my view, a misnomer. As against "neutrality," the word "universality" has been used sometimes to indicate that the Society is not indifferent to the great practical issues, but should give its encouragement and support to every good cause, out of the plenitude of its moral sense and sensitiveness. But then, who is to define whether a particular activity is wholly good or not, and even if good, whether it should have any kind of a priority over other activities equally good? In one sense, the Society is universal. It is concerned primarily with universals or fundamentals—Man, Nature, Life, Death, Consciousness, Evolution, and so forth. The universals are like the ocean. But out of that ocean there arise waves of action, each shaped by the winds that blow over a particular place, and by the effects of waves in the surrounding regions.

I think the better way to understand the position which gives rise to the issues of particular action is to regard the Society as having its appropriate sphere of activity in the region where the inner impulses arise, the areas of realization and the directions leading thereto, giving rise to search, understanding and the diffusion of our understanding, but this must be followed and implemented by the individual members and groups of members, according to their individual judgments and circumstances.

The understanding of the Universal Brotherhood, for instance, is no understanding unless there is the will to carry it out in action. But then, each one has to carry it

out, out of his own natural and individual impulse, without another dictating to him in this matter. Brotherhood, which is a living and universal truth, has to reach as far as the limit of its appropriate expression; it must therefore be brought down to the level of our various relationships. But the expression of it can never be other than individual. Not being a matter of mechanical code and law, the emotion, sympathy, understanding and graciousness which belong to it must necessarily show an ever-varying tone-quality, a unique aspect and expression according to the individual situation in which it is manifested. The individuals concerned and the particular circumstances will always produce a situation and effect as unique as any scene with light and shade delineated in classic literature.

The Society cannot be "neutral," that is, dead, inert or indifferent, because it stands for Truth and Brotherhood, which is a positive and exacting relationship. But Truth is not a mere word or sentence. It has to dawn in an individual consciousness, and has to be expressed by the individual in such language or action as he will, or as comes naturally to him. It is the line that divides the universal from the particular, which also marks the area where we can best express our joint aim and purpose, and the point at which individual responsibility, according to individual judgment, must begin.

The Society is in any case a non-political body. Even though every principle affecting practical politics, whether of city, nation or international affairs, falls within the domain of the Wisdom, it would not be right for any Lodge, Section or an organ of the International Society to make a pronouncement on, say, such an issue as that which has arisen over the

*The Society a Non-
Political Body*

future of Cyprus. All Theosophists would probably agree in principle that each people should be in a position to decide their own form of Government, and that all Governments exist only for the welfare and progress of the people concerned. Yet even in applying these principles, various practical considerations arise, the relative importance of which does not appear the same to people differently affected. Undoubtedly there is a course of action in any circumstance which is the right course. But then, we must remember that what we see to be right—which then becomes the way of action for us—may not be as right as we think, and further, that others who are as well-intentioned as ourselves may see differently, because they see from the other side, be it the other party, nation, government, or anything else.

In unison with Abraham Lincoln, we must do the right as we see that right, exercising charity towards all. We can all agree on that dictum, and if we are also prepared to give others the same freedom to judge and act as we claim for ourselves, we will be able to join in all the ways of freedom and at the same time express ourselves in forms of action natural to us, which may also be unified, or if they diverge, diverge without detriment to our unity.

When I was in the U. S. A. recently, one of the problems that loomed large to some school-teachers whom I met was the unruliness of the boys and girls whom they had to deal with. Evidently this was not a purely local phenomenon, but a manifestation of a certain spirit to be observed practically everywhere in that country. One Mr. Evan Hunter, a former teacher, writes of this in a book entitled *The Blackboard Jungle*, published by Simon and Schuster, and cites instance after instance of incidents which occurred in 31

Are the Youths to
Blame?

vocational schools in a particular city. Normally such happenings would be unthinkable but for the fact that they seem to be well-authenticated.

A 16-year-old boy attempting to rape a teacher in the dimly lit stairwell of a city school. . . A teacher blinded in one eye after a fight with a student. . . A principal beaten senseless after breaking up a street fight. . . Younger and smaller pupils getting mugged in hall-ways and robbed.

Of course it would be wrong to generalize from a few instances, however flagrant in their abnormality. But Mr. Hunter apparently conducted a regular research into the school system by talks with "hundreds of teachers," and "saw enough and heard enough to fill another novel". In his view, there are teachers who are doing "a good job," "genuinely trying to reach the kids" but "fail miserably". There are also those "who accept the attitude that the kids are the dregs of humanity, that the situation can't be changed, and they try to make the best of it."

* * * *

The conditions which Mr. Hunter reveals raise many large and grave social questions. It may be that the system, being "designed only to teach a bread and butter trade," fails miserably to fit the needs of the human personality to which both school and home have to minister. It is not possible for the young people to be reduced to the category of "dregs," without the elders bearing the main or even the total responsibility for this state of affairs. In Mr. Hunter's view, many of the young people are "innocent pawns"—in other words, victims of existing conditions. On the one hand, there is the school-system which "just doesn't work"; on the other, there are the parents who "just don't care". It is but common-sense to see that the system is improved, so that education may not be the purely mechanical affair that

it is so often thought to be. But then is it not even more important to consider why parents do not care? What are the trends of adult psychology—the psychology of all of us—which create first a gap between the young and the old, and then conditions which are demoralizing to the young? I do not think that symptoms such as Mr. Hunter describes can be dealt with by changes in one particular department alone. Morality or morale is a quality that exists in whatever degree, or does not exist, in life as a whole. If the life of the child or the youth may be likened to motion in an ellipse under the influence of the two focal points of home and school, surely the home should be the stronger influence. Are conditions in the home such as to give to the young people there the enlightenment, steadiness and self-control needed to make a success of their after-life? Is it not the case that we cannot do much with the young while we do little with ourselves?

N. SRI RAM

Truth is infinite as God, and who shall declare His powers? Every truth is a ray from Him, as every beauty is a ray of His Beauty. Everything that is fair and lovely is but a broken fragment coming from His light. Why should we hate? There is more that unites us than separates us. The things that separate are external—the skin, the hair, the color, the race, the bowing towards east or west. The special names and labels that we give to universal truths—are these things to separate the sons of God, the heirs of immortality, the Gods-in-the-making, who have but one hope, one life and one Self?

ANNIE BESANT

TOWARDS A NEW VISION¹

By N. SRI RAM

I AM very happy to be here with all of you in Rendsburg, participating in this Summer School and in the Convention which is to take place shortly. I was here two years ago, and it is a joy to renew my acquaintance with those who are now old friends, and to make new friends.

It is well that from time to time we should withdraw ourselves completely from our usual activities and use the opportunity to take stock of ourselves, to make clear to ourselves our purpose in life, and to consider afresh the way in which we should live and act at all levels. So long as we are engrossed in our normal occupations, we are carried on by the momentum of past habits; we think and feel in the same ways as before, and we have hardly time to pause and reflect whither we are going. Therefore, we should make time for reflection, to consider those things which are of fundamental interest in life. For this purpose such a Summer School as this can be of very great value. In any case, it brings us all close to one another; we live together for a few days, apart from the fears and distractions of the world; we can share with one another such wisdom and illumination as we may possess.

We are living in an exceedingly critical time, and at such a time it is more important than ever before for us who are

¹ Address given at the Opening Session of the Summer School of the German Section, Rendsburg, Germany, September 1954.

Theosophists to give a bright lead and set an example. Even an ordinary man in an emergency rises sometimes to a height of heroism and self-sacrifice. It would not seem that such sacrifice was normally possible for him. But this indicates that there is in each of us a certain reserve of strength and greatness upon which to draw. To put it in technical Theosophical terms, an emergency calls upon the Ego to descend into the outer personality. Then the person is able to do things not ordinarily possible for him. In the same way, confronted by a tremendous world crisis, we ought to be able to draw upon our inner wisdom in order to understand what is the attitude we should take up in the face of this crisis.

The world needs a wisdom which it does not possess. We cannot continue in the same old pattern, for it is a pattern which does not conduce to our welfare or happiness. The whole world, and not only any one people, needs fresh thinking on the basis of fundamentals, and it is these fundamentals upon which Theosophy sheds its benign light.

It is perfectly obvious that the whole mode of our living must undergo a complete change—not for the sake of mere change, but according to a new vision that is possible, a vision of Peace and Brotherhood, of more than Brotherhood, a wonderful, beautiful relationship with *all* that lives, also a vision of possibilities in ourselves of expansion and depth.

There cannot be peace in the world without peace in our own hearts. Before the world can be organized on a brotherly basis, and in order to sustain such an organization, we need to have the spirit of Brotherhood in ourselves. This spirit of Brotherhood really does not need to be cultivated; it will spring up naturally within ourselves when we have unlearned the wrong ways of thinking and feeling. If we had the innocence of childhood, we would feel drawn to whatever is beautiful in life.

A Theosophist ought to be able to look upon everything that takes place not as the vast mass of human beings look upon it but from a broader and somewhat impersonal point of view. This really means a deeply inward point of view. What is the characteristic of a Theosophist? There are many but perhaps one that should stand out is that he does not follow the crowd, a party or a sect, blindly. He should lead himself. It is easy to collect a following. Just tell people what they like to hear and they will push you forward. Not to be led by others, but to be led by oneself, is extremely difficult. In this sense, each man can be a leader without a following. He is a leader who indicates by example and word a new way of life.

Leadership is not only for the great and important people so-called, but for every one. There is the spark of creativeness and originality in every one. It is only as that is manifested that we become forces for progress.

It is not necessary to be highly intellectual to know what the truth is; sometimes the highly intellectual person gets highly confused in his ideas. The man who intellectualizes everything is full of certainties with regard to each thing great and small, but every such certainty is a closed door. If one has a simple mind and heart he can progress much more than by having learned theories.

Theosophy is in reality a simple wisdom; it is as simple as a flower. If you analyse a flower and dissect it, you will find many patterns. But look at it as a whole, it is simple and understandable; it tells you many things which the dissected parts can never disclose.

I feel that Theosophy is a Wisdom which can be understood directly and simply, and the Theosophical way of living is the most natural way. Many people think that Theosophists are a peculiar set, that they have all kinds of curious and out-of-the-way notions. That may be so as

regards some, but may it not be that those who say so are themselves peculiar, and think therefore that anyone who does not conform to their peculiarities does not conform to Truth? Our Theosophy should express itself in a natural and beautiful way of living, in a simple and direct approach to the great truths in life.

Each Theosophist can give of his understanding. Each can be a centre of peace and fraternal love. If that much can be done, the Theosophical Society will become a spiritually potent body, potent for benediction and beneficence. It does not much matter whether its importance is recognized by the world or not. I do not know whether you will agree with me, but I feel we do not want too much recognition from the world nor much popularity. If we become exceedingly popular, that means we are giving people only what they are accustomed to hear, perhaps confirming them in their ignorance. We should always have some new word to utter, for that is the way of progress.

I hope the Theosophical Society in Germany will grow strong. Every people has its own special qualities, each nation has a genius of its own, and it is out of these qualities and genius that they can make their special contribution. The greatest gift which anyone can give is the gift of himself and that means also his originality. The qualities of each are meant to be shared by all; they are not to be kept to himself and enjoyed only by himself.

I know that the German Section has suffered vicissitudes, but all truly great movements must meet with failures before they can meet with success; every great accomplishment is achieved on the stepping-stones of repeated failures. Therefore we need not feel depressed because we are not yet as wise or as strong as we would like to be. What is important is not so much numbers as quality, and the quality needed is the pure quality in ourselves, not what we are proud of.

When there is the right quality in the Society, it will attract the right people. The best way to advance our movement is to create that quality in our living and in our thinking.

Of course, propaganda has its value, provided it is the propaganda of pure Truth and respects those who listen to it. But today there is altogether too much propaganda of another kind in the world. What is more important as a means of effective action is *living*. Life is dynamic, and when we live the Theosophy we know, we shall find that our own understanding increases, and we shall be able to attract to ourselves people who are meant to be in our movement, people who will be suitable channels for the diffusion of the Wisdom.

I take this opportunity to express the hope that through the Society the beautiful influence of the Wisdom may spread over this land. When it does, it will illuminate many fields of life and cause beautiful flowers to grow in each of those fields.

N. SRI RAM

The first, if not the chief, characteristic which distinguishes the mystic, is that the outer world is continually transmuting itself into an inner world of feeling; he lives for that inner world, and his values to life in the outer world are derived from it. He is therefore extremely individualistic, for he knows of one sole authority, which is the growing life of his own inner world, and not another's. Though he is the youngest of the mystics in the company of the oldest, yet he is in a fashion among equals; and when he gives his own message he is *primus inter pares*.

C. JINARĀJADĀSA

THE THEOSOPHICAL SOCIETY, INDIA AND THE WORLD¹

BY MICHAEL ALEXANDER, PH. D.

INSTEAD of living in the centre, we all tend to live more, too much, on the circumference of life, where each mind divides its circumference into many parts to which we give such names as the Theosophical Society, India, the world, or caste, religion, teacher, student and so on. We divide life into living parts, separating these parts from the centre as well as from each other. Every day we produce more complexity, thus aiding the growth of the great heresy of separateness which in turn creates our troubles, pains and problems. We say: "He is a teacher, he is a student, here are young Theosophists, there are elder Theosophists." We divide, we judge, we separate. We call this "spiritual," that "materialistic". But who can define spirit and matter, and say wherein they differ?

We try to lift our minds from the littlenesses of our immediate circumference by speaking of the world; but it is the world from our limited point of view as an Indian, an Englishman, an American, or a native of whatever land we may belong to. Beyond lie continents and peoples which *we* have created. There are the worlds of ideas, of other ideologies, other philosophies and arts, many other systems of life. Beyond this world are other worlds, other planets. In our minds all seems leading to separateness.

¹ Contribution to a symposium.

Because we have discovered that all these parts of the one life are not the very life itself, that the Society, India, the world, are not the whole, we still seek an approach to life as a whole. Such an approach is to be found in what we term Theosophy, in a longing or love for the Divine Wisdom.

What does this love mean? Love is understanding; love is the longing of a being to become one with another. And a being is able to become one with another, to unite, only through understanding, an understanding not only of the *other* being but also of *oneself*.

If we have a task in life, with a goal for which we are longing, it is not so important to know the way to the goal as to understand the goal itself. Important, too, it is to understand *ourselves*, our motives, actions and reactions, for *we* are the goal; *we* ourselves are the way to our goal.

But how may we attain to that wisdom which is a necessary factor in the study of the goal, of ourselves and of the whole? Such wisdom is not to be got in schools, through books, through anyone else. There we can get knowledge, information, but never wisdom. Wisdom is the result of our own experience. Experience can never be taught. Every one must live his own experiences, a purely individual task. Experience is the result of our actions and reactions in life. It is never static, but dynamic, for life itself is dynamic. If we ourselves have no *ideas* about these dynamic, spontaneous actions and reactions we shall gain little from our experiences.

To cast ourselves into the vast ocean of life, to leap into the unknown darkness of life, means to live a dynamic life, a life full of experiences. The result is wisdom, truth, the only truth in which we can put our faith because we ourselves have experienced it. When a teacher tells us that hydrogen and chlorine will give a salt, that H and

Cl will yield HCl, that is knowledge. Only when we have experimented with these two elements in a laboratory for ourselves do we really know the result as truth.

From a study of Theosophy we learn about the oneness of life, the unity of life, about life as a whole; but unless we have tried to experience this oneness, this unity, this wholeness, it is not wisdom for us. It is knowledge only, which we can, and do, repeat.

The important point is that so long as we think in terms of separateness, so long as we think of ourselves as separate from others, of our country as separate from other countries in the world, we shall not reach a level of full understanding, of love, of wisdom, or of truth, by whatever name we may call it. When, however, following out the principle proclaimed in the First Object of the Theosophical Society, brotherhood towards all living beings becomes our ideal, then we are faced with the immediate necessity of a study or understanding of relationship. Then there are no longer differences between students and teachers, young and old, race and family, between my country and your country, between man and God, between our world and the universe—all these various parts on the surface of existence are seen as united in the one centre, in the one life itself. So for the Theosophical Society, for India, for all countries in the world, for the young and for the old (youth being not a matter of years but of emotional, mental and spiritual spontaneity and activity), for you and for me, there is only one road to co-operation and understanding—a complete change in our attitude towards one another, with a greater responsibility towards each other, an avoidance of separateness, and a much more unselfish friendship and love, which will lead us to a realization of the truth of the unity of all beings.

MICHAEL ALEXANDER

C. G. JUNG: A MODERN GNOSTIC

By L. J. BENDIT, M.D.

TWO or three years ago, a lecturer on the Gnostic Tradition at the Zürich Institute, bearing the name of Dr. C. G. Jung, wrote a list on the blackboard, giving the names in chronological order of various gnostic movements in the West. The last two of these were Theosophy bracketed with Anthroposophy, and finally the work which centres around the Institute. Who says Gnosis says also Theosophy: both are movements in which the endeavor is to experience, to know, Truth directly, at first hand, by a process of self-knowledge and self-development: no book-learning or acceptance of the ideas of others results in either Gnosis or Theosophy. These arise only from within the individual as his consciousness expands and extends. Nothing else is of any value.

Those who have heard the name of Jung are apt to link him with Freud and perhaps Adler, and consider him as a sort of psycho-analyst, with all the materialistic and unsavory associations which this suggests. Jung, however, has an outstanding personality, independent and intuitive, as well as courageous, which makes him remarkable as a human being, and a giant even among his best pupils. It is true that he began his career working with Freud. But, like the first schismatic from Freud, Jung broke away because he found the Freudian views so inadequate and incomplete that they seemed to him to fail to do more than

give a cross-section in two dimensions of the human being who is, at any rate, three-dimensional. What is not realized by many is how far he has since travelled along the path which we call Theosophical, and he might call gnostic or mystical or religious or perhaps by none of these names. It was he, first among those who derive from a Freudian origin, who stated that the problems of mental and, for that matter, physical disease, are essentially spiritual in origin, and indicated that the sufferer is one who is in some way failing to travel towards the goal of self-realization which lies ahead of every one of us. Psychotherapy, the method of treating mental disease where it belongs—i.e., at the mental level—begins, he tells us, in the consulting-room, but goes from there straight into the field of religion. There is no division between the two.

His philosophy is complex and highly intellectual. It is based on vast experience and erudition, and on an understanding of the mystical writings of many races and times. It starts in the world of science, but transcends the bounds of what is generally considered as scientific, leading into the wide, open field of spiritual experience. As such it is in marked contrast with the views of Freud which, gradually, have crystallized into a form of dogma comparable with that of the Church of Rome, and into which with great ingenuity everything has to be fitted. (Freud actually believed he could destroy the religious impulse by explaining it in terms of sex and the pleasure principle.)

It would take too much space to go into details of Jung's views and, besides, there are one or two excellent summaries of them in book form, apart from his own voluminous writings. But it is worth taking a few pointers from them to show where he is tending.

To begin with, Jung does not repudiate Freud or Adler. He is at pains to point out that what either of them says is

true, but that they do not go far enough. Freud is concerned with levels of human consciousness and behavior which derive from early infancy, when the child is both entirely self-centred and principally concerned with his physical body and its sensations. This is as it should be, *at that age*. Alfred Adler, however, bases his somewhat superficial psychology on the power urge, that is, on the need for the individual to feel adequate in relation to others. In this he is in effect looking at the child when he has become aware of himself as something different from his environment. But as the individual matures, and especially after the middle years of life, other urges make themselves felt. The one who has gone through the early stages of establishing himself in the world, is coming increasingly under the influence of what Theosophists speak of as the Ego, and Jung (to whom the ego is what we call the personal self, *ahamkāra*) calls the Self. And it is specially at this age that his own contribution becomes important. (One can, by the way, see a correspondence between his views and the stages of man's life given by Manu).

How did he reach this point of view? In his early years, as the successful Swiss professor and psychiatrist, he described various psychological types—eight in all: sensational, feeling, thinking and intuitive, each of these being either introverted or extraverted. He also conceived of a collective mind lying behind the individual mind, thereby suggesting both the "group-soul" of the instinctive levels, from which even civilized man is by no means free; and the universal mind, which is what H.P.B. called "Buddhi-Manas," the spiritual and unifying aspect of Manas, as distinct from the separative "Kāma"-Manas. Then he met a sinologist of the name of Wilhelm, who had translated a Chinese religious classic, *The Secret of the Golden Flower*. It seems that this meeting was one of the great climacterics in Jung's

life. For in this ancient religious writing he saw material and symbolism which were exactly parallel to what some of his deeper-minded patients produced out of their own minds, in the shape of dreams, visions, etc.—without knowing anything whatever of the traditional lore and its cryptic language. The point became obvious: that religious symbolism and truth emanate from the depths of the human being, and express in objective form the most profound spiritual urges of man.

From that time, there has been no looking back. "Europe is a peninsula of Asia," he once said in a lecture, and went on to advise his hearers to consider the wealth of psycho-spiritual material which the eastern scriptures contain. But he himself has concentrated lately more on the western tradition, and in particular on Alchemy, on which he has written a large book.

There is a vast intellectual structure in his work, and it is very difficult for the one who is not a serious student to be clear about it. But in the midst of it all, one finds that Jung constantly emphasizes that intellect is not the key to self-realization. It is only when the mind is quiet that the intuition can work and enlightenment can come. The mental exercise of dialectics has its place in preparing the field and exposing what needs to be exposed. But the meaning of it only becomes apparent when the intellect is transcended. He makes no pretence either that there is any short-cut or any easy way to enlightenment. On the contrary, he speaks of the very few who are prepared to go the whole way, and even to *enter* on to the stage of what he calls "transformation" after they are relieved of some of their more troublesome symptoms.

In short, we have here a school of yoga: one which begins by healing disease, but which then opens a way to ultimate self-realization and experience of Truth. In common

with all other true schools, it does not decry practices and mental exercises. But it sees dream analysis, the study of books and the like, in much the same way as the Rāj-yogi sees the use of mantrams, incense, etc.: useful for a time, but requiring to be left behind as unessential when a certain stage is reached, lest they become fetters rather than useful tools. It is a Yoga for the West, which in the present time is turning more and more to a realization that it is only through understanding of oneself that one can ever hope to understand the world and its problems, or to do anything worth doing to help one's fellows.

L. J. BENDIT

THE QUEST OF LIFE

In youth we seek to satisfy desire
Without much care or thought of consequence.
The body claims attention; every sense
Is used for bliss. Sensations sate—then tire,
Maturer years bring clearness to the fire:
It burns with steadier flame. With penitence
Is mixed desire for place, a reverence
For those who've gained a height. We would aspire.

And then there grows a sense of others' need,
A wish to share our plenty, to befriend
All those with less, whate'er their race or creed.
And serving them, we dimly see the trend
Of all this living: we may thus succeed
In ruling self, and then the self transcend.

J. PHILLIP HAYNES

"NOT NAMING"

By EVELYN CLEMENTS

There can be tranquillity only when the mind
is no longer caught in the net of words.¹

HAVE we ever asked ourselves what is the fundamental character of our feeling life, and what is the relation between feeling and its expression? This relationship is more subtle than we know and in man represents aeons of evolution, during which the pure nature of this energy has become tinged with specific infiltrations of the mind.

The child, as also the young of animals and of birds, starts life capable of feeling in a generalized fashion. The affect (feeling tone) is subjective, and the unself-conscious field in which the life-forces play is free from fear, for we can experience that implicit trust and affection which spring from the newly arrived consciousness towards the being who stands in the relation of parent.

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who were yet outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in his heart, which is innate in him, and which we find alike in the human babe and the young of the animal.²

¹ *Krishnamurti Talks*, Benares, India, 1949, page 89.

² *The Secret Doctrine*, I 258 (Adyar edition).

But very soon, as consciousness becomes awakened through the stimulus of environment and daily relationships, responses of attraction and repulsion, of like and dislike, "step up" this vital energy, and it becomes tinged by the alliance of thought. The original purity of its nature is obscured, and usually remains so for the duration of life.

The emotional life of children is relatively simple, fear and anger being two of the earliest expressions, but in the adult is very complex, and the relation between thought and emotion swift and subtle and hard to define. Family life, with its constant challenges, social conventions and taboos, religious tradition and teaching, soon imposes its specific controls and discipline, and the result is continual conflict between thought and emotion. Action becomes confused and automatic and all trace of subjective feeling is lost. The original feeling tone goes when responses become habitual, and is degraded to mere inner tension, or is altogether absent as in reckless action, when the subject is afterwards quite at a loss to account for actions which, as a thinking being, he (or she) never would have sanctioned.

We might compare the pure feeling nature to the Cinderella of the story, kept in subjection by her two sisters, (thought-emotion), relegated to underground regions, a kitchen drudge. She is despised but never entirely disowned because of the relationship and the contribution (energy) which she gives to the whole. This energy has a way of breaking through into consciousness by subterranean channels, and, as a disruptive factor, provides a challenge to normal consciousness. As we know, it may undermine the health and sometimes the very life of the individual.

Today this force, turned by infiltrations of thought into all forms of egotism—fear, hatred, greed, envy, jealousy—misused, as in methods of modern competition, strengthened in lust for power, wealth and domination, has erupted into

our corporate life and brought us to the very verge of disaster. Even our ideals are not free from egotistical coloring. We may accept a pattern of progress, of eventual "perfection" at the height of our projected ladder of evolution, an ideal towards which we strive to mould ourselves. This way also having its imposed pattern, the feeling (energy) content is still the Cinderella, to be inhibited, controlled, disciplined according to rule and method, and while we say, "Yes, we must be kind," "Be kinder," "We must help others," "Serve humanity," "Be brotherly," we keep the very force, which could, unimpeded, flower in these ways, inhibited and suppressed, and our own little down-trodden Cinderella is either annihilated, dying of torpor or icy-cold as in a bleak north-easter.

Is it possible to watch how the mind is coloring this feeling energy in all our behavior? If we find that we can only change the pieces in the framework of the pattern we have accepted, but are not able to transform the whole; that, however hard we try, we are not able to bring our pattern into relationship with the pure feeling nature of our own beginning, then do we not come up against a brick wall?

In the West, we are so imbued with the Judaic influences of the so-called Christian era, with its standards of "right" and "wrong," which provide the pattern of our daily living as regards family, marriage, education, social behavior, etc., and so steeped in the false values of modern industrial and economic life, that generally we are not aware how deeply our minds are conditioned and how this stream of thought impedes any purer impulses which might arise within us.

But when we realize the urgency of a new direction, of a complete reversal in our way of living, if our generation is to be saved from disaster, and if we also see the failure of old traditional methods to bring this about, shall we not

ask ourselves whether there is no other way, and shall we not listen to one who has been pointing in a new direction for many years? Shall we not experiment with what he is saying?

Of recent years Mr. Krishnamurti has spoken a great deal about "not naming," and we may find in this a magic wand to transform our Cinderella.

Now, suppose a reaction arises and you do not name it. Then, you do not absorb it into consciousness, but you are merely aware of it; the feeling and the response or reactions would cease after running their course; the feeling is not judged or evaluated and it is not absorbed into memory.¹

At the moment in the day, when in response to a challenge a feeling is aroused, and before it has flowed into the consciousness of the mind by naming, becoming colored by habitual reaction, expressed or unexpressed, can we hold it? For then, we may discover its real nature to be other than our thought would have named it. Krishnamurti has here given us the key to the release of the pure feeling tone.

Thus the conflict of duality exists only when there is the naming of the feelings, and if we do not term the feelings, there is freedom from the conflict. What is then important for you is to find out, in your daily life, the truth of this; and then you will be content with a more peaceful and serene and intelligent life. When you come to that point you can find out the significance of life, what it really means to love, and not its dictionary meaning, not a philosophical meaning for you to follow.¹

It is only the adult human being who can re-awaken this pure, vital force within himself, which without any effort of the mind will indeed transform his life, for it is the awakening of love, and that pure feeling, innate in the

¹ Notes of group discussions at Madras during 1947 with Krishnamurti.

very young, will then flow through the consciousness of man, through a mind which is cleansed and newly directed. And this will bring an understanding of all life, for it is at the heart of all.

The "breath of Heaven," or rather the breath of Life, called in the Bible *Nephesh*, is in every animal, in every animate speck and in every mineral atom. But none of these has, like man, the consciousness of the nature of that "Highest Being," as none has that divine harmony in its form, which man possesses.¹

And it is only man who, by abnegation of the self, can release that "Highest Being" within him, so that his life flows unimpeded into creative ways of living.

EVELYN CLEMENTS

¹ *The Secret Doctrine*, I 260 (Adyar edition).

The Theosophical Society, indeed, as a body, is the *only* one which opens its arms to *all* . . . It is truly *universal* in spirit and constitution. It recognizes and fosters no exclusiveness, no preconceptions. In the T.S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party hatred and condemnation are excluded; for, accepting every grain of truth wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself. . .

Lucifer, July 1889, p. 359

DIVINEHOOD-BROTHERHOOD

By B. R. CHAURE

DIVINEHOOD in action or practice is Brotherhood. Just as *Brahma-vidya* or Theosophy reveals to us the nature of Divinity, God or Brahman on the mental or intellectual plane, so Fraternity, Brotherhood, in essence is the expression of Divinity in our day-to-day living. We down here on the mundane plane could never have conceived the truth of the Oneness and Unity of Life had it not been expressed through fraternal love and brotherhood in our daily dealings with other beings. Thus, Brotherhood—the only main avowed object of the Theosophical Society—in essence is Divinehood incarnate on this practical and concrete plane, our earth. Seen from above, it is Divinehood; from below, it is Brotherhood. The relation of Divinehood to Brotherhood is the same as Life has to form. In each case they are two indivisible and inseparable sides of the same coin. As the river without its water is dead or of little use, so is Brotherhood lifeless and ineffective without its soul and life, the Divinity. Indeed, the more the waters of the Oneness of Life, the Unity of Spirit, the *Ātman*, flow through the river of Brotherhood, the more its bed, its vehicle, the Theosophical Society, will widen in its usefulness and service to humanity.

So, if we want the ideal of the Universal Brotherhood of humanity to prevail far and wide in the world and to be of real use and service to mankind, it is time that we now

proclaim to all men another idea, the life-side of Universal Brotherhood, viz., the Divinehood of Humanity, so that we may all realize our common spiritual heritage, partake of our common life, and live as sons and daughters of the same divine Father (God), as kith and kin, as brothers, in fraternal bonds of love, tolerance and unity. Verily, it is to restore and revive once again the ancient forgotten Truth, "That Thou Art," now re-stated a little differently as the "Divinehood-Brotherhood of Man"—that man is the Spirit, the Ātman, the Divine Principle himself, and necessarily therefore as he is one with other beings spiritually and in essence, in his inner nature, so is he one with them in their outer manifestation, i.e., psychically and physically also—that Theosophy, the Divine Wisdom, has been re-declared to the world through the medium of the Theosophical Society in this our present age.

Now, this message of Theosophy was planned by the Great Ones, to whom we owe the Theosophical Society (Movement), to be given to us, as it were, in instalments; this is very well seen in the statement of the Lord Mahā-Chohan:

The doctrine we promulgate being the only true one, must become . . . ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually. . . .¹

Hence, the idea of the "Universal Brotherhood of Humanity" was given to us first, and after 75 years its counterpart, viz., the "Divinehood of Humanity," is being emphasized. Here I will quote the words of our late President, Brother C. Jinarājadāsa, spoken in Sydney, Australia, in 1951. He said:

There must be always with regard to great world happenings a certain steel frame-work of idea. Now the next steel

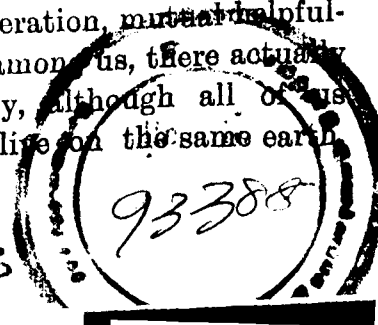
¹ Letters from the Masters of the Wisdom, First Series, edited by C. Jinarājadāsa.

frame-work which is necessary must be given by us. We have been preaching for so many years the idea of a Universal Brotherhood of mankind. We need now to contribute another thought and that is the Universal Divinehood of Humanity.

Well, are these words not our marching orders now and till we celebrate the Centenary of our Society in 1975, so as to prepare the world to receive another Centennial Blessing from the Guardians of Humanity which will speed up its onward march in evolution? Is not the world in need of such a step being taken now? The reason for it seems to me so clear in so far as the idea of the Universal Brotherhood of humanity, proclaimed by the Theosophical Society since 1875, has had its desired effect in the world of thought. For we see that today people whether of East or West, of South or North, of whatever walk of life, and even Nations, have begun to think of solving their problems through co-operation and unity i.e., through the means of unions, co-operative societies, federations and so on. The World Bank, UNESCO, the World Court of Justice, U. N., "One World Government" movement, and such other institutions may be cited as examples of this ideal of "Brotherhood" in action, in practice.

But, it may be said that, although we have begun to think of our problems in terms of co-operation and union, yet there still lurks separateness in our hearts, a chasm which divides us and our interests one from the other, and hence we see today one party opposed to another, one group fighting against another, in order to secure benefits for one's own group as opposed to another. Look into any sphere or phase of human life, religious, social or political, and you will find that instead of the attitude of co-operation, mutual helpfulness, understanding and tolerance among us, there actually reign bias, ill-feeling and acrimony, although all of us belong to the same human race, live on the same earth.

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and have common problems and factors to face. This lack of unity and harmony is rampant in all the aspects of our life and is even found in all the institutions which are supposed to be working for the cause of humanity, devoted to the service of mankind. All of them seem to stand on a footing of cut-throat competition, ready if possible even to crush and exterminate one another, instead of co-operating, helping and working for the benefit and good of all without exception. Does this statement require any corroboration? Is it not a self-evident fact? Do not the histories of the world, both past and present, abound in instances of this sort?

Why men should so quarrel and fight among themselves has always been a problem, a puzzle, baffling to many, for on this earth what affects one affects others equally whether for good or evil. Consider how the abnormal disasters of Nature, like earthquakes, landslides, surgings of heat and cold waves, floods, droughts, epidemics, as well as the normal bounties and blessings of Nature, affect equally, not only human beings, but also the animals, the vegetation and the very soil of the earth, and how futile becomes the attempt on the part of anyone to escape from them. Does this not show that life on this earth, though manifesting in diverse forms, is intimately related, nay, is one whole? But human beings either deliberately or because of ignorance or conceit think of themselves as separate from each other, and hence the quarrelling and fighting for separate individual gains or for the profit of the party or institution or group to which the individual is attached. Further, this spirit of competition has entered the field of science so that we use our explorations and inventions to extinguish and obliterate not only armies of men on the battle-field but also innocent peoples, animals, birds, trees, with all their environments of Nature and civilization.

This world-wide problem of man's plight and downfall should be a matter of great concern to us. Let us go into the very root of the problem, and find out the real and fundamental cause and then we shall see the right panacea. Let us take the help of the great scripture, *The Bhagavad Gītā*, wherein Shri Krishna traces the causes which lead a man, an individual, as also a whole society, to doom and decay. The Lord says (II, 62, 63):

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason (Buddhi); from destruction of Reason, he perisheth.

Now, if we examine the causes of the present disturbance, the utter destruction that is threatening human society today, in the light of the words of the *Gītā*, we shall see clearly that it is only attachment to the objects of sense—the material pleasures, and the desire to acquire them at any cost, unmindful of the consequences—whether at the individual level, or at the group, party or class level, or even at the level of a Nation or a group of Nations, which is primarily the cause of all the stress and strife and the tumult in the world. This desire, this thirst for pleasures and material acquisitions, becomes aggravated when it is insinuated and prompted by the mind, *i.e.*, the “I-ness,” the sense of “me and mine”. This “I-ness” begins from an individual and extends to a group, sect or class of individuals, with variations of religion, color, caste, sex, and so on, which make categories opposed to one another—such as eastern and western; capitalist and non-capitalist or labour, democrat, communist; the whites and the browns or blacks, and so forth. As the *Gītā* says, all this happens only in the case of one who has lost his Reason, Buddhi, or in the popular term Intuition, and never in the case of one

who identifies himself or tries to identify himself with the Divinity, the Ātman. The Reason or Buddhi is the very seat, the tabernacle, the abode, of Ātman, the Higher Self. It is when man becomes wholly a materialist and turns his back on his real and inner Self—the Ātman, the Divine Principle, latent in every human being—that his downfall occurs, and certainly not otherwise.

Therefore, the remedy of all human ills lies in awakening the individual, and thereby society, from the slumber of Avidya, ignorance or gross materialism, to the light of knowledge and wisdom, namely, that he is not just a bundle of flesh, blood, senses, emotions and the intellect which make up his grosser and lower self, but that he is the Divinity, the Ātman, the real Self that dwells in his body. It is only in the wake of this higher consciousness in the individual, and therefore in humanity, that the thirst for material possessions and pleasures of the senses loses its hold, yielding place to self-sacrifice, altruism and beneficence. Herein lies the whole solution—it is the idea of the Divinehood of Humanity that needs to be promulgated and inculcated in humanity today more than anything else, in order to avert the tragedy, the war and the consequent suffering that face the world.

It may be that some will doubt the power of this "idea" of the Divinehood of Humanity to change the world. But let us remember the words of the Lord Maha-Chohan to whose vision the future lies like an open page:

The doctrine we promulgate being the only true one, must . . . become ultimately triumphant as every other truth.

Let us note also what the great philosopher of the West, Plato, has said: "Ideas rule the world."

Ideas rule the world; and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even

powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.¹

Such is the power in this idea of the Divinehood-Brotherhood of Humanity, given to us by our Elder Brethren, that with our efforts in the march of time it may become resistless and reign supreme in the world, and thus bring peace, prosperity and blessing to all. The Master Koot Hoomi has said that it is only when all men will know themselves as one humanity that all problems as to war, poverty, distress, etc., can be solved, "until, to crown all, human and purely individual personal feelings—blood-ties and friendship, patriotism and race-predilection—all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for humanity—as a Whole".²

It is only when this feeling is roused in humanity that more and more of brotherhood institutions like the U. N., the "One World Government" movement, will come into being and flourish in the world, all devoted and dedicated to the service of humanity *en masse*, nay, of life in each and every form. Such are the sublime power, the noble aim and the grand purpose of the message of the Divinehood-Brotherhood of man, to which Theosophy and the Theosophical Society are calling us. Blessed are they who will respond to the call and work for the idea, because to work for Theosophy and the Theosophical Society is to work for God, humanity and the world—all One Work.

B. R. CHAURE

¹ *The Mahatma Letters*, page 24.

² *The Mahatma Letters*, page 82.

ETERNITY AND TIME¹

By HERMANN RENNER

I saw time from the heart of a tree,
It seemed a slow Eternity.
I felt time from the depths of a stone,
It seemed a swimming sea without tone.
I saw time from the breast of a fly,
It was only a carnival floating by.²

THIS little verse is placed at the head of this article, because in it the poet expresses beautifully what philosophy has to explain logically in plain prose.

It is to be noted that all sages and saints agree on the fact that in eternity the past, present and future fuse into one Eternal Now. This eternal co-existence of the past, present and future could not be possible, if in eternity, unlike the finite worlds of dimensions with their slower motions, there were not highly accelerated motion—so fast indeed that, as in a quickly turning wheel all the spokes seem to be at the same time in the same place, so in eternity everything is always everywhere. This signifies that in the infinitely fast motion of eternity there cannot be one motion following another; there is no succession, and consequently no time.

Time can come into existence only where one motion follows another, that is, time can exist only with the slower motions of the finite dimensions. By what means can we

¹ A chapter from a forthcoming book on *The Seven Veils of the Dancing Goddess: Wonders of Dimension*.

² From *The Dark Well*, by Harindranath Chattopadhyaya.

know time? Only by motions following motions. The motions of the stars are for us the measure of time. Consequently, time is the companion of slower motions and not of eternity. Time *alone* is nothing.

As there is an evolution of motion through the dimensions, so there must also be an evolution of time.

To trace this evolution of time, we have to begin where motion is at its slowest and then follow it to the quickest, that is, the motion of eternity, the Eternal Now. In other words, the limited "now," the present of beings, has to develop into the "Eternal Now".

If we limit our consciousness to that of the mineral, the present will be something quite indefinite, for to the mineral there is no motion, and therefore no sense of time, and consequently there is no present. The past and the future are immense for the mineral, and the present is a very unimportant thing.

For the plant the present has a significance. In the plant there is motion of its sap, and a growing motion, and with this there must be some sense of time; it consists in perceiving the seasons, the exact time when it has to grow and when it has to rest. So in the plant the "now" has become a little wider, its present has expanded.

The animals are able to move freely; there is an immense expansion of the growing motion of the plant. Consequently the animals are able to observe a greater amount of happenings in their present, in their "now," than the plants.

Mankind has the free motion of the animals, but also the faculty to move all other things, which culminates in technical development. This means that men are beings who are able to observe motion or movement in a higher degree than the animals. Therefore, more facts gather in the "now" of man.

The man of higher feelings develops a new motion, the e-motion, the inner motion. This enables him to include still more things within his present; his "now" has expanded once again and now over emotional things: premonitions enter the "now".

The intellectual man expands motion still further. It is now thought-motion we have to deal with. Exact memory of the past and exact planning into the future: foresight becomes possible, and more of the past and the future enter the "now," the present.

The intuitional man has a motion so quick that it comes very near to the quickest motion of eternity. Entire world-views, entire sets of laws, entire schemes of evolution flash into the "now," the present. From the state of the intuitional man, it is only one step to the Eternal Now.

In the understanding of the evolution of the most limited "now" into the Eternal Now the relativity of future and present is implicitly contained.

For our taste-perception many events are hidden in the future which within our smell-perception are already present. The dinner smelt from the kitchen is already present to our smell-perception, while it is yet a future for our taste-perception. Later, in the dining-room, the past of our smell-perception becomes the present of our taste-perception.

What for the sense of smell is still in the future, the sense of hearing has already in its present. Later, when the heard thing comes near enough to be smelt too, it will become the present to the sense of smell.

Many happenings which for the ear are still in the future, are already present to the eye. The happening, which will be perceivable later to hearing as thunder, is already present to sight as lightning.

In the same way, passing to the inner consciousness, objects of second sight, premonitions, and so on, which are

already present on the emotional level, are still in the future for touch and sight. But how often such premonitions come true in the world of touch and sight and become the present!

What for the thinker who builds on experiences of the past, and so in a way pre-perceives the future in his planning, is already present, is for the emotional type still in the future; but later in evolution it will become his present too.

The genius who has reached the inspiration-level perceives such a converging of the past, present and future that almost all of it comes into his present, which for all on lower levels must still be the future.

It follows from these facts that every object of dimensional consciousness can be at the same time present for a higher type and future for a lower type of consciousness; all is utter relativity.

In order to understand more clearly this relativity, it is necessary to have recourse once again to geometry. A point (if it had life) could never experience a line as a whole, but only as a series of points, one after another, that is, in time. This rule is true for figures of all dimensions. A deduction from this fact would be that a lower dimension type could only experience a higher one by a series of its own lower figures in time.

This applies to consciousness as much as to geometrical figures. If we have had an inspiration, that is, an experience of a great mass of facts in one vision of unity, and then fall back to the mental level, we are no longer able to perceive the oneness of the inspiration, for it breaks up into a long series of thoughts, one following another in time. This signifies that on the mental level an inspiration can be perceived only as a series of thoughts in time.

If we have had a very clear thought which revealed to us the laws of all emotions and their workings, and then

fall back to the emotional level, we can no longer perceive the unifying thought which perceived all emotions as a whole, but the thought is broken up into a series of emotions one following another in time, and one has to be driven from one to another to experience them.

An emotion, let us say what young people call "eternal love," is as a whole on the emotional level. But on the physical touch level the emotion is broken up into a series of caressing touches, one following another in time. One emotion can influence a mass of human beings at once, but on the touch level we have to touch one person after another, that is, in time.

The body, which is on the feel-and-touch level one whole thing, has on the sight-level to be broken up into a series of pictures, one following another, that is, in time.

The picture-surface on its own level is present as an entire picture-surface, but to translate it into the hearing level it would be necessary to reveal and explain it in details, one after another, that is, in time.

The above examples show how an object of a higher dimensional consciousness is in itself a little eternity, containing many lower figures. These lower dimensional figures, on the other hand, can only experience the higher figure by a succession of its own lower figures in time. Such a relation of eternity to the finite worlds of our consciousness is reflected at every dimensional level.

So, at last, we have come by clear dimensional perceptions to the old truth that all the finite worlds of time are only relative, and this truth of relativity implies that they consist of the slow pronouncing or spelling out of the Word of Eternity with its infinitely quick motion.

HERMANN RENNER

TRAVEL NOTES

By GEOFFREY HODSON

Egypt

I WILL share with the readers of THE THEOSOPHIST some of the experiences that I have passed through. At this moment I confess that a big part of me is in Egypt, where I was a few weeks ago. It was full moon. I had arrived at Luxor and in the evening was walking along the banks of the sacred River Nile and close to the great columns of the Temple at Luxor. It was a wonderful experience—the bright, full moon, the pillars reflected in the waters of the Nile, the stillness, one or two feluccas with their white, triangular sails lit up by the brilliant moonlight, and the strange and wondrous past all about me. I seemed to slip back into those days and Egypt was as a familiar land.

For four days I visited Luxor and Karnak, crossed the Nile into ancient Thebes, passed along the Valley of the Kings where no less than 65 tombs of the ancient Pharaohs of Egypt had been opened and explored. Archaeological work is going on quite vigorously in Egypt. Archaeologists are not only seeking for new discoveries, but by collecting parts of the ruins and piecing them together again, they are reconstructing as much as possible of the Temples, tombs and Pyramids. The great Mortuary Temple at Thebes of

Queen Hatshepsut, the Elizabeth I of Egypt, is being rebuilt and, comparing it as I saw it then with early photographs which I have studied, I was astonished to see how successfully it was being restored.

It was wonderful to walk amongst these ruins and see the paintings, the coloring of which is as brilliant in many places as on the day on which it was done. This is especially true of the deep tombs where no light and very little air have penetrated. I visited the tombs of Seti I, Rameses VI, and Tutankhamen, and entered the galleries and the chambers built for the funerary articles, the foods and the treasures, as also for the great sarcophagi wherein the Kings' mummies have lain. The hundreds of yards of walls and ceilings are all beautifully decorated in low or high relief, and some of them covered with wonderful paintings.

While the glory has obviously departed and it is a dead world, from some 3,000 to 6,000 years old, nevertheless in certain places—particularly the "Holy of Holies" as they are called in the guide-books—I was struck by a sense of power, and even of Presences, where an altar still stood and ceremonials had been performed. These sacred rites are depicted on the walls and ceilings of the Temples, and the old vibrant hierophantic power seemed to be established for all time in the very rock itself. So, while in the main, ancient Egypt has gone, some of the power of the Egyptian Mysteries can, I think, still be felt.

At Karnak where, as you doubtless know, there is the finest ancient Temple, perhaps in the world, certainly in Egypt, the ruins are reflected in the Sacred Lake. I was fortunate to be there in the morning when the sun was behind me, there was no wind, and the great ruins, the fluted columns and ruined gateways, the pylons and the obelisks, were beautifully reflected in the waters of the

lake. I observed, whilst studying the ancient monuments and arts of Egypt, that not anywhere throughout the whole vast region of temples and tombs and statuary and pyramids—not in any single place amongst them—does the name of the artist appear. No artist signed his name in Egypt. Only the name of the King is there. I took the lesson to heart and will try to remember that all our Theosophical work should bear, not the impress of the worker, but the sign and the power of the King.

"Life Does Not Make Sense"

Throughout all my travels, one conviction has become deeper and deeper. It is that the whole world of mankind, whether consciously or unconsciously, is hungering for Theosophy and its power to bring logic into human life. How often, when talking to people, did I hear the cry: "Life does not make sense!" "There is no sense in life," people say, and no wonder, for humanity is continually decimated by floods, famines, pestilences, diseases and wars, whilst in addition a third world war is hanging over our heads like a sword of Damocles. Everywhere I encountered confusion of mind and doubt deepening to cynicism. When, however, Theosophy is discovered and accepted, people are able to say: "At last life makes sense for me"—and indeed, it is so.

The work of the Theosophical Society seems, therefore, to be abundantly clear. It is to make Theosophy available in as practical and acceptable a form as possible to the vast millions of mankind. I have come home more than ever convinced that our most useful contribution to world progress and human happiness consists of the plain, lucid, undiluted presentation of fundamental Theosophical teachings, without which life does not make sense, and their

practical and flexible application to the problems of human life.

Adyar, the Masters' Home

Of Adyar what shall I say, as it is so well known to Theosophists? Olcott Bungalow, in which I live and where the School of the Wisdom meets, is a lovely two-storeyed house near to the sea. One gets any breeze there may be and the temperature there is generally five degrees lower than in other parts of the compound. Practically all the year round, Adyar is a blaze of color. The flowering trees, shrubs and plants are in full bloom, adding their glory and beauty to the inner power and the Presences which undoubtedly are here. On the roof at Headquarters there is a framed card on which is written: "Work for Adyar, the Masters' Home"; and I often find myself wondering what exactly is meant by the second phrase. Of course, Adyar is not the Masters' home in the accepted sense of the word. They do not live here physically, but one does not have to be here very long before one discovers that there are two Adyars, the outer, physical Adyar, and its extensions—the fourth-dimensional Adyar, if you like—and the latter is the Masters' home. Their Power and Their Blessing are noticeably both present and radiating upon the world. Our Movement is, I personally believe, Adept founded, Adept inspired, Adept vivified, but not Adept directed. The direction is human. Human, therefore, are the errors and the limitations of the Movement. The inspiration and the wisdom, I feel, come from on high. We know that a number of the Great Ones assisted at the founding of the Theosophical Society and visited Adyar in both Their physical and superphysical bodies. The original portraits painted by Schmiedchen are here as channels for Their power and Their magnetism.

The Heart of India

As one lives in India, tries to touch her Soul and to absorb her wisdom, one finds, I think, a central thought, which is what might be called the doctrine of the Self, of the Spiritual Soul of the Universe and of Man. This, I believe, is the heart of Indian thought, that at the centre of all life and in the heart of all beings there is One Alone, One Spirit, One Presence, One Power, "The Inner Ruler Immortal, seated in the heart of all beings." This is the Ātman, the Innermost, the Highest Spiritual Self of the universe and man, and the supreme human objective is to discover first the Ātmā within oneself and then its unity and identity with the Ātman in all. Thus the Yogī affirms: "The Self in me is one with the Self in all. I am that Self. That Self am I. The Ātmā and the Paramātmā are one. I am That, That am I." That seems to me to be the tremendous dynamism and power at the heart of India, and so it is said of the Yogī: "He peels the sheaths from the Ātmā, one by one." The idea is to disassociate consciousness from body, emotions and mind, from all that is unreal and temporary, and then find that which is eternal. This is the reality. All else is illusion, *māyā*. Everything which is not eternal is illusion—and the great search is for the Real, for that which is universal, omnipresent, forever free, the eternal Self. Indian philosophy approaches all problems from the centre within the universe and man. Everything is looked at from within, from the point of view of the Divine Centre, whilst we of the West rather tend to make observations from without and deductions from what we see. Our Theosophical Society is valuable because its teachings blend these two approaches.

Developments in Modern Thought

Whilst in Europe, I availed myself of opportunities to contact directly those who are carrying out investigations into the finer forces of Nature and the hidden powers in man.

There are three developments in modern thought which can be used to great advantage in the promulgation of Theosophy. They are first, the affirmation of belief by certain scientists in a Universal, Directive Intelligence in Nature, of an inherent Life-Force which is imbued with purpose, aim, plan, according to which evolution proceeds. The second development concerns psychology, dianetics and psycho-analysis. Medical scientists now proclaim the Theosophical ideas that man is a very complex being, and that states of mind and emotion can influence the condition and the functions of the physical body. The third development arises out of the researches of psychologists into the possession by man of super-sensory powers. Extra-sensory perception is now established as being "not only not rare, but quite common," as an investigator in this field, Dr. J. B. Rhine, has recently written.

In a well-equipped laboratory in the city of Oxford, I was shown something of the experiments which are being carried out in the diagnosis of disease from the blood or portions of the tissue of sufferers. By means of delicate electrical measuring apparatus, and a certain sensitivity resembling radiesthesia or dowsing, possessed by some "operators," as they are called, invisible radiations can be detected and measured. Amazing possibilities are being considered. These include diagnosis of the nature and bodily location of disease, the most suitable remedies, and the continuing results of their application; for, strangely, it is stated that the original blood spot itself changes with

the changes in the body—no matter how far away it may be in space—produced by the remedies.

The broadcasting of radio treatment waves on the corrective frequencies revealed by these tests is also being carried out by practical men and women under scientific conditions. Their experiments have shown that the actual organs affected can appear on a photographic plate exposed to the radiations from the blood. The plate must, however, be developed by an "operator" possessing the necessary mysterious characteristics. Time—past, present and future—is also being especially investigated and I was shown actual photographs taken by such means of the wedding ceremony in 1930 of the principal investigators. These people, I repeat, are no mere visionaries, but practical scientists exploring and seeking to measure, treat, and even photograph, that which is normally invisible. "The theory," the chief investigator told me, "we work on is that everything that happens, whether it is a thought or an event, gives off a definite radiation or wave-length, that goes on all the time. Our equipment can be set to take in both the time and the place of that thought or event, and we get the radiation of it as clearly as a wireless set tuned in to Australia, say, picks up a Test Match broadcast. Then we photograph the radiation we pick up. It affects the emulsion of the photographic plate, and we get a picture in pretty much the ordinary way."

In Amsterdam I met Professor Tenhaeff of the Psychology Department of the University of Utrecht. He told me of the remarkable powers of one of his subjects, a Mr. Croiset. This man regularly aids the police in the discovery by means of extra-sensory perception of the bodies of drowned children. If he is given the number, row and place of a seat in a theatre and the name and the date of a performance to occur in a few days' time, he can describe with

90 per cent accuracy the physical and psychological characteristics of the person who will occupy that seat, if it has been sold. If not sold, he will then say that he sees no one there.

Complex problems of the psychic powers of man, of free-will and determinism, inevitably present themselves and are being studied by workers in these fields. Professor Bender of the University of Freiburg in Germany, Dr. J. Soal of the University of London, and Dr. S. A. Thouless of the University of Cambridge, are also investigating these powers and finding proof of their existence.

Those of us who write and speak on Theosophy will be well advised, I suggest, to keep ourselves informed about these developments, and to use such of the findings as are well-established—not otherwise—in the presentation of Theosophical ideas.

In London I also visited the British Museum, where I handled and read many of the originals of the Mahātma Letters, still vibrant with the power and magnetism of the Adepts, so it seemed to me. Fortunately these Letters have been most carefully bound, in four large beautiful volumes, and will thus be preserved, and are available to all who wish to see them. I also took out a volume of original Letters written by Francis Bacon, Lord Verulam and Viscount St. Alban (1561-1626). They are beautifully written in his own handwriting and one of them is addressed to Queen Elizabeth I. This experience, also, was of great interest, since Lord Bacon is regarded by some Theosophists as a former incarnation of the Adept Regent of Europe, the Master the Prince Rakoczi.

GEOFFREY HODSON

THE MASTER

HIS NATURE, GUIDANCE AND WORK

By EVELYN B. BULL

A MASTER is one who is a Servant of all, seeking no reward. He knows all that we would wish to tell Him but cannot. He does not need the telling, for He understands the anguish of the heart and the seeking of the mind for Truth. A Master knows, yet uses not His knowledge as an end, but as a source for aiding others. For wisdom is to Him what knowledge is to any other man. He can understand all things, know all things when necessary, be in all places at the call of duty, lives but to express the compassionate wisdom and holy power of the One Life as so envisaged by His own development. He that thinketh on these things cometh to know them.

A Master knows the meaning of the past and reveals it in terms of the present. He helps us to hold a torch to light the future so that it may become the present for mankind. Living in the Eternal Present, He can encompass these things for us.

A Master is one who knows our ways and how to counsel us, yet guides us not by hand. He is the signpost on the way of Truth for us to follow. He knows the power of will upon those cosmic heights still clouded to our sight, yet penetrates our need to purge our will of self. He knows the purity of love in all its radiance, yet tempers it

to foster ours, until we too drop self and find the road to make us Sons of Light.

A Master seeks no recompense other than that the guided soul may of its own accord teach to its mind and heart, in each recurring life, the lessons that will bring it forth where it too may live only the One Life, resplendent.

A Master is one who receives the hardships of the world, all of its tribulation. He knows its meaning, so can transmute its burden. He will not cease to provide a resonance of living in any department until equilibrium is re-established. He is able to do these things because He has lived as we live, and now maintains that divine equilibrium which makes all things possible to Him.

A Master is ready to receive at any time what we would give in the service of our fellow-men. He lets no seed fall to the ground unnourished, which has in it the essence of goodness. But these seeds must have in them the power to grow, to produce the elements necessary for brotherhood and for love, without which no growth of humanity's future is possible.

A Master will teach us to live, provided that we dedicate ourselves to do that living in this, and in all lives to come. We must present ourselves as willing servants to the Master or the channel is lacking. In the One Life each has his part. Only as we do our work with dedication, can the Master do His in all its fullness. In removing all obstacles from the path of one another, we lift a shining light; this torch is placed in our hands by those Mighty Ones who know the end before we make a beginning.

The Master is one who knows all of these things that I have been telling you, and helps us to find them out, one by one. His blessed Peace is with us, and His never-failing Strength. So may we give,

CHRISTMAS FOR THE THEOSOPHIST

By G. E. PRITCHARD

CHRISTMAS is of significance to many others besides orthodox Christians. To some Theosophists, for instance, it represents the First Initiation on the Path of Holiness. To people living in the northern hemisphere, especially in the colder latitudes, it is the time of the winter solstice, and has been a pagan festival from time immemorial, representing the struggle and eventual victory of the Sun-God over the powers of darkness. To the orthodox Christian it represents the birth of One whom they regard as the Saviour of the world. All these differing conceptions have one feature in common. They all signify and represent a birth of some kind; a fresh start and new beginning. Theosophists believe in the law of rhythm, of ebb and flow in Nature and in the affairs of man. Life is not a dead level of uniformity. It has its ups and downs, its triumphs and failures, its beginnings and endings.

Christmas particularly is a time of new beginnings, especially of rebirth and renewal in our spiritual nature. We may remember that C. W. Leadbeater stated that at Christmas there was a special outpouring of force from higher planes to help men in their progress and spiritual growth. So Christmas is really the time for new resolutions; it is much more so than New Year's Day

which is usually associated with good resolves. New resolutions seem to have gone out of fashion with the Victorian era, but they are still of value. Although it has been said that the road to hell is paved with good resolutions, it is equally true to say that the path to heaven is also paved with sincere resolutions. These times of spiritual uplift and renewal and new resolves are of great value in the lives of each one of us. They form, what Ernest Wood calls, minor initiations in the long road to perfection. They represent steps forward along the path. These steps may be great or small. They may amount to complete revolutions in our way of living and thought as in the cases of St. Paul and St. Francis, and in some modern instances of religious conversion, when they result in permanent change. They may also be quite small steps but still valuable; as a Chinese proverb says: "A journey of a thousand miles begins with a single step." They each and all form stepping-stones to higher things. The Christmas story, as recorded in the Gospels, tells us what happens at these minor initiations as well as at the great initiations, and is on that account of special value to all who are travellers along the pathway of progress.

Around the festival of Christmas cling many circumstances and incidents very dear to the devout Christian. Some of us may regard them as lovely myths and beautiful legends, and nothing more, and therefore of little spiritual value. But if we study them with the idea of discovering any hidden meaning they will prove to contain very valuable truths and teachings. They form part of the picture of the life and work of Jesus as portrayed in the Gospel story, and a very important part of that picture is the account of the birth of Jesus at Christmas time.

As we study the Gospel story and search for the mystical truths beneath the literal word, we find that its great

theme and purpose has to do with the Kingdom of Heaven, or the Kingdom of God. Jesus above everything else taught the gospel of the Kingdom of God. We are told He went about Palestine preaching the gospel of the Kingdom, and it is to be noted how often in His preaching He says: "The Kingdom of God is like unto. . . ." If we study all the references to this Kingdom of God we shall find it means the dominance and rule of our own lives and thoughts and actions by the God within, by our own higher nature. The rule of our whole life by the God immanent is a condition and state of existence, which is to be the next step in the evolution of man. It is being achieved gradually and slowly by the average man and woman, but is possible of quick attainment if the mystical teaching of Jesus is understood and applied in our lives. But the achievement is not easy. Jesus himself, speaking of the Mysteries of the "Kingdom," says that it comes not by "observation". He compared it to the wind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."¹ So we have to gain for ourselves, by study and thought and contemplation, the knowledge of this mystical path to perfection. We have to use all the lead and directions that we can discover to help us on this road to the Kingdom of Heaven.

We shall find that beneath the Gospel story of the birth of Jesus there is very valuable guidance and teaching in regard particularly to the early steps on the Path. So this story can be precious and helpful to all those who are striving to fulfil God's purpose for man on this earth. Let us then see what this Gospel account has to tell us concerning these steps on the road to spiritual progress, these major or minor initiations in our life's journey.

¹ *St. John*, iii. 8.

First of all Jesus was said to be born of a virgin. The virgin birth taken literally is naturally quite unacceptable to most thinking people, but a rebirth of our higher nature must always be a virgin birth. To be real and effective it must come from within ourselves; it must be prompted and initiated by the Divinity within—not a temporary change, the result of mass religious revival, or temporary emotional excitement. A genuine rebirth of our spiritual selves must be the result of inward effort and desire. No one else can make these steps for us.

It is said: "Unto us a child is born."¹ Just as one must of oneself take any forward steps, so must each one be his own saviour. The strengthening of our higher nature will be our saviour and contribute to our final salvation. We believe in the law of justice and that as we sow so shall we also reap. We do not expect another to be a sacrifice for our sins. Only by our own efforts can we be saved and each forward step means a move nearer perfection—what people loosely call salvation. Then it is said: "The government shall be upon his shoulder."²

As by the forward move that we make in our lives we strengthen the Divinity within, it results in our lives being more and more dominated by our higher natures. The absolute government of our lives will be in the hands of the God within. The condition when our higher and lower natures are at war one with the other disappears. Gone is the state that St. Paul described: "For the good that I would I do not: but the evil which I would not, that I do";³ and that made Goethe exclaim that two souls, alas! dwelt in his heart. This inner struggle ceases and the result is, as the Gospel says, we achieve peace on earth, that is, peace in our physical

¹ *Isaiah*, ix. 6.

² *Romans*, vii. 19.

nature. Literally, Christianity has not brought peace on earth—far from it! But the growth of the Divinity within us does give us peace; our mental and emotional bodies come under a higher control and we achieve an inner calm and peace.

Finally, the Gospel story of the birth says: "They shall call His name Emmanuel, which being interpreted is, God with us."¹ How beautifully and perfectly these words fit into the idea of the rebirth of the God within. It is of course true that God is always with us. His life and spirit pervade the whole Universe. But we are here taught that very personally and individually this spirit dwelleth with us at the time of spiritual rebirth. Theosophists have always presented the truth of the indwelling divine spark, but the ideas that the Gospel story presents should enable us to make this truth more real and practical in our lives, so that it may become an actuality that can be used and fabricated into the pattern of our daily existence. We must learn to apply this truth in our worldly affairs and teach others to do so. What a revolutionary change in the condition of men and of nations if people could more and more be governed by the God within; then would be fulfilled literally and actually the greatest assertion in the Gospel story and we should achieve peace on earth and goodwill to all men everywhere.

G. E. PRITCHARD

¹ *St. Matthew*, i. 23.

The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations, whether in, or apart from, the physical body.

H. P. B.

THE MYSTERY OF HOMOEOPATHY

By SHANTI KUMAR, M.Sc.

HOMOEOPATHY is a challenge to modern science. How homoeopathic medicines act—in fact what they are—is a mystery which modern science is basically incapable of unravelling.

The meaning of the above assertion will be clear if we just examine mathematically the preparation of a homoeopathic medicine, say Sulphur 30. One gramme of sulphur is taken and is triturated with 99 grammes of milk sugar. The resulting powder is Sulphur 1. One gramme of this powder is taken and is again triturated with 99 grammes of milk sugar to get Sulphur 2. The process is repeated once more to get Sulphur 3. One gramme of Sulphur 3 is then dissolved in 99 grammes of 87 per cent alcohol by giving a number of succussions to the mixture of Sulphur 3 and alcohol. The resulting tincture is Sulphur 4. One gramme of this tincture is then thoroughly mixed with 99 grammes of 87 per cent alcohol. The resulting liquid is Sulphur 5, one gramme of which will have to be mixed again with 99 grammes of 87 per cent alcohol to get Sulphur 6 and so on. The process will have to be repeated 24 times after Sulphur 6 to get Sulphur 30. The method of preparing any homoeopathic medicine of any potency is basically as above.

Now, according to the atomic theory of matter and its inevitable consequences, the theory on the bedrock of which

the entire edifice of modern physics and chemistry rests and which cannot be repudiated without repudiating almost all the conclusions, experimentally verified, of modern physics and chemistry: one gramme of hydrogen contains 6.02×10^{23} atoms of hydrogen. The atom of sulphur is 32 times heavier than the atom of hydrogen, so 32 grammes of sulphur contain the same number, *i.e.*, 6.02×10^{23} atoms of sulphur. (The heaviest atom is the atom of uranium which is 238 times heavier than the atom of hydrogen, so 238 grammes of uranium contain the same number of atoms. The atom of hydrogen is the lightest of all.)

One gramme of sulphur thus contains $\frac{6.02 \times 10^{23}}{32}$ atoms.

This number of atoms is clearly contained in 100 grammes of Sulphur 1; 100×100 , or 100^2 , grammes of Sulphur 2; $100 \times 100 \times 100$, or 100^3 , grammes of Sulphur 3; and, proceeding in this manner, in 100^{30} grammes of Sulphur 30. One gramme of Sulphur 30, therefore, contains $\frac{6.02 \times 10^{23}}{32 \times 100^{30}}$ or about $\frac{1}{5 \times 10^{37}}$ atoms of sulphur, *i.e.*, mathematically speaking, a very, very minute fraction of a single atom of sulphur. But an atom is by definition indivisible, so it only means that if one were to examine chemically 5×10^{37} grammes, *i.e.*, 50 million million million million million million grammes of Sulphur 30, one would come across a single atom of sulphur! If it is remembered that one gramme of Sulphur 30 constitutes hundreds of doses of Sulphur 30, the probability that any particular dose of Sulphur 30 contains even one atom of sulphur is less than one in 5×10^{37} . In other words, a dose of Sulphur 30 is chemically pure alcohol, except for that one fortunate dose out of more than 5×10^{37} doses which contains besides alcohol only one atom of sulphur. The chemical or physical significance of the presence of only one atom of sulphur in one out of more than 5×10^{37} doses of Sulphur 30 is obviously nil.

The conclusion is irresistible that a dose of Sulphur 30 is chemically nothing but pure alcohol and as such differs in no way from a dose of, say, Carbon 30 or any other homoeopathic medicine of potency 30. There is no sulphur in Sulphur 30, and no carbon in Carbon 30. What is true of potency 30 is truer still of potencies higher than 30. In fact potencies higher than 10 or 12 cease to have any physical connection with the original substance of the medicine. No test known to science can distinguish a drop of Sulphur 30 from a drop of any other homoeopathic medicine of equal potency, and no test known to science can distinguish a drop of Sulphur 30 from a drop of Sulphur 31 or higher. Scientifically, chemically, physically they are all alike—alcohol and water! The homoeopathic action of homoeopathic medicines on living beings is itself the only test of homoeopathic medicines and homoeopathic potencies.

The matter does not end here. Science is faced with a challenge which it cannot afford to ignore. Either science must demonstrate that homoeopathy is nonsense and mere superstition, that no homoeopathic medicine of potency 30 or higher ever acts or cures beyond the possible action of the little amount of alcohol it contains, that the entire homoeopathic literature dealing with the action—different action—of different homoeopathic medicines of potency 30 and higher on living beings is nothing but fiction and make-believe, or it must admit failure, which is truly devastating in its implications. The very ground on which modern science stands seems to be slipping away from under its feet. Matter seems to lose its materiality, or, what would probably be a better way of putting things, dead matter seems to act on living matter in the entire absence of matter. It is also true that how material doses of allopathic, āyurvedic or unāni medicines act on living beings is itself

a mystery. It is not known, for example, why a material dose of nux vomica causes the digestive organs to secrete more juices, or how a material dose of vasaka relieves cough. But homoeopathy lifts the problem on to a different plane altogether. For any explanation of homoeopathic action which presupposes the presence of matter (of the particular medicine), as conceived by modern science, in howsoever small a quantity, must fail. It might be possible to ascribe the most stupendous action to the minutest imaginable quantity of matter, but certainly no action can be caused by nothing—mathematically zero quantity of matter. Science is here faced with the question, how some action can be caused by what it recognizes as nothing. The problem of homoeopathy has no resemblance whatever to the problem of allopathy, āyurveda or unāni.

Two hundred years after the birth of the originator of homoeopathy, Dr. Hahnemann (1755-1843), few would probably be inclined to dismiss homoeopathy as useless or to deny the effects on living beings, including animals and human infants, of homoeopathic medicines of potency 30 and higher. These effects are an undeniable and ever demonstrable fact, and simply cannot be explained away as the result of chance or of psychological action. In view of the above the philosophical implications of this fact are clear. Even as the perpetual motion of Mr. Keely's motor without any recognized source of energy was a challenge to the scientists, in a language they understood, and proof that modern science does not know the nature of force, so the gamut of homoeopathy is positive evidence, as scientific as any, that modern science does not understand the nature of matter either.

To understand it one will have to go to the much-maligned occult philosophy of the Hindus and other ancient races which regards matter as māyā—a mere shadow

of the reality which is hidden for ever from the eyes of materialism. This is no place to digress that way. To understand the true nature of matter and force one will do well to read the chapters on "Cosmogogenesis" in *The Secret Doctrine* by Madame H. P. Blavatsky, where the inner contradictions of the atomic theory of matter and many other basic concepts of science are discussed. Here we shall content ourselves with quoting a revealing paragraph from the chapter entitled "The Masks of Science":

Accept the explanations and teachings of Occultism, and—the blind inertia of Physical Science being replaced by the *intelligent active* Powers behind the veil of Matter—motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the atom, that the whole Science of Occultism is built. It opens limitless horizons to *Substance*, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed chemists and physicists.

Every atom of matter is a living entity, though the life that animates it is unconscious and belongs to a different plane. The reality behind matter is the Spirit of which it is but a manifestation on the physical plane. The curative principle of homoeopathy is probably this Spirit of the medicine. It permeates every molecule of the diluting medium, milk sugar or alcohol, as the potency of the medicine is raised, and the particles of the medicine, which are like the *sthula sharira* (gross body) of the Spirit within, get more and more attenuated. This curative principle, the spiritual essence of the medicine, evidently cures by acting on the etheric or astral body and through it on the physical body of the patient, since not being grossly physical itself it cannot act directly on the dense physical plane.

Thus homoeopathy is a purely spiritual phenomenon. In this connection one cannot but marvel at the insight shown by Hahnemann in explaining the action of high potencies. He was a contemporary of Dalton (1766-1844), the propounder of the atomic theory of matter. The atomic theory of matter had just been propounded (in 1810) but had not yet found general acceptance and Hahnemann was probably not even aware of it. The atomic weights of the elements, the number of atoms in a given quantity of an element, etc., had not yet been calculated, and the mathematical discussion of homoeopathic potencies given above was out of the question. In Hahnemann's time the idea of infinite divisibility of matter was prevalent and so he was under no obligation to explain the action of higher potencies of the medicines except as the action of very minute quantities of the matter of the medicines concerned. Yet how near the truth he came!

In the third edition of his *Organon* he speaks of the unfolding of the *spirit* of a medicine as effected by the pharmaceutical processes of trituration and succussion and in proportion to the duration of the one and the repetition of the other. In the publications of 1825 and 1827 this new thought is carried further. He now calls it a change, a liberation of the dynamic, a development of the spiritual powers of the drugs, analogous to the production of heat by friction. He affirms that, treated in this way, "medicines do not become by their greater and greater attenuation weaker in power but always more potent and penetrating"; there is "an actual exaltation of the medicinal power, a real spiritualization of the dynamic property, a true, astonishing *unveiling and vivifying of the medicinal spirit*." (*The Principles and Practice of Homoeopathy* by Richard Hughes.)

Modern science will probably laugh at the above explanation of the mystery of homoeopathy, but has it anything to offer that can be put in its place? Science cannot even

adopt a non-committal attitude. In the words of Madame Blavatsky, though used in a different context, it cannot even say: Your case is no more proven than is ours; but we confess to knowing nothing in reality either about force or matter; therefore, time alone can prove who is right and who is wrong; let us wait patiently, and meanwhile show mutual courtesy, instead of scoffing at each other. Science under the pressure of its own evidence is willy-nilly moving in the direction of occult philosophy, though it has yet to go a long way. After examining certain experimental data, Sir James Jeans, eminent scientist and mathematician, says in *The Mysterious Universe* that matter is probably no more substantial than waves, a sort of bottled-up radiation, "... the tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves... bottled-up waves, which we call matter, and unbottled waves, which we call radiation or light..." He further says that matter is probably nothing but a thought in the mind of the Creator. Homoeopathy is irrefutable evidence from an unexpected quarter that there is something beyond and behind matter unknown to science, which animates matter. Call it Life or Spirit, and then we shall realize better the significance of a Theosophical invocation:

O Hidden Life! vibrant in every atom;
 O Hidden Light! shining in every creature;
 O Hidden Love! embracing all in oneness;
 May each who feels himself as one with Thee
 Know he is therefore one with every other.

SHANTI KUMAR

REVIEWS

The Earth and Its Cycles, by E. W. Preston, T.P.H., Adyar, pp. 160, 1954, price Rs. 7.

The Third Object of our Society has always been a guiding star to those who undertake Theosophical research and so seek to qualify as Theosophical students. The investigation of the unexplained laws of nature provides a rich field of enquiry in which the student may be led step by step to discover something of the powers latent in man. In this new edition, Miss Preston has continued her researches in the field of comparison between occult science and modern geological and archaeological investigations concerning the earth and the evolution of the myriad forms of life it bears.

In presenting the second edition the author has added some interesting new material and has made a comprehensive review of the original volume, bringing it once more up-to-date with the ever-changing scientific picture. The material is presented in a spirit of pioneer research and should be accepted as such, the student making his own judgment as to where and how far he can agree with the

author's conclusions. The occult and scientific evidence concerning the age and evolution of the earth; the great cyclic periods of geological change; the growth of the root-races and the pre-history of man and the anthropoids are some of the topics covered. This book is invaluable to the student of cosmic and human origins, and in its new and attractive form will provide an even more useful reference book for the student of *The Secret Doctrine* than did the earlier edition.

The problem of attempting a correlation of occult and scientific chronology is dealt with in a lucid way. The author presents the difficulties and the alternatives involved in any attempt to reconcile *The Secret Doctrine* time-scale for the various geological eras, covering the succession of rounds and races, with the scientific one. "It is for the student to decide whether he will adopt H. P. Blavatsky's dates or her names for these (the geological) periods." Here is the crux of the problem. While Miss Preston has shown that there is a broad general correlation between the occult and scientific views of the earth's cycles, when the student

comes down to detail there are still vast unsolved problems to be faced. To indicate but one, it is difficult to correlate in detail the meaning of a "round" as a cyclic period in which the life-wave passes away from the earth on to other planets, with the details of the evolution of forms on the earth as indicated by the fossil record. Whereas the time-spiral diagram (Figure 2) would indicate the major phase of activity in the third round upon the earth to have been some 657 million years ago, in the chapter dealing with the third round it is clear that the phases of major activity on the earth, if the scientific time-scale is correct, lie in geological periods which come very much nearer our own time. In fact the dates lie well within those indicated for the early phases of the present round. It is such problems as this which evoke one's gratitude to the author, for in setting them out so clearly she presents a stimulating challenge. It is upon such conflicting viewpoints that the mind may develop flexibility and the intuition be exercised in an attempt to gain deeper insight. It may be, as the author indicates, that a view of rounds and races as either periods of life upon the earth, or of no activity thereon, is not a correct picture of the tidal ebb and flow of the great cosmic life-wave.

Alternatively, the details of the scientific time-scale may require drastic revision. There is, in fact, no complete unanimity among scientific authorities as to the length of the various geological eras. A variation in the rate of deposition of the earth's crust at different eras of time, notably during the great revolutions which seem to mark the inter-round periods, would lead to a revaluation of the scientific time-scale.

Not only are the many excellent comparative Tables of the first edition retained, but some fascinating new ones are added. In particular the spiral of time and the curve of the breaking wave express particularly vital concepts. The former is vividly reminiscent of Sir William Crooke's spiral representation of the genesis of the chemical elements, to which it serves as a true correspondence. The latter throws light on the complex population question and shows how the pioneers are flung off "like spray" to prepare the field for the next wave crest. The problem of the relationship of man and the anthropoid apes is one of the new features of this edition. The skilful working up to the full comparative diagram, in which the occult and scientific viewpoints can be seen as comparable, is a true piece of Theosophical research. The reader of this book

may, with the author, look with confidence to the vision of the future of mankind, and echo the words of *The Secret Doctrine* that "Humanity is the child of cyclic destiny," and that "the present race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh." With such a vision of the Great Plan as is here unfolded, we may view all the fears and uncertainties of the present age as but the birth-pangs of that "forthcoming grander and far more glorious Race" which man's cyclic destiny will unfold.

CORONA G. TREW

Towards Integration, by Rohit Mehta, The Indian Bookshop, Banaras, pp. 166, 1954, price Rs. 8.

This collection of short essays and addresses deals with some of the problems of life with which modern civilization is confronted. According to the author, these problems are self-created by man, whose innate goodness and spiritual dynamism have had a black-out, so to speak, on account of psychological factors. They can be eliminated by discrimination and desirelessness, which will lead to real understanding and right action.

The themes dealt with are of absorbing interest to all thinking men, and the author has brought to bear upon them his own under-

standing of the teachings of eminent thinkers, both modern and ancient, and the trends of modern scientific thought, illuminated by Theosophical teachings.

The chapters dealing with the Problem of Relationship, Action, Inaction, etc., in all their bearings on practical life are well worth careful study and right comprehension. The world problems, so-called, are only individual in their cause and have to be tackled by each one of us with intelligence and watchful attention. If instead of looking to the neighbors in the community each one of us takes himself in hand and faces up to reality without thinking in terms of the past, he will go a long way in helping to solve the problems besetting humanity, for humanity is after all the individual glorified.

The book deserves to have a wider circulation than within the limits of the Theosophical Society.

N. R. SUBRAMANYAM

Ramana Maharishi, and the Path to Self-Knowledge, by Arthur Osborne, Rider, London, 1954, price 15/-.

Not long, since India mourned the passing of one of her truly spiritual sons, who sought and found Self-Knowledge. Born in 1879 in an ordinary contented family, Venkatarāman passed his life as an ordinary school boy till he

was sixteen years old. Because of certain inner experiences an awareness grew in him, "a state of blissful consciousness transcending both the physical and mental plane and yet compatible with full use of the physical and mental faculties". He came to realize that the deathless Spirit is the true Self which arises from the depths of being, and "it is infinite, divine, eternal". This happens only when a man who finds himself, for "what is the use of knowing about everything else when you do not know who you are? Men avoid this enquiry into the true Self, but what else is there worthy to be undertaken?" Under the pressure of this enquiry Ramana found that his "ego" was dissolved, which left him free to progress towards full conscious identity with the Self, and for some time he was completely absorbed in his realizations, and completely unaware of his surroundings; but kindly people cared for him, attracted by the radiance which emanated from him. This was called his "Grace," which he shed upon all who approached him. The ancient sacred hill of Arunāchal drew him. He declared that this hill "is the heart of the earth, the spiritual centre of the world," perhaps even Mount Meru,

or the Om itself; the "secret and sacred heart of Shiva," which sages and saints, visible and invisible, frequented. He continued for years his intense Samādhi. Gradually there gathered about him devotees to whom he gave exceedingly practical instructions. He used for teaching the query "Who am I?" This, he explained, puts an end to mental operations and brings about Self-Realization. By touch, by look and chiefly by silence he taught those gathered about him—in ever greater numbers, till there was a large and extensive Āshrama. He insisted that people should understand themselves "for without understanding yourself what is the use of trying to understand the world?" "As you are, so is the world."

Shri Ramana left considerable teaching in books, some expressed in poems revealing what he himself knew. He lived very simply and engaged in the tasks of the Āshrama. His very holiness compelled a silence wherein so many found their problems resolved.

The book should be read carefully, for it presents a fine picture of a modern man who, following eternal laws, had for himself found "the Truth".

JOSEPHINE RANSOM

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1954

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Shrimati Rukmini Devi

The President returned to Adyar on October 23rd, after a tour of eight and a half months, during which he visited the following countries: U. S. A., Canada, Cuba, Mexico, England, Wales, Ireland, France, Holland, Belgium, Germany, Switzerland and Italy. He presided over a number of Conventions and Summer Schools and covered a wide field of public work.

A very warm welcome was given to the President and to Shrimati Bhagirathi Sri Ram, who accompanied him, at the Madras airport, and later in the Headquarters Hall on their arrival at Adyar. All residents were overjoyed to have the President return home after so long an absence.

The President's Secretary, Miss Elithe Nisewanger, travelling by ship to India, arrived at Adyar on October 26.

Shrimati Rukmini Devi, who is attending a UNESCO General Conference in Montevideo, Uruguay, in November-December, as a member of the Indian Delegation, left Madras airport on October 20th for London. Adyar residents, and teachers and students of Besant Theosophical High School and Kalāshetra, gathered in large numbers in the Headquarters Hall at Adyar to say farewell and garland her according to the gracious Indian custom on such occasions.

Arriving in London on October 22, Shrimati Rukmini Devi was the guest of Mrs. K. M. Boag until the 25th, when she left by plane for New York and Los Angeles, staying a few days in each of these cities. She was scheduled to leave on November 4th for Montevideo via Panama, Lima, Santiago and Buenos Aires.

Following the UNESCO Conference, Rakmini Devi will return to Europe to make a three weeks' stay in Huizen, at St. Michael's Centre, of which she is the Head. She plans to make a short visit to Geneva before returning to India and Adyar in early January.

The School of the Wisdom

The sixth session of the School of the Wisdom was opened at Adyar on October 4th. Many of the resident members were also present on the occasion.

Miss Emma Hunt, deputizing for the President, read the following message cabled by him from Geneva:

"May the session of the School of the Wisdom add to Adyar's brightness, be filled with happiness and illumination. Welcome to Adyar all students."

Speaking on behalf of the President, Miss Hunt very warmly welcomed Mr. Geoffrey Hodson, the Director of the School, and said how very happy all were that he had been able to return for a second year. The names of the students were then read out, though all had not then arrived. Altogether 22 students have registered, some for the full course and others part-time. They are from various countries including the U.S.A., England, India, Australia, South Africa, New Zealand, Pakistan, Ceylon and Viet-Nam.

Mr. Hodson then gave a fine opening address. He spoke first of the world without according to his observations as he had travelled, and then of the world within. Speaking of the great battle between the powers of Darkness and the powers of Light, Mr. Hodson said, "I see how the Theosophical Society and Theosophists are in possession of the requisite knowledge and how very great is the need for effective exponents of the fundamental ideas of Theosophy and their practical application; most especially do we need leaders, and organizers, for wise service dedicated to a great ideal. I see the value of these sessions of the School of the Wisdom, the great hope in the minds of those who originated them, their great vision. . . . I myself regard the founding of the Theosophical Society as a great counter-measure, a battle-operation against the forces of darkness. What a magnificent operation it is, and we are part of it. I know no finer calling than to popularize a knowledge of Theosophy."

Speaking further, especially to the students, Mr. Hodson said: "First of all we will keep in mind the essential quality of freedom throughout all our sessions. I want that thought and that idea of freedom to be explicit throughout the whole of the session." "Secondly," said Mr. Hodson, "the wisdom

which we will study is not man's wisdom, it is not our wisdom . . . it is the Masters' Wisdom. It is They who are the keepers of the Sacred Light, who plunged long ago into the waters of life to bring up the pearls of Wisdom from the ocean of being, and preserve them through the ages that man may receive this wonderful Light."

Continuing, Mr. Hodson said: "I feel that we are blessed, we fellow-students, in being gathered by our karma at Adyar. If I may, I would say to the students, particularly those living in Adyar, that while we are at Adyar we are well advised to try and begin our inner life, to keep our thoughts fixed on the great reality, to be self-remembered, calm, quiet, brotherly, harming none by thought or speech, and desiring naught for ourselves. Then we shall grow; then the great truths will become ours, and we shall diffuse them invisibly as we go abroad, and carry that great treasure to the worlds—Brahma-vidya, Theosophy. With these thoughts in the minds and hearts of us all, and in the name of the Great Teachers, I now declare this session of the School of the Wisdom to be open."

Greece

During the past year the Greek Section has carried on its work steadily and calmly, and with marked harmony in its efforts to-

wards Brotherhood, freedom of thought and Theosophical study. There are 7 Lodges, 5 in Athens and 2 in the provinces. The membership now stands at 225. During the year two of the Section's most valued workers, Brother G. Pefanis and Sister Maria Kandili, passed away.

The official organ of the Section, *Delition*, started in 1928, and interrupted during the War, is published quarterly, original articles as well as translations being included, and while it serves as an appreciated link between members, it also attracts the attention of non-members. Recently a publishing house has been established for the publication of Theosophical books.

In Athens, almost every day one or other of the Lodges holds a meeting, despite the inadequateness (due to lack of funds) of accommodation. Nevertheless a series of five public lectures was arranged, for which the largest lecture hall in Athens was secured, and the lectures drew substantial audiences.

The Section was happy to receive a visit from the General Secretary of the Theosophical Society in Europe, Brother J. E. van Dissel, and it was also pleased to be able to assist Mme. de Berg in her adoption scheme for the Refugee Camp at Kolokyntou, near Athens.

Uruguay

The 27th Annual Convention of the Theosophical Society in Uruguay was held on 28th August at which Señor Mario Radaelli was elected as the new General Secretary in place of Señor Enrique Molina.

In his opening address to the Convention, Señor Molina emphasized the spiritual value of a Theosophical Convention. He pointed out that although their Section is not very large, it continues to maintain the work, making known as far as lies in its power the great truths of the Ancient Wisdom to the many people interested in them. The seven Lodges which compose the Section have met weekly to devote themselves to the study of diverse Theosophical and philosophical subjects. The subjects included art, religion, social matters, naturalism, occultism. During the year a group was founded called "Adyar," with the object of becoming better informed of the work being done at the International Headquarters.

The membership as on 30th September stood at 90 spread amongst the seven Lodges.

Señor Mario Radaelli, the new General Secretary of the Theosophical Society in Uruguay, is an old member and one of the founders of the Uruguayan Section. He is also a writer, journalist, artist-

painter and is well known in literary circles.

Iceland

The Icelandic Section now comprises 8 Lodges, 3 in Reykjavik and 5 outside that town. The Lodges in Reykjavik hold regular weekly meetings, while the others hold a meeting once a month during the winter. Attendances have been good.

Last year's work in the Theosophical field has shown marked activity. There have been 23 new members enrolled during the year, with a net increase of 18, bringing the total membership up to 305. Renovations and repairs have been made to the Section's Headquarters Hall, and an agreement has been reached with the State for a piece of land near the city, which will be cultivated until it is possible to erect a building there. A Summer School conducted by Mr. Edwin C. Bolt attracted some 30 to 35 people. The General Secretary has been holding a study class, "The Black Rose," and the Theosophical Order of Service has been busy giving entertainments and collecting money.

At the Annual Convention held on October 2nd, Mr. Gretar Fells was for the 19th time elected General Secretary, and he puts on record his warm appreciation of the able help given by his wife who is the Assistant General Secretary.

Two issues of their magazine *Gangleri* have been published during the year.

Belgium

The General Secretary, Miss Serge Brisy, reports the admission of 29 new members during the year. Seventeen names were removed from the rolls through deaths, transfers and lapsings, bringing the membership to 333—an increase of 12 for the year. The Section has 11 Lodges.

A very successful Convention was held on June 27th. It coincided with the 80th birthday of Monsieur Gaston Polak their "Honorary General Secretary" who has for 54 years devoted his whole time to the Theosophical Society. Born on June 27th, 1874, he joined the Society in Hungary in 1899 at 25 years of age. Very soon after his arrival in Belgium he was elected General Secretary (1913) and occupied that position for 25 years. The title of "Secrétaire General Honoraire" was specially created for him in grateful remembrance of his untiring services. At their Convention Monsieur Polak was presented with flowers and with a radio, along with many good wishes to commemorate his 80th birthday.

The General Secretary reports that the members and Lodges have been active in the many branches of Theosophical work

during the year. A youth group has been formed and meets monthly at the home of the General Secretary. The correspondence course written by a group of students in London has been translated into French and is widely used in the Belgian Section. The magazine *Clarté* for French-speaking regions is published from Brussels. Members have responded generously to the European Camp Adoption Scheme and much help has been given to the refugees in the Kolokyntou Camp in Greece.

On September 28th and 29th the Section was honored by a visit from the President, Mr. N. Sri Ram.

British East Africa

The Theosophical Society in British East Africa has grown steadily since the Section Charter was issued in 1947.

On September 26, 1954, a Charter was given to form a new Lodge at Nakuru known as Nakuru T.S. Lodge. This is the 13th Lodge to be formed in this Section. The formation of this new Lodge was made possible through the efforts of Brother J. T. Keshani, one of the most active members in Mombasa. Brother Keshani was also responsible previously for the formation of Lodge Eldoret and has visited the Lodges in Nairobi and Kisumu.

This Section will be holding its 5th Annual Convention in the

Kaderbhai Hall at Mombasa (Kenya) from 25th to 27th December 1954. A committee comprising 9 members from Mombasa has been formed to make arrangements for the Convention.

Indonesia

The Section in Indonesia is run by a board of 15 members, with Brother Soemardjo as National President, Brother Soegarda Poerbakawatja as Vice-President, Brother Soebroto as Secretary and Brother H. J. van Marle as Treasurer. The board has found some difficulty in carrying out a Resolution passed at their Annual Conference in 1952 to publish two magazines, viz., one for members and the public, and the other for members only. Annual dues were increased for the purpose, but the funds being insufficient, only the Section magazine *P.T.T.I.*, has so far been published.

The Constitution for the establishment of "The Foundation for Theosophical Buildings" has been drawn up and awaits government approval.

The Annual Convention of the Section was held in Djakarta in April. On July 15th, 1954 a new Lodge named Purnama Sidi was chartered at Batu.

There is an urgent need for the translation of Theosophical books into the Indonesian language. At

the Feet of the Master was published with the help of a member, and others will follow as finances permit.

The membership for the year showed an increase of 114. There were 85 new members and 28 old members rejoined, while there was a loss of 31 due to death or resignation. At the end of September, the Section had 682 members. The increased interest in Theosophy is put down to the increased activities of the Lodges, as well as the visit to the country of members from overseas. The Lodges are active, each holding one weekly meeting at least, while several have study courses twice a week. Generally the spoken language is Indonesian, but in some Lodges Dutch is in use also, while in the Medan Lodge meetings are conducted in Tamil.

The usual Theosophical festivals were celebrated during the year in all the Lodges, and in mid-Java the Wesak festival was celebrated by a combined meeting of Theosophists and members of the Sam-Kauw-Hwee (the three joint philosophies of Laotze, Confucius and the Lord Buddha). Interchange of Lodge lecturers is encouraged, and the number of Lodges and Centres continues to increase.

The Section had the honor of a visit from the President, Mr. N. Sri Ram, in October last year.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : N. Sri Ram. Vice-President : Sidney A. Cook. Treasurer : H. B. F. Moorhead. Recording Secretary : Miss Emma Hunt

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Adyar.</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	P. O. Box 365, Habana	<i>Revista Teosófica Cubana : Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P. O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Rachel Tripot	26 Rue de Vernmont, Geneva	<i>Claré.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Claré.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Ireland	...	Mrs. Evelyn O. Hornidge	...	31 Pembroke Road, Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Inurbide 28, Mexico D. F.	...	<i>Boletín Mexicana: Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor Enrique O. Gossweiler.	...	Union No. 2581 (B. Albert) Rosario	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Señor Luis Tapia Alarcon	...	Casilla 604, Valparaiso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mr. Felix Bermudes	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Mario Radaelli	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon	...	Mr. N. K. Choksy, Q. C.	...	Roshanara, 54 Turret Road, Colombo	...	<i>The Plenoma.</i>
1928	Greece	...	Monsieur Kostis Melissaropoulos	...	3 Ethnikis Trapezis Square, Filothesi, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señor Miguel Monge Echandi	...	P. O. Box 797, San José, Costa Rica	...	<i>Serenidad.</i>
1929	Paraguay	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>The Lotus.</i>
1929	Peru	...	Dr. Benito F. Reyes	...	P. Florentino corner Iba Streets, Quezon City	...	...
1933	Philippines	...	...	...	...	...	...
1937	Colombia	...	Señorita Corina Martínez	...	Apartado Postal 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Sanders	...	P. O. Box 354, Zanzibar	...	<i>Saurabh.</i>
1948	Pakistan	...	Mr. Vallabhdas H. Kapadia	...	Noonan Road, Karachi 3	...	<i>Karachi T.S. Bulletin.</i>
1948	Malaya and Singapore	...	Mrs. Gool Minwalla	...	...	...	...
1949	Northern Ireland	...	Mr. V. Rajagopal	...	P. O. Box 752, Singapore	...	<i>Theosophical News.</i>
1950	State of Israel	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1951	Japan	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	<i>Mitteilungsblatt.</i>
1952	Viet-Nam	...	Mr. Pham-Ngoc-Da	...	Directeur de l'Ecole des Filles, Chaudoc	...	...
1953	Venezuela	...	Señor Pablo Bonilla T.	...	Apartado 2907, Caracas	...	<i>Dao Hoc.</i>
...	Presidential Agency.	...	† Federation.	...	...	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*

Canadian Federation (attached to Headquarters): ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

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THE THEOSOPHIST

Edited by N. SRI RAM

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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.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

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.



THE THEOSOPHIST ON THE WATCH-TOWER

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

PERHAPS the one way in which all of us can most effectively help our fellow-human beings and strengthen this instrument of the Theosophical Society, which is designed for the redemption of humanity, is for ourselves to enter ever more deeply into the spirit of Theosophy. A new humanity must ever arise from new individuals. There is such a possibility of newness in man as a conscious Being, as does not exist in other less conscious things in Nature. If we make a new beginning in our own lives, that will influence others, and we shall be sowing the seeds of a new culture.

When we look at humanity today, we see that it has advanced and is advancing in many different directions. The modern man considers himself to be so far ahead of his forbears that he is apt to look down upon anything described as ancient. We like to think we have arrived at an exalted stage of our development. But are we at such a stage, or have we yet to come out of our uncertainties to a sure and constructive beginning?

Every section of humanity can well do with some of that Wisdom which has been called the ancient Wisdom but is really ageless, which the very conflicts of our times have put outside its purview. It is because this is a time of "mental increase and spiritual decrease," as H. P. B. described it, that we find all kinds of inventions, achievements and wonders piling up around us, yet at heart we are empty and discontented, unable to find just that something which is needed for happiness, tranquillity and good relations with our fellow-human beings.

Theosophy, as we understand it, or the essence of it, in some simple, suggestive form, is really what is more needed by humanity than anything else. Our minds are identified with the dry bones and dust of matter on one side, and the limitations of mechanics on the other. What is lacking is that vital elixir for which we seek the substitutes of artificial stimulants. Life is becoming more and more a vast desert of material expanse with little encouragement in it for those qualities which are the blossoming of the Spirit.

To many people, the word Theosophy has a peculiar medieval ring. But what is Theosophy in the true meaning of the word? Is it not the essence of all that is true, good and beautiful?

What Is
Theosophy?

What is there in a name? Suppose we say it is the essence of Christianity, meaning thereby the way of life indicated by the Christ in His teachings, those who are Christians will incline their ear to our preaching and regard the Society as perhaps another Christian sect standing for a form of neo-Christianity. If we call it Vedanta, the familiarity of that word to Indians might bespeak for it their favorable consideration but also a comparison with what they understand as Vedanta. It would imply to many that all the rest of the world has to be

converted to the doctrine of a particular people. If you style it Esoteric Buddhism, only those who are Buddhistically inclined will consider it with a favorable mind.

But the word "Theosophy" was chosen by our great Founder, H. P. B., as not falling exclusively within these now somewhat limited definitions of Truth to which so far the seal of popular approval has been given. Theosophy is an unlimited Wisdom, abstract in its essence, but capable of an infinite expansion. The significance of what we seek to understand and attain as Theosophists is from one point of view heightened by the use of a non-religious and non-denominational word, "Theosophy," a word which associates us with those seekers in the past who were not content with the dogmas of their time, but addressed themselves to an original enquiry into the deeper nature of things.

Who is a Theosophist, separating the word from any technical connotations? One in whom there is a vital spring, and who seeks to discover, to find out for himself and make his own all that Truth which the mind of man is intended to encompass. It is such a spirit of original enquiry which is demanded of every true Theosophist. Original, because when you discover its nature for yourself, it belongs to you. It is your own, it expresses itself in your life and actions. There is then a certain identity with Truth, which the mere second-hand acceptance of what another says can never bring about.

There is of course no finality in the Wisdom, in the sense that what we seek to understand lends itself to an endless quest of understanding. We now understand up to a point, but there is more to comprehend. It is the vast ocean of Truth, the depths of which no human intelligence can plumb.

Yet the word "Theosophy" has gathered unto itself, in the Society and in the world at large, sufficient meaning to

identify it with a certain outlook or approach which both in form and spirit stands distinctive and apart from other partial systems. Theosophy is not something undefined although it is essentially indefinable. We know sufficient of what is meant by that word not to miss the direction in our own understanding.

H.P.B. called Theosophy the Wisdom-Religion, the essence of which is to be found in every formulated system of thought that has won human esteem and helped humanity. The word Wisdom has not only a formal but also a qualitative significance. If it is the Wisdom we seek, we should show its influence in our lives, and even on the lives of others. Otherwise we but profess something which is not ours at all.

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It is sometimes asked: Is Theosophy a religion? It is not a religion of a formalized or institutional nature. The

Is Theosophy
a Religion?

doctrines—if that is the right word to use—which we put forward are meant for consideration, not for belief, which usually depends on how well the particular doctrines suit the personal predilections of people. In so far as Theosophy deals with those matters with which the various religions have especially concerned themselves, it is calculated to evoke just that kind of response and emotion which is characteristic of a pure religious appeal. It has in it the religious quality, even though it does not have the form or paraphernalia of a religion.

The area of human consciousness to which religion belongs comes as much into Theosophy as any other. What is called the religious consciousness in its more beautiful aspect is really a part of the human consciousness acting as it is meant to act by Nature. Theosophy can and does give us the essence of religion, strained of every ingredient that merely caters to personal satisfaction. Any pure,

exalted delicate emotion in which the personal element is obliterated would be a true response to the truths of Theosophy.

It is the glory of Theosophy that it is both rational and religious. A profoundly religious and mystical, that is to say, subtle, beautiful reaction at every point, in relation to every one, every circumstance, not only in connection with church, vihāra or temple, and at the same time clear strict reasoning and reasonableness—these are not incompatible. One can have an attitude of beautiful reasonableness, perfect logic and consistency, yet an emotional response possessing both depth and beauty, a quality of appreciation that belongs to the highest flights of poetry and art.

Is not religion as a subjective experience—the experience evoked by religious truth, not the superstitions which so often gather round the truth—a purely poetical expression of the nature of the divine essence in man? Religion is not something apart from life, but is a certain quality in one's reaction to every individual, everything, every circumstance, which makes the religious man feel and say that God is in all. In this sense Theosophy is and can be to each one of us the essence of religion. All that arises within the human consciousness arises out of impressions from without, on ground gained from the external world; equally all that is without cannot be unrelated to what seeks expression from within.

If Theosophy is a religion in the true, inward sense, then our lives can be religious in a beautiful impersonal way, without our calling it religion, to the exclusion of anything else, say science, art or philosophy. Grammar, syntax, perfect construction are all manifestations of reason in language, but these are not incompatible with the poetic quality of what is expressed. In Theosophy we find a blend of all

that appeals to the highest, most evolved poetic instinct and perfect logic. That which is being evolved in Nature is Beauty that is Truth, the knowledge of which is knowledge of things as they are, and not twisted by a predetermination to see them otherwise.

That individual is the most perfectly developed Theosophist, who at each level, whether philosophic, scientific or religious, and from every angle, is able to attain the appropriate comprehension and to respond to that comprehension from the depths of his being. The pursuit of Theosophy is the reaching out in all directions towards the experience of a universe, which is life as well as form, and presents that life to us in innumerable forms advancing in different directions.

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Sometimes people have remarked to me—if I may say this in relation to myself—that a lecture I had delivered was beautiful. Assuming this was the case, the beauty did not belong to me. What I stated was merely the presentation of the Truth, as I understood it. The remark really comes to this: There is beauty in life, in the universe, for us to discover. The expression of it in language which states the Truth is bound to be beautiful. The beauty is the beauty of the truth which is in Nature and is merely conveyed to the people to whom one speaks about it. There is so much beauty, depth, intelligence and order in the universe; for it is not a universe of mere dust and vapor, nor even brute energy, electrons and nuclei.

When we say "Theosophy," it implies the discovery of all this. It is a pursuit, not something to be read through in a book, although we may start with the reading. Theosophy is akin to beauty, to be discovered, explored, plumbed, experienced, lived and expressed at every moment in

relation to everybody, a tremendous undertaking, not just the activity of a casual moment. It is a discovery of all that is in Nature, in the heart of existence, and the attempt to express a little of it in our own way, in our behavior, our actions, any little word we may utter, our judgments, and the thoughts we think about everybody and everything.

A rose by any other name would smell as sweet; and Theosophy is really the rose of Wisdom hidden in the heart of each man. The beauty of it, the expansion and the fragrance of it, comes from within, however much the things without may help that coming.

If we find that Theosophy is not attractive, not interesting or exciting enough, it only means we have not discovered it, not even touched it. Theosophy is as beautiful as we can make it. Whatever of beauty, intelligence and wonder we perceive in Nature, in life, in the processes about us, is a revelation of the Divine Wisdom, which is Theosophy.

It seems to me that if we can take this line, we shall be not just professing but Nature's Theosophists, and so much a better recommendation of Theosophy. After all, Theosophy is judged by those who profess it, and if we are people who show its beauty in our lives, that beauty will be reflected on others and help them. The best recommendation of Theosophy is the recommendation of our lives.

N. SRI RAM

Just as there is but one sun in our system, whose slanting rays make both sunrise and sunset, according to the viewpoint of the spectator, so there is but one Truth shining within each man, which illumines his East and West, the East of his idealism and concentration, and the West of his practicality and ordered action.

PEACE, WITHIN AND WITHOUT

By N. SRI RAM

THE world is full of violence, injustice and folly. Surely this is not an exaggeration, since our lives are being lived amidst dreadful wars, conflicts of different sorts, and manifestations of violence, both in speech and in action. We see instances of flagrant injustice to groups of people as well as individuals and folly of every sort. It is strictly true to say that life, especially at present, is full of confusion and difficulty, confusion of values, and difficulties largely self-created but also due to existing conditions.

We have forgotten that peace is the happy, natural state of man, and war a violent distortion of that state. We have become so accustomed to wars and slaughter that we do not realize how barbarous and inhuman such mass murder and the mutilation of sentient beings really is. When we get accustomed to anything, whatever it might be, it becomes difficult to think clearly and objectively about it. We regard it as in a dream, in which things most nonsensical and absurd are accepted without question. Our minds have become so doped and dull with propaganda and custom that they are unable to see clearly into what is right and what is wrong in our thinking.

We have had two world wars, calamities of the first magnitude, and there is still the possibility of a third war exceeding them in grossness and destruction. It is, therefore, right and natural that we should want to do something

along our own lines to promote the cause of Peace. Such a wish arises out of a concern at the whole situation in which we find ourselves, a situation which seems to be worsening day by day, because there are new and more ingenious weapons for destruction being invented and experimented with all the time.

We talk of lightening the burden of armaments but not of a general disarmament amongst the nations. But it is as plain as anything can be that without universal and complete disarmament, except for police purposes, and an agency to maintain that disarmed state, it is not possible to put an end to this recurring plague, worse than plague—war.

It may not be given to some of us to see peace securely established in our days, but even if there can be peace for our children and our children's children, that is something to be worked for.

It is perfectly obvious to anyone who looks at the situation and ponders over it, that humanity is at a turning-point in its affairs. It is because we have arrived at a crucial stage in human development that we find ourselves faced with difficulties which might well seem insuperable. But there is hope in that there are at least some people in every country of the world who are turning to a solution which will be final, which will be happy, which will secure peaceful progress. These are the people who are moved by the desire of finding that true word which will bring to the world the healing that it needs, who have seen from afar a ray of that Truth which has been lost, for want of which the world is in dire distress, is sunk in a morass of difficulties. That true word or the word of Truth may be regarded as consisting of several letters, each letter standing for an aspect of the Truth. Those of us who can do so have the duty of uttering that word. We must strike the note which will effect the alteration that is needed.

Let us first understand and realize that there can be no peace in the world at large, of a lasting character, worth speaking of, or deserving that name, unless there is peace within ourselves. The dove of peace has first to find a resting place for its feet in our hearts, before it can make its home in our surroundings, establish itself in the environment of our living. It has been well observed that peace is rarely denied to the peaceful. If we are peace-minded, we enjoy peace within, even when there is conflict and violence without.

There will be peace in ourselves and throughout the world only when there is respect for the universal law and order, universal not only in the sense of a law for the world as a whole, the law of a world-parliament; we might go beyond even that and say that it is only when there is respect for that law which is Nature's law, the divine dispensation, which we can observe in the universal process, only when we accept and submit to it absolutely, that there can be peace for us either within our own hearts or in the conditions around us.

"Peace will rule the day, when Reason rules the mind," because war is the height of unreason. The reason that we have so far developed is a petty reason which schemes for the imagined good of oneself at the expense of another. A great truth which needs to be digested, pondered over, is that peace is bound up with righteousness. Until there is justice, right dealing, in the relations between people, until those relations are governed by the law of Brotherhood, peace is a chimera, and it is worse than useless to try to establish it by feeble and temporary compacts.

Right thought, right feeling, right action, this is really the way to peace. It is true that, as human beings, we are all liable to err, and it is not given to any man to be right in everything. But if on the whole there is a right order,

that order will endure; and it will give rise to possibilities of progress and development to those fortunate enough to enjoy it.

Peace at any price is of course a suicidal policy, and it will never be true peace because peace is not a matter for bargain; it has to be established in oneself by seeing how right it is and then expressed in a mode of action, of dealing with one's fellows, which will conduce to general happiness, and help to express their own inner, deeper, purer natures.

It has been said, "Blessed are the peacemakers." But what is peace? Peace is not mere cessation from strife. It has a more positive content. Does it not really arise from a state of inward freedom? When we are free from disturbance, from anxiety, from distorting pressures, we are in peace. Is not peace also a state of fundamental reconciliation between one person and another, so that one is able not just to practise "co-existence," of which so much is heard nowadays, but is deeply, happily, inwardly reconciled with all those with whom one might have been at variance.

Man—each man—has to make peace with all beings before he can reach the stage of divine humanity. Before a man can be more than human, his relation with every one with whom he has had any dealing—in that particular life or any previous life—has to be straightened out, made right and beautiful. I do not think it would be possible, so long as there is a distortion in one's relations with others, for one to rise to that eminence in one's inward nature for which the very spring-board is a natural harmony and where there is an equal regard for all people.

As we look at the world today, we see that it is far from being the paradise which it has been in places and at certain times in the past and which it can be again for all. We have first to regain our innocence and cease to be at war with Nature's children. How do we treat the creatures

which belong, as we say, to the lesser kingdom? It has been said that those who rise by the sword must perish by the sword. There can be no peace to him who carries a sword in his heart, because even as it turns in his dreams it will hurt the man who harbors it. Peace can be found only in a happy, natural and beautiful relation with all around oneself.

The great Being known as the Christ in western lands has been given the title, "The Prince of Peace," a deeply significant description of His nature. In Him we can be united as in a bond of peace, which will hold secure in the midst of every disrupting influence. The peace to which we should aspire is that "purest peace descending," which is the peace of the higher, inner realm, the natural state of that inner nature which by reason of a certain difference in its constitution remains tranquil and unpolluted in the midst of every disturbing and corrupting circumstance.

There is the same idea in the formula, "God give thee peace." It is from our own inner nature, which is associated with the Godhead, that we can derive the experience of peace. If there is such a peace in ourselves, then it is possible to be serene in the midst of storms. Such a person in whose heart there is peace will always be in peace, "lie down in peace," and "walk in peace".

The sense of peace arises from harmony with the essential nature of things, so that even though there is revolution, conflict, struggle in the outer world, inwardly there is an undistorted relationship to everybody and everything. Even if one is provoked to a fight, it is as though one is fighting only that outer husk which prevents the inner light from shining. I think it is possible to have such an attitude of inward love, perfect serenity, goodwill, even though we may have to take up a challenge to right wrong, act in opposition to various currents which assail us from different sides.

There is a profound truth in the statement, "Peace to men of goodwill," because it is impossible to feel peace unless one has goodwill. When you look at other people, unless you have positive goodwill towards them, there is a certain feeling of resistance, a separation or tension, which may be either active or latent and static.

It may be thought that all that is necessary is that there should be no positive ill-will, that we can be at peace if we remain within ourselves, letting others alone. I do not think it is possible to experience peace in that way, because a state of isolation is one in which we bring to a stop the flow of life, which takes place only when there is an open channel to those round us. The way to peace is through inward goodwill towards all, not just to one's special friends and allies and denied to others.

In India every religious ceremony ends with a Peace-chant. Often it begins with such a chant. In this country peace has been held as a very wonderful thing to attain. It is not the peace of death, of the desert, of lack of movement, of inertness, of compromise. There are beautiful descriptions in the old books of the *āshramas*, the retreats, in which the Rishis lived, and in each description there is reference to an all-pervading feeling of peace, a potent atmosphere in which even the passions of wild people and creatures were temporarily tamed. There is always about one who is truly holy an aura of peace, and it is not a peace of rigidity and dissolution, but of life and freedom.

Peace and joy, in the true sense, are both qualities that blend in the spiritual content of life. In the very experience of living there is an element of something which comes from within and that is what is meant by "spiritual content". That element may be in reality a compound of many essences, but with a quality of coherence, which gives rise to peace, and also a flowing

quality. There is peace in withdrawal, there is joy in forthgoing, and these are two interwoven processes of life and consciousness. It is possible to be at peace and at the same time full of a joy which flows to others and enlivens their lives.

Peace in ourselves will bring about in the world at large a climate of peace. When there is such a climate—which can come only through a change of heart in an increasing number of individuals—the very mountains will exude peace. We shall find that all Nature has an influence upon us which tends to harmonize and quieten us.

I would like to refer to those significant words in *The Light of Asia*: "This is peace, to conquer love of self and lust of life." These are the two great enemies of peace: the self-love that holds us back, and the lust that goads us forward. If we put aside these two elements, our life will be a life of blessedness, and our way the way of peace.

N. SRI RAM

It is so necessary to change fundamentally the attitude of men. . . . But the appearance of the World Federation as an event will be not dissimilar to what happens to a chemical solution. The solution continues liquid while drop after drop of some acid is poured in. But there finally comes a moment when the solution is "saturated," and with just one additional drop the whole solution precipitates. In exactly the same manner will come the inevitable appearance of the World Federation; it cannot be forced, but has to *happen* in the natural course of events.

C. J.

THE SERMON ON THE MOUNT

By PHYLLIS S. LEAN

THE Sermon on the Mount is the very core of Christian esotericism. The teaching of the Sermon on the Mount was in no sense a new creed. Christ did not come to add to the philosophies, theologies and doctrines which bewilder the minds of men. He knew that doctrine is not enough; He came to change our hearts, to convince us that the object of religion is to know and to see God now, and that to accomplish so great an aim involves a changing of the consciousness. Yet His teaching, this inner teaching, was for the few; these pearls of His wisdom are not to be cast before the multitude. It is always so with the inner wisdom.

The fullest exposition of the Sermon is that contained in chapters 5, 6 and 7 of *St. Matthew's Gospel*. The background to the story is given in chapters 3 and 4. Chapter 3 opens with a description of John the Baptist, a hermit, eating the locusts and wild honey, exhorting men to repentance, preparing them for baptism. Jesus was of those who came to John to be baptized in the Jordan. The account passes quickly from the baptism to the initiation, described poetically as the descent of the dove, of the Holy Spirit. The voice of God utters a strange sentence: "This is my beloved Son in whom I am well pleased." A human father, acknowledging his son's achievement, might have said: "My beloved son, *with* whom I am well pleased." Yet here we have this hint, that Father and Son are

become one, that Jesus of Nazareth is the Christ, the Eternal Teacher.

Chapter 4 of *St. Matthew's Gospel* opens with an account of the Temptation, in which Jesus is invited to demonstrate the supernormal powers or *siddhis* which now, undoubtedly, He possessed. It is worth considering for a moment that similar temptations, on a much smaller and less important scale, confront us all; the little power we have, the imperfect skills of which we are possessed, may be *wrongly* used if we are not constantly on guard.

The hour of temptation behind Him, Jesus sets about the business of gathering His few disciples, choosing first Simon, who was called Peter, and Andrew his brother; two simple fishermen, called to become "fishers of men". It is significant that He chose peasants, ordinary fellows, not intellectuals, who would have had too much to unlearn.

In this humble way, from the shores of the Sea of Galilee, there began the preaching and the healing which soon attracted the attention and drew forth the adoration of the multitude. But sometimes the great crowds were sent away, and quietly gathering the few disciples close to Him, Jesus unveiled the mysteries and taught them the perennial philosophy.

In these circumstances the Sermon on the Mount was delivered.

St. Matthew (chapter 5) gives us the nine beatitudes, then those cryptic sentences about the salt which may lose its savour, and about the light which must shine before men. Then Jesus states quite simply and firmly that He has come not to destroy but to fulfil; that He is part of the great stream, that He will not demand that the known faiths of His day be denied and that, in a mystical sense, He is the fulfilment of all the faiths yet to come, unborn, unknown, locked in the future.

Jesus reminds His disciples of the need to be at peace one with another; never to take our gifts to God's altar while we are quarrelling with our neighbors. Anglicans will recognize this teaching in the beautiful invitation from their own liturgy:

All ye who are in love and charity with your neighbours, draw nigh and receive this most holy sacrament to your comfort.

In earlier days the Priest would deny the consolation of the Sacrament to those who bore ill-will one to another. This same sentiment of approaching God in brotherly love and concord survives in other rites.

This chapter 5 concludes with a whole series of hard sayings, difficult to understand, paradoxical. We are told to cut out the offending right eye; we are instructed to see that our yea is yea and our nay is nay; we must not resist evil; we must turn the other cheek and go the second mile; the superior amongst us are chastened when we read that the sun rises alike on the just and the unjust, and finally all these terse statements are summed up in the ringing command: "Be ye therefore perfect . . ."—a command seemingly impossible to obey.

Chapter 6 opens with the command to the disciples to observe secrecy; to give alms in secret, to fast in secret, and to pray in secret. Then Jesus gives us the perfect prayer, which is to be prayed to the Father alone, the door locked; and thus was the Lord's Prayer given to men.

Treasure is next discussed, the worthlessness of our earthly possessions, the prizes which will rust away; then the real treasure which is of the Kingdom, the virtue of an understanding approach to Life, which asks nothing, expects nothing, takes no thought for the morrow; the value of a life lived as "the lilies of the field". And the chapter ends with the injunction to seek the Kingdom; that search is all that matters, all will follow from that.

"Judge not, that ye be not judged" is the warning with which the seventh chapter opens. We are reminded again that the treasures of the hidden knowledge are for the few; that pearls of wisdom may not be scattered indiscriminately; and then is given the certain promise, "Ask, and it shall be given you"; "Knock, and it shall be opened unto you." We are further warned that the gate, when it is unlocked, and the path beyond it, are strait and narrow; that the way ahead is a difficult one. Finally, Jesus answers the question which must have been uppermost in the minds of His disciples then, as it is to many of us now when we are offered what purports to be great wisdom. How shall we know if the teaching is genuine? "Ye shall know them by their *fruits*."

St. Matthew's striking comment, an editorial footnote, concludes the whole and rings in our ears as freshly and powerfully as ever:

For He taught them as *one* having authority and not as the scribes.

Here, says *St. Matthew*, is a real Teacher, not another pedant or theologian, scholar, cleric, bookworm. This is Truth.

It is apparent from all great scriptures that every Teacher has come with two sets of teachings, a message for the multitude and a message for His disciples.

The Sermon on the Mount representing, as it does, a body of truth directed to disciples, is much more than a speech. It must have been, for those who heard it and who sat near the Master, an actual transmission of spiritual energy directed towards the unfoldment of the disciples. How may one hope to come into contact with such teaching; what are the qualifications for discipleship? At the outset one must face the fact that it is a hard life, that

this business of learning is painful, for would we not all rather teach than be taught!

The *Vedanta* lists the conditions for discipleship and always places discrimination first—the ability to distinguish between the real and the unreal, the eternal and the transitory. One is bidden to shun merely ephemeral pleasures (the treasures upon earth of the Sermon), not by means of a bleak and miserable programme of self-denial, but by the calm, slow, deliberate cultivation of certain other qualities, called in the Hindu tradition the *Six Treasures*, namely, tranquillity of mind, control of the senses, patience and forbearance, faith in God, self-surrender, and freedom from bondage. In the Vedic system faith in God is taught as a joyous thing; the disciple is encouraged to approach the prospect of realization with real delight.

It will be appreciated that much of the Sermon offers the same teaching, and that particular emphasis is laid upon the need for an inner control of passions and thoughts. Therein is the significance of *Matthew*, 5. 28, concerning that adultery which is committed in the heart.

All the disciplines demand that one should love one's enemies; discrimination is a part of this difficult proposition, the ability to see some gleam of goodness in the most unlikely places and in the most unpleasant people. A final qualification is a persistent willingness to go on trying; never, never to give up the struggle.

The nine beatitudes represent perhaps the best known and least understood part of the Sermon. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Thus we are told that before we can receive any spiritual teaching at all we must be spiritually bankrupt. The slang word "broke" is a good one here, for we must feel not only penniless but broken in pieces. Then and then only can

the consciousness be raised up. Blessed indeed are the spiritual beggars, who feel they do not deserve anything, are void of all personal vanity or ambition, content to begin in the humblest place, at the very beginning. Meister Eckhart put it in these words :

He must have conquered strife and be in contemplation of his highest good and be satisfied to do God's bidding and be a beginner with beginners and naught himself. . . .

"Blessed are they that mourn : for they shall be comforted" is a promise given to those who feel spiritually dead, who are mourning for their own spiritual poverty and loneliness, for the fact that they have not seen God and cannot imagine that they ever will. With this we might consider the fourth beatitude : "Blessed are they which do hunger and thirst after righteousness : for they shall be filled." This is another and perhaps even more hopeless state of consciousness, deeper than the sense of mourning. Righteousness does not here mean moral virtue, rather is this hunger an aching to know and experience the fundamental goodness and truth of the Universe.

The third beatitude reads : "Blessed are the meek : for they shall inherit the earth." The meek are not the timid, but those who have conquered in themselves all anger and resentment. The earth which shall be theirs is not the physical earth but the Kingdom of God. There is a Yoga aphorism which reads : "The man who is confirmed in non-stealing becomes the master of all riches." A "non-stealer" is a meek man in a spiritual sense, for to be a non-stealer means to have given up the idea that we can possess anything, that we have come to realize that nothing, absolutely nothing, belongs to us ; and miraculously, when this is truly understood and held in the heart, there comes the knowledge that all is ours. Allied with the conquest of anger

and resentment is the overcoming of other negative emotions, such as jealousy and hatred. "Blessed are the merciful : for they shall obtain mercy" describes those who have conquered negative emotion, are on the road to escape from Karma, for the true mercy is liberation from the faults of action.

"Blessed are the pure in heart : for they shall see God." The pure are the purged, the emotionally clean and tranquil, those who having a consciousness like a still lake are in a fit state to mirror God's world. Just as the word "righteousness" in the fourth beatitude does not refer to moral virtue, so "the pure" in this clause is not used in an ethical sense. Jesus is speaking of a man with mind and heart fixed upon love for God, pure and untrammelled by distracting impressions. This state of purity may in some small measure be realized by launching an attack upon the sense of "I-ness" and upon our attachments and aversions. This challenge to purity and to perfection is contained in every scripture, and sooner or later each of us must face it.

"Blessed are the peacemakers : for they shall be called the children of God" ; and the peace must first be made with *oneself* ! A peacemaker is not necessarily one who goes around pouring oil on troubled waters, but one who, carrying much of God in his heart, brings joy, peace and a certain special gaiety into any company ; one who, in all vicissitudes, in the midst of conflicts and contradictions, maintains his poise and tranquillity, his patience and forbearance.

When you are suffering the criticism and reproaches of your fellows, are despised, rejected, even reviled, remember that "Blessed are they which are persecuted for righteousness' sake" ; and that "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake."

We shall learn how to endure persecution when we learn to escape from love of self, when "I, me, mine"

become the least important part of our lives and not the *most* important.

A whole series of cryptic sayings, hard indeed to comprehend, follow the nine beatitudes. "Resist not evil"; the fulfilment of this injunction would indeed make us perfect. And what about taking no thought for the morrow? Is that sense, or would we be wiser to follow the saying, "Trust in God but keep your powder dry"!

To live as the lilies of the field is the right way for those who are utterly devoted to God. To have savings and insurance policies, a well-stocked larder and a keg of dry powder is right for those (and that is almost all of us) who are living in the world of *Māyā*. It is for you to choose in which world you will live.

"Judge not, that ye be not judged." Most of us enjoy making judgments, criticizing our fellows, because this habit makes us feel superior, enlarges the ego we should be trying to crush. Think rather of the Sage who, contemplating a tiny drop of goodness in his wayward disciple, magnified it in his imagination until it was a whole ocean of goodness. To see a man's potential is better than to see the tangled heap of his faults.

The certain promise that all who ask, all who search diligently, all who knock, will find their answers, is the very essence of the spiritual life, the superb expression of faith and of longing for God. Why should we do unto others as we wish them to do to us? Because, fundamentally, we and they are one, your own self is the Self in every being. Knock, ask, search, and in the end the gate opens and beyond is the strait and narrow way. The realization of God is not easy, the journey ahead is one of ceaseless struggle. The Upanishads describe the path in these words:

Like the sharp edge of a razor, the sages say, is the Path. Hard it is and difficult to walk.

It is natural to rush out to the glad outer world of delights through the gates of the senses, but the path of spiritual growth involves an inward turning, so that the currents of life flow towards the Kingdom of God, which is within you.

The Lord's Prayer has been the subject of countless learned books and theses. Here are a few thoughts on this most powerful of all petitions. "Thy will be done." We have not the faintest idea what the Lord's will may be for us. We can hope only to become instruments for His use and that only after much striving.

"Give us this day our daily bread." We need and want and are entitled to expect the bread of life now, not at some remote future time. The constant and sincere repetition of this prayer prepares us to be ready, as we must be, for we are told that the Lord will come "as a thief in the night," that no man may know the hour of His coming.

"And forgive us our trespasses" is more easily understood if we think of our trespasses as our debts. It is a prayer to be liberated from the bondage of Karma.

"And lead us not into temptation" is a strange and puzzling petition until we realize that the world of temptation is the world of *Māyā*, that in so far as the world is one vast illusion, it is also one vast temptation. The only escape is in surrender to God, and it is for that we pray. And when we plead for the coming of the Kingdom, we are really asking for awareness of that Reality which transcends time and space.

And so we come to the heart of the matter, a realization that the Sermon on the Mount is an account of a state of being. Jesus is more concerned to tell us what to be, rather than what to do. Heaven and earth are both within us. The earth is the symbol of all that is bounded by time and space, by relativity and by the ceaselessly changing

pattern of events; while heaven is that which abides with us for ever.

Why did Jesus tell those disciples, who were after all very simple, humble men, that they were the salt of the earth, the light of the world? These are cryptic phrases to describe the reality of their attainment; they had experienced Union. The marriage feast at Cana is another account of the Union. The beatitudes describe that inner state of desire, of longing, which can lead to Union. The salt with full savour; the light showing before men; the city set on a hill which cannot be hid: these are poetic ways of describing those who have accomplished the union of knowing and being. We cannot hope for liberation, attainment, happiness, until we have joined that which we know with that which we are. Thus we are transformed.

St. Luke's version of the Sermon on the Mount reports Jesus as saying, "Blessed be ye *poor*," which serves to remind us of Brother Lawrence, who said: "This made me resolve to give the all for the ALL." If we want the Allness of spiritual experience, we must give all, and in poverty, humility and nakedness, go a-begging.

"But deliver us from evil," or in other words, grant us the experience of Union. Meister Eckhart, once again, has given us the perfect summation of this whole matter:

O Lord God, we beseech Thee to help us escape from the life which is divided into the life which is united.

PHYLLIS S. LEAN

AN OUTLINE OF BUDDHISM

HISTORY AND TEACHINGS

By HENRY S. WEBSTER

I PROPOSE to treat this subject by outlining the development of this great philosophy from its earliest days, and commenting upon the teachings and truths as given to mankind by the great Master of the Wisdom.

Buddhists prefer their faith to be described as a system of philosophy rather than a religion, for they have no dogmas or strict rules regarding the conduct of their members' lives. They have no "Thou shalt" or "Thou shalt not" instructions, and still less do they try to force their point of view upon others. They state that the Buddha was the finder and revealer of truths regarding man's existence and his place in the universe. These truths always were and always will be progressively realized by every one in the course of the evolution of his consciousness. They say that their great Teacher attained the pinnacle of human perfection by self-effort and hence has sound advice to offer to any aspirant who has a similar objective in view.

Siddhartha Gautama, the Buddha-to-be, was born in about 563 B.C., the only child of a wealthy and royal family. He appears to have been a handsome well-favored youth whose father did everything possible to keep all knowledge

of worldly woes from him. In spite of this he was often moody and restless, never for long content with the blandishments of court life. He was a man with a mission, and the inherited brain and personality had to learn obedience to the will of the exceptional soul which was about to make use of them as a means of physical expression.

The story is told of four sights which so influenced the youth that he decided to abandon the life of pleasure which he was leading, and to pursue a quest for absolute truth regarding his existence in the world and the reason for it.

One day he drove into the country with his charioteer and they came across, first, an old man, then an ailing feeble man, and then a corpse; on enquiring of his charioteer the meaning of what they saw he was told that "that was the way of all men": birth, life, decay and death. Later on they came upon a recluse with shaven head and tattered robe, and on enquiry the Prince was told that he was one who had forsaken the pursuit of comfort and possessions and had gone forth into the homeless life.

He returned to the palace and pondered deeply upon what he had seen. The flame of compassion awoke within him with overpowering effect and made him determined to trace the cause of suffering to its source so that he and all mankind could understand the chain of causes which ended so unsatisfactorily in decay and death.

One night he bade farewell to his wife and child in the palace, and donning the garb of a recluse went forth into the homeless life—alone.

One may surmise that, in addition to his interest in the root cause of sorrow, he was anxious for a more complete comprehension of the meaning of all life and the ritual of Nature. What made the gigantic clockwork mechanism tick? Let Nature explain itself. After some wandering he

got in contact with five ascetics of like mind and with them settled down in a grove of trees.

For six long years he meditated and practised the severe austerities of a recluse until he became almost worn out. He conquered fear, subdued the lusts of the flesh, developed and controlled his powerful mind, but still did not find the complete enlightenment which was the object of his quest. Eventually he came to the conclusion that it was not through a life of austerity that enlightenment was to be found, so he resumed normal life and diet. This failure was too great a shock for his companions and they left him in disgust.

Later on, at the age of 35, he resolved to make a determined attempt to achieve the full measure of enlightenment which was his heart's imperious quest. On the night of the May full moon he seated himself at the foot of a tree in the cross-legged lotus position and passed into deep meditation. He was assailed by the hosts of "Mara," the evil one, but withstood the assaults of fire and darkness. He ascended the planes of consciousness and passed in review his former earth-lives noting the causes which brought about each rebirth with its subsequent frustration and unsatisfactoriness. He linked the component parts of self to the greater self which uses them—a large-scale co-ordination of consciousness. Ultimately he reached the threshold of Nirvāna, where no doubt he had to summon up courage for a heroic venture. Eastern philosophy states that "the mind is the slayer of the Real" and the aspirant is urged to "slay the slayer". He did in fact accomplish this and the human Gautama with his separative egoic mind passed into Nirvāna where the consciousness of "I am" is enhanced to a state of "We are" and embraces the whole of humanity and all expressions of life. The mortal Gautama had attained immortality. His

finite consciousness had become infinite consciousness. No longer was there a division between him as an observer contacting the phenomena of Nature across a gap, for the gap had closed and he was at-one with the heart of Nature and there was nothing further to be explained. He had joined the ranks of "The Immortals," otherwise described as "The Just Men made Perfect," and was no longer bound to the wheel of rebirth. It is a Buddhist teaching that he ascended further, to a state of "Paranirvāna," meaning utmost Wisdom, and he is hence described as the Patron of the Adepts and the highest spiritual ex-human being of our Kalpa or world-period. The nature of this attainment is of such speculative interest that I am tempted to draw an analogy from up-to-date western applied science, where we hear of young airmen crashing the sound-barrier. I suggest that the Buddha crashed the mind-barrier and entered a state of enhanced consciousness which is beyond the power of word-pictures to describe.

After His attainment, the Buddha rested for seven days under the Bodhi tree and enjoyed His new-found vision of Reality. To a traveller who visited Him He expressed the inner peace gained by His achievement as follows :

Happy is the solitude of him who is full of joy,
Who has learnt the Truth, who sees the Truth.

Happy is freedom from malice in this world,
Self-restraint to all beings that have life.

Happy is freedom from lust in this world, getting beyond
all desires,

The putting away of that pride which comes from the
thought "I am".

Truly this is the greatest happiness.

This expresses the Buddhist ideal which can be apprehended by immediate insight. It denotes freedom from ill-will and the cravings which arise from sense-stimulation.

The disciple striving towards this ideal no longer demands that the world shall administer to his gratification, for he seeks freedom from the self-assertive "I am"-ness and the gaining of calm and tranquil joy.

During His seven days of rest the Buddha made a great decision known as "The Great Renunciation". This was to the effect that He would forego further progress in the spiritual hierarchy of the universe, as distinct from our globe "the Earth," and would remain in contact with this sphere of suffering until every individual connected with it attained freedom from the bonds of Karma and gained full Enlightenment. This truly was a great declaration of avowed helpfulness towards struggling humanity, which could only be made by one who was a Master of Compassion as well as a Master of Wisdom.

He wasted no time in the execution of His mission of proclaiming the "Dharma" (doctrine) to mankind. He sought his former friends, the five ascetics, and to them he preached his First Sermon. It is known as "Setting in Motion the Wheel of Righteousness," a significant title for a wheel turns and goes through many cycles as it progresses on its pathway. He spoke of the two extremes of sense-stimulation by pleasant living and the mortification which follows austere living, of which both he had had intense experience, and advocated the sweetly reasonable middle way between all such pairs of opposites. One can think of pairs of opposites such as violent likes and dislikes, intense activity and sloth, as examples to be avoided and replaced by a sane middle-path view which seeks the golden mean in all things. He dealt with the problem of suffering after the manner of a physician; first, a diagnosis of the cause, followed by the prescription of a remedy. He taught that ignorance produces cravings for the acquisition of things which gratify the senses. Unsatisfied cravings are the

cause of frustration and sorrow. These unsatisfied desires are the cause of repeated incarnations, for as they are of an earthly nature they have to be neutralized here on earth. Hence to get rid of sorrow and liberation from the wheel of rebirth we should get rid of craving. To get rid of craving we should maintain an even poise between all pairs of opposites and avoid being lured aside by things of attractive appearance. To cultivate this even poise for progress on the middle path, the Buddha prescribed eight rules of self-discipline which will condition the mind of the aspirant so that the hunger of craving tends to diminish gradually, not by being continually sated but by being allayed until it arises no more.

The eight rules are known as the Noble Eightfold Path, but really it is the middle path which is noble, the rules being to enable the traveller to stick to the path without deviation. They may be likened to the training rules given to a tight-rope walker so that he will never lose his balance.

The eight rules are: (1) Right Views or preliminary understanding, *i.e.*, proper sane ideas regarding life in this world without superstitions and glamorous distortions. To look straight at the facts of existence and grasp the transitory nature of all forms of life and the universality of suffering. (2) Right Aims or Resolve. The aspirations of an intelligent being who has become aware of the goal of enlightenment. These will sustain the renunciation of sensual desire and pleasure in inflicting pain, and beget an even temper and kindness of heart. (3) Right Speech. Freedom from falsehood, equivocation and malicious abusive language. Clear diction without exaggeration or frivolity. (4) Right Action. Conduct which is peaceful, honest and pure. Abstinence from stealing, taking life unnecessarily, and indulgences of the flesh. (5) Right Livelihood. A mode of living which does not contravene right action.

(6) Right Exertion. Assiduous self-discipline and control of body and mind. High personal efficiency of these functions, also the rooting out of poor characteristics and the growth of those of a more commendable nature. (7) Right Concentration. Mindfulness regarding the activities of thought and imagination and the ability to focus attention. (8) Right Meditation. This is for the advanced aspirant but we can note four stages: (a) Attention applied and maintained by effort; (b) Attention applied without effort; (c) A state of peace and tranquility; (d) Complete absorption in the subject contemplated without feeling.

I hardly think that anyone could apply these rules so thoroughly in one life-time that craving would be stilled and liberation attained. It must be by the persistent effort of many earth-lives and hence the title of the Sermon, "Setting in Motion the Wheel of Righteousness," means that a righteous disposition is gradually acquired as life succeeds life.

This First Sermon of the Buddha so favorably impressed His five friends that they became His disciples. His second discourse propounded the "Anatta" doctrine which states that all five attributes of personal being, namely, body, feeling, perception, predisposition of mind, and consciousness are prone to suffering, that they are transient and in a constant state of flux. He taught that all forms of life have the characteristics of impermanence, suffering and the absence of a permanent separative soul. Thus our mental and emotional habits are constantly changing as is the composition of our physical body. The higher ego or soul which incarnates time after time is said to be also impermanent and subject to change, although it may last for aeons of time. It stores the extract of each life-experience which it uses as comprehensive wisdom, as adaptability, and as ability to deal with difficulties as they arise. One may

contemplate upon the difficult lesson in adaptability to be learnt by an ego which took incarnations first as a male in the frozen north and then as a female in the tropics. To Buddhist thought anything which is subject to change in time, even though it be in extremely long ages, can only have reference to something which is impermanent. To them only the changeless is worthy of the term "Eternal".

Hence they regard the soul as a bundle of attributes which changes from life to life, but when its purpose is fulfilled it disappears as does a candle flame when it snuffs out. I venture to suggest that the bundle of attributes is bound together by the equivalent of a piece of string and that this binder is, in terms of consciousness, our self-assertive instinct. It therefore follows that a liberated consciousness is one void of the self-assertive "I am" emphasis, and Buddhists regard the "I" in the sentence "I am" as the very kernel of craving.

If we regard man as an entity of body, soul and spirit, when the middle one disappears there is left only body and spirit, which would mean that the body with its co-ordinating brain-centre becomes flooded with spiritual consciousness without the filter-like distortion of an intermediate soul. The attainment of Enlightenment therefore appears to be a vast expansion of conscious awareness and the extinction of the egoic self.

HENRY S. WEBSTER

(To be concluded)

THE U. N. IN TRANSITION

By J. L. DAVIDGE

MOMENTOUS issues face the United Nations. The discussion of the Charter of 1945 is going on in many countries preparatory to revision in 1955. At the same time preparation for war is casting an ominous shadow over the world. It is true that the United Nations wields a vast moral influence in the world, but if war should come the question would spontaneously arise: Why has the United Nations not prevented it? Why is its moral authority not fully co-ordinated with the reality of power?

Many supporters of the United Nations believe it will yet be made to achieve the substance of their hopes for a peaceful world. Then to make it fully effective, in what direction, if any, must it be changed?

Before answering this question, let us remind ourselves that the principal purpose of the United Nations is to maintain international peace and security. This it has helped to do through negotiation, mediation, and judicial settlement. To its great credit let it be admitted that it has stopped wars in Palestine, Kashmir, Indonesia, bringing Indonesia into the circle of the United Nations. Disputes over the Italian colonies, the Berlin Blockade, Syria, Lebanon, have been settled in a conciliatory manner and without conflict. In Korea it has been demonstrated that aggression can be resisted by the international community. In 1953 the United Nations secured the evacuation of "Kuo

Mintang" troops in Burma and the surrender of all arms. Today there is no fighting that can actually be called a "war," though local explosions may at any time develop into major hostilities.

This brief summary of United Nations' achievement takes no account of the work of its Commissions and Specialized Agencies—these are developing a sense of community among the Nations, increasing the productive capacity of undeveloped countries, and virtually eliminating from vast areas disease that formerly took heavy toll of human life, notably the World Health Organization, which in a few years has cut the death-rate from tuberculosis by 50 per cent. The United Nations has helped to improve economic conditions throughout the world, to settle thousands of refugees, and to feed millions of hungry children. All this is long-range constructive work, with the object of removing the underlying causes of war and of improving the living conditions of vast masses of people.

Notwithstanding all this achievement, the limitations of the United Nations in the sphere of peace and security are somewhat disturbing. It is equally clear that sovereign nations, having no protection from world law, must defend themselves; and their rivals, fearing domination—they too must strengthen their arms. Hence the arms race, which has already ended in two world wars. We shudder to think of a war fought with nuclear weapons, which would annihilate whole populations and threaten the very existence of human life.

Power politics is now costing the world £40,000 million pounds sterling annually and even at this price we have not bought security, the fundamental cause being in the Charter, which though designed to prevent war, yet perpetuates the most fruitful cause of war—the armed preparedness of the nations.

Well, where is the remedy? How do the revisionists seek to make the United Nations a fully effective instrument? As a large body of Parliamentarians, members of the House of Commons and other students of world politics see it, the first and most urgent reform is, stage by stage, and with proper safeguards, the progressive transfer of all national armaments to the control of the United Nations, which would thereby become a Sovereign World Organization, representing all the peoples of the world.

The structure to administer such powers would necessarily include: (1) A United Nations Legislature to enact laws for the preservation of world peace (replacing the General Assembly); (2) A United Nations Executive to carry out the directives of the Legislature regarding the prohibition of armaments (replacing the Security Council); (3) A United Nations Judiciary to interpret world law with compulsory jurisdiction over both individuals and governments. To enforce the provisions of the Charter and the decisions of the International Court a United Nations Police Force is recommended; so also is a United Nations Inspectorate to supervise the transfer of armaments to United Nations control.

Such changes as these would help to make the United Nations—in the great revision of 1955—an effective instrument.

A logical climax to this reform of the United Nations would appear to be a World Federation—a federal form for the United Nations to which national sovereignties would be surrendered. On this vital question of limitation of sovereignty, convincing action has already been taken by Governments themselves. Denmark, France, West Germany, Holland and Italy have all provided in new post-war constitutions for limitation of their national sovereignty, where necessary for the purpose of taking part in supranational

institutions. And limitation of national sovereignty has been put into practical effect by France, Germany and Italy in their membership of the European Coal Steel Community.

If these facts leave unanswered the big question of the Soviet's reaction to the limitation of sovereignty, they nevertheless seem to indicate the distinct possibility that at least a group of Nations may be willing within the framework of the United Nations to pioneer the way to supranational government and eventually to World Government.

It might happen that some of the major powers would not agree to any far-reaching amendment of the Charter. In that event those who did agree might work within a Regional Federation, merging their armed forces, which would automatically be available to aid any Member Nation that might be attacked. Such "regional arrangements or agencies" are sanctioned under Article 52 of the Charter. They might, in point of fact, provide the foundation for a World Federation, bringing in other regional groups and building up a true United Nations of the world as a whole. At present the regional groupings rather tend to eclipse the power of the United Nations itself.

All present difficulties notwithstanding, Tennyson's vision of a federated world is materializing before our very eyes. Regional pacts for the maintenance of international peace and security foreshadow it, for example, N.A.T.O., the Atlantic Federation, the London Treaty on German rearmament.

These visible signs may well be the outward expression of a plan which the Supreme Director of Evolution on our planet is unfolding towards one World Government. The first major step towards this high destiny was the League of Nations—it faded out for lack of power. The second major step is the United Nations which has knit the Member States more closely together and made the world more

coherent, but it still lacks a supreme authority. Present reform is preparing the way for the third major step, namely, World Government.

Bertrand Russell in his latest book, *The Impact of Science on Society*, says that unification under a single government eventually is probably necessary unless there is to be either a return to barbarism or extinction of the human race. He sees no other long-range means of attaining peace save by the establishment of a single government of the whole world, possessing a monopoly of armed force and therefore able to enforce peace.

Over and above all this, if the world is to benefit by such an organization, what is needed is a spiritual atmosphere, a sense of fraternity not only among Nations, but also among the great Religions, so that there is mutual respect, and no attempt to proselytize. It is only the spirit of cordiality and peace among the Religions, and not rivalry, that will make a lasting foundation for a World Government.

It may be that half a century or more must pass before the world as a whole is ready for real World Government. Such control is inevitable, however. It is on the way. The world situation seems at times to be dominated by the multiplication of armaments, and scientists dream of weapons infinitely more destructive than atomic or hydrogen bombs. Yet all the time, in the heart of every individual, in the heart of every Nation, there is a great and growing yearning for peace on earth and goodwill among men, and in shaping things to come that universal longing which the United Nations embodies may easily prove to be the most potent factor on the world's horizon. The United Nations is still the world's greatest hope.¹

J. L. DAVIDGE

¹ Talk broadcast over 2GB, Sydney, Australia.

HUGO'S IDEAL OF BROTHERHOOD

By M. R. WALKER

VICTOR HUGO in his book, *Les Misérables* (The Needy), gives one of the most beautiful pictures of a Christian life, for Christianity needs to be lived to the letter if it is to be given a chance to prove its power. Few of its adherents achieve more than to be respectable "professing Christians".

How unique was the broad sympathy of Victor Hugo, the great-hearted patriot and simple-souled Christian, the literary genius who dominates his century. The epitome of his teaching is laid before us in the first few chapters of *Les Misérables*. It is a simple picture of a Catholic priest.

When Monsieur Myriel was appointed unexpectedly to the Bishopric of Digne, he found a large episcopal palace, like a fine hotel, waiting for him. In a small garden he saw a low, narrow house, used as a hospital, although it was inadequate for the sick and dying crowded within it. This was an anomaly, and his clear-minded honesty saw at once that the many rooms of the episcopal mansion were unneeded by him but would give more comfort to the poor crowded patients of the little hospital. He ordered:

Get the patients of the hospital into the great building. The low, hospital cottage shall be my home!

He had a large honorarium as Bishop; he graciously gave all but a fifteenth part to various good causes. The simple life which he had so far lived was his ideal—more simple than we of today can possibly realize.

He lived perfect brotherhood—the only way in which to teach it! At all hours the poor might call upon Monsieur Myriel to come to the bedside of the sick and dying. To the mourners he gave a true and beautiful idea:

Be careful of the manner in which you turn your thoughts towards the dead. Do not think of that which perishes. Look fixedly. You will perceive the living light of your beloved dead in the depths of heaven!

When Monsieur Myriel was told that a priest had refused to visit a murderer in his condemned cell, he replied mildly that the priest was quite right. "It is not his place to do so. I am the one who must visit him." He spent a day and night with the condemned man, talking gently and encouragingly. He rode in the cart with him to the scaffold, imparting courage and submission to the prisoner, until the man, to whom death had been a dark abyss, a black gulf, where there was no break in the darkness, was able to see a light, a spiritual radiance. When the knife fell, the Bishop said:

Whom man slays, God resurrects; whom the brothers drive away, the Father finds. Pray, believe, enter into life, the Father is there!

This kindly soul had many simple duties during the day. He said Mass every morning, either in his oratory or at the cathedral, then breakfasted on barley bread dipped in milk, and at two o'clock dined on the same food. Then he was usually seen, pensive eyes down-bent, in violet robe and socks, with his great shoes, visiting the humblest homes. At eight o'clock in the evening he had supper with his sister, waited on by their old servant.

He would welcome any poor traveller, be he tramp or criminal, to his house, giving him supper and a bed, for what has anyone to fear from a brother, whose spirit is one with his own, although muffled in outer darkness? One

such wayfarer was Jean Valjean, who, having had a hungry family of younger brothers and sisters to feed, at a time when in the coldest part of the winter he was unable to find work, desperately broke the baker's window and stole a loaf. After years of convict labor he was released with a yellow passport, the color of which proclaimed him a condemned law-breaker. This ex-convict had become hardened and coarsened, and after being repulsed on all sides, he was ready to commit any crime. At last, worn out, he laid himself on the flag-stones of the street in Digne, and a kindly intentioned passer-by told him that at a little house near by he would not be turned away. So he knocked at the house of Bishop Myriel. He was given supper with the Bishop, and shown to a clean bed, but in the night got up, stole some of the Bishop's last remaining treasures, a few silver spoons and forks, and fled. Next morning the police, who had traced him, brought him back with his spoils. The Bishop received them gently:

"Ah!" he said to the bitter and crest-fallen Jean Valjean, "why did you leave behind the candle-sticks I gave you? I really meant you to accept them!" He turned politely to the *gendarmierie*, saying: "Gentlemen, you may retire!" The police respectfully withdrew.

The good Bishop approached Jean Valjean, now almost on the point of fainting, then in a low voice he said: "Do not forget—never forget—that you have promised to use this money to become an honest man!" The man had no recollection of having made this promise, and stared at his rescuer, who continued: "Jean Valjean, my brother, you belong no more to evil, but to good; it is your soul that I have bought. I withdraw it from your black thoughts, and give it to God!"

The Bishop frequently journeyed round his extended parish. One day the population of Senez, an ancient

episcopal town, saw him approaching on the back of a donkey, and were aghast! He said:

Monsieur the Mayor and Messieurs my people, I see you are scandalized. No doubt you think it is a sign of pride that a poor priest should come mounted upon an ass, which was the mount of Jesus Christ. I assure you, it is not pride, but necessity!

He dealt with each situation in the manner he saw would bring out its lesson. To the dying, the outcaste, he was merciful. To the law-breaker, he gave a new start, with admonition to become honest. And to the ones who were always quarrelling, he gave advice in an oblique, almost sarcastic, yet truly sincere fashion. To litigants contending in lawsuits, he told the story of mountaineers in Devolny, a part of the country so bare that the lark was not heard once in fifty years:

There, when the father of a family dies, the brothers go out to make their own living, leaving the inheritance to the women of the family.

Or he would say:

Look at the people of Embrum, when the sons are called up, the daughters in service in town, and the father remaining behind falls ill, then the Priest recommends him at Mass to the people of the village, and they all go out, men, women and children, and gather the harvest for him.

Or he would tell the story of the good people in the Queyras Valley:

They are like a little republic, but neither judge nor usher is known there. The mayor does everything: he makes the taxes, dealing justly with every one. He judges quarrels without charge, assesses the division of patrimonies without fee, gives sentences free. He is obeyed because he is a great man, among simple people.

That, of course, is what the elder brother should be to us: a great man among simple people. Yes, what is

more simple than Theosophy, truly understood, not as many romantic details of past lives and wonderful initiations, but as giving the idea: "There are my brothers: in prison, convicts, ill, crazed, in litigation, greedy for money! They are like myself, just needing a little gentle tip to the balance, on the side of Good."

Of course, the whole scheme, the plan of God—karma, the states of consciousness, etc.—may be a long series of these re-adjustments for all, that is, the conditions and events of our life are subject to this slight touch of God, uplifting or teaching by sorrow and care, yet driving all onward, balancing little debts, saying "Look up, my child, all are brothers!"

Brotherhood has to be lived. It is not enough to form churches or societies to proclaim it. It is being, like Rudyard Kipling's Kim, "the little friend of all the world".

In the world in which he lived Victor Hugo found many instances of brotherhood, kindness and self-sacrifice, and which of us, too, does not find them, often, very often? These are the steps on the path of brotherhood, but to make them vital they should be done with joy, not resentment, with gladness because we have had the privilege of helping a little a brother or a sister in distress.

This attitude is being expressed nowadays in great deeds of organized social service, but we can still help in our degree to adjust, to ease, or to encourage. One may know persons for thirty years and be oppressed by them if they are hard or selfish, but then suddenly a smile may come on a face which has been cold and forbidding, like the thorn Dante wrote about, ending by saying "Then lo, a flower upon its summit!" The flower of brotherhood is the smile given in happy comradeship; the fruit is the deed of at least easing another's burden.

M. R. WALKER

REASON IN HUMAN AFFAIRS

By BASIL P. HOWELL

LONG ago, H. P. Blavatsky suggested that the future seer might discern over the portals of the nineteenth century (and the twentieth century is the child of the nineteenth) words that would point "to the Karma for cunningly made up history, for events purposely perverted, and for great characters slandered by posterity". She added: "Wise is he who holds to the golden mid-point, who believes in the eternal justice of things." The intervening years have done nothing to diminish the force of her prophecy and admonition. Bigotry and materialism are still rampant, and historical processes are being interpreted in devious ways and under many disguises. It is argued that too little is made, in the more conventional histories, of the obvious complexity of human nature, and that there is no foundation for the assumption that reason has any part to play in human affairs generally. We have been told by the great French critic Sainte-Beuve (1804-69) that history, seen from a distance, undergoes a strange metamorphosis; it produces the illusion—most dangerous of all in his opinion—that it is rational. This raises large issues. What do we really know of the rational or the irrational, in history or anything else? Are there merely streams of inevitable tendency? The eternal presence of what seems on the surface to be the inexplicable is seen in the famous dictum of Edmund Burke: "A common soldier, a child, a

girl at the door of an inn, have changed the face of fortune, and almost of Nature."

On the other hand, Hegel believed that Reason governs the world, and H. P. Blavatsky has suggested that his remark is found to have its application in the teachings of occult science "which shows Nature ever acting with a given purpose, whose results are always dual". Because of this, she wrote earlier in *Isis Unveiled* (I 34) that "we see in history a regular alternation of ebb and flow in the tide of human progress". This long view of orderly progression only appears mysterious to modern man because he has lost the key of Karma and Reincarnation with which he could (if he only would) open the shut doors of his speculative mind. For the most part, science has decided that the material aspect of man is more important than any other, and, therefore, many of us get lost in mazes of our own construction. We have forgotten the rightful use of the imagination, and the dominance of the irrational elements in our personal minds have blinded the vision. Civilized man has transferred his own mental confusion to the evolutionary process, of which history forms part.

One important explanation of the fact that history is viewed as unscientific in its lawlessness and perversely unpredictable is the obscurity surrounding the status of man in modern thought. On this point Dr. F. Sherwood Taylor, Curator of the Museum of the History of Science at Oxford University, has had some cogent things to say. After pointing out that the scientific study of man is usually pursued by abstracting from the total of our impressions of him those which can only be fitted into the separate sciences of biology, chemistry, and so on, Dr. Taylor goes on to say:

So the scientist, in studying man, is forced to select for consideration just those aspects which man shares with the

irrational part of creation; and he cannot consider the aspects of man by which he is distinguished from all other beings, namely, his power of forming abstract conceptions and universal ideas: his power of unifying multiplicity and representing that unity in art: his irresistible and almost magical will.¹

He even expresses the opinion that there is very strong evidence that human beings can sometimes know what is happening at a distance without the interposition of physical signals; that they sometimes are aware of what is about to happen, not through calculation but by an intuitive knowledge or vision, and that they can sometimes change the normal course of physical events through purely mental action. These are refreshing thoughts in these post-Darwinian days of dialectical materialism. They should help to lead us away from the notion of man as a mere system of physico-chemical equilibria!

Again, if it be suggested that in nothing is history so irrational as in the evidence which it affords in support of the fortuitous triumph of evil, one answer is that what may be called the surds in the mathematics of human life have their source chiefly in the submission of mankind to superstitions of many kinds—political no less than religious. "Many crimes have been committed in the name of the God of Love, moved by this nightmare of superstition," as we have been reminded in *At the Feet of the Master*, and such crimes befoul the vision. The irrationality that is within is projected upon our cultural environment. As a consequence, we fail to see that there is a law of retribution, of ethical causation, and we continue to worship at the altars of the false gods of terrible cruelties and mighty evils. A modern instance of the persistence of superstition in theology will be found in

¹ *Time and Tide*, Sept. 18th and 25th, 1948.

The Belief of Catholics, by a famous English priest, Father Ronald Knox, published in 1927. He writes (page 242):

(Catholics believe) that the unchecked development of false theories results in ethical aberrations . . . which are a menace even to social order. And for these reasons a body of Catholic patriots, entrusted with the Government of a Catholic State, will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles among their fellow-countrymen.

This has at least the merit of being candid. We have to return to a Roman philosopher and statesman to remove from our minds the distress aroused by this defence of religious intolerance. Boethius (c. 480-525) wrote in *The Consolation of Philosophy* (tr. Loeb, ed. 1926):

You do not know what is the real end of things, and so you think that worthless and wicked men are powerful and happy. You have forgotten by what helm the world is guided, and so you think that Fortune veers now this way, now that, without control. These are grave reasons, not only for sickness, but even for death.

By thus recognizing the necessity of a principle of causality of more than physical dimensions, and by so raising the level of our interpretative faculty, we may approach an estimate of Reason that is spiritual in its nature, and, when not entangled with the elements of the personal life, spiritual also in action. The historical process will not then present an inexplicable dichotomy to the enquiring mind. Chaos will give way to the principle of order, and significance will attach to every aspect of terrestrial life. The perversities, the follies, the ambitions, the thousand queer accidents, which (for Sainte-Beuve) comprise history, will take their rightful place between the alpha of the atom and the omega of the Unconditioned All.

BASIL P. HOWELL

INTELLIGENCE TESTING AND THE LAW OF KARMA

By L. FURZE MORRISH

ALTHOUGH statistical measurement of that rather ill-defined thing, "Intelligence," and the highly metaphysical doctrine of Karma as it relates to human existence, are almost universes apart, there may be some karmic basis in the causal differences in human intelligence due to heredity and environment.

Theosophists do not question the general doctrine of Karma and Reincarnation, even though their mechanics are hard to understand and they remain logical necessities without objective proof, or at least with very slender proofs from the objective point of view.

Presumably an individual's mental constitution, whether largely derived from heredity or environment, would be the result of his past "behavior"—his thinking, feeling and acting as a series of previous personalities linked by some central egohood or perhaps emergent causal factor. We are, so the doctrine of Karma states, drawn to birth in such a family environment, that is to say, parental heritage and home conditions, as we have earned for ourselves, or, better, created for ourselves in the past. The Law of Karma would therefore seem to confirm the modern western psychologist's findings that both heredity and environment play a part in accounting for differences in individual intelligence—that neither can be entirely ignored without

falsifying facts, but that probably heredity plays a somewhat major part.

Let us look at the most modern findings of scientific psychology, based on the ruthless elimination of anything that does not measure to observed fact, so far as results are concerned.

The earliest attempts to standardize measurements of "intelligence" or, as often termed, "mental abilities" were made in France under the Binet-Simon title. These tests were later revised at Stanford University in the U.S.A. for adaptation to local requirements and tested thoroughly in both world wars for the American and British armies, with very large populations of subjects. Spearman of the London school produced some notable results and did a great deal to establish intelligence testing as a scientific procedure. The Stanford-Binet and Otis-Alpha tests are now well-known and pretty valid and reliable.

Spearman evolved a "Two-Factor Theory," namely, that tests suggested the existence of a general factor of intelligence which underlies all abilities in varying amounts. This he called the "g" factor. In addition he postulated a number of specific factors called "s1, s2, s3, etc.," which underlie various specific performances. Thurstone found that certain tests of specific performances correlate well together; these, he declares, measure the same ability. Thorndike found a "Multiple-Factor Theory," omitting the "g" factor. Today seven quite distinct factors of intelligence have been isolated, namely, verbal comprehension; verbal fluency; spatial comprehension; numerical ability; memorizing; mechanical comprehension; reasoning; and perceptual ability. There is no arguing now about the existence of specific factors to account for differences in ability or performance, but there is considerable controversy as to whether heredity or environment plays the major part.

The arguments are general and particular. As far as the general situation is concerned heredity is obviously an important factor in the production of all differences between organisms. If we plant two different seeds, say, a cabbage and a tomato, close to each other in identical soil, each will grow into its own species of vegetable. Environment has no effect on the difference at all. On the other hand, if the soil is lacking, the seed comes to nothing; so that both are needed.

Hybrids, according to the Mendelian laws of heredity, differ by amounts determinable from ancestry and not environment: the offspring of a donkey and a mare is not affected by its mother's body or environment, to become a horse, it is affected by both animals.

Against this there are insects with the potentiality of becoming gigantic, but which do not grow beyond normal size unless provided with a certain feeding culture-medium. Also fish-eggs with fixed heredity may be altered in shape and size by altering the medium in which they float, by heating, cooling or electrifying the water. So that environment in these cases does produce differences. However, with human beings tallness or shortness in offspring is decided by heredity.

The biological proof of heredity lies in the structure of the cells which form tissue, muscular, nerve, connecting tissues. Human cells contain chromosomes; scattered unequally through each cell-group are "genes" concerned with reproducing cell-life. At the moment of conception a female ovum is fertilized by a male spermatozoon. The embryo forms a unique combination of genes derived from the parents, and thus his basic nature is determined finally by heredity, for good or ill, before birth—before any kind of environment acts on him. In the case of identical twins the fertilized ovum divides abnormally and produces two

individual embryos instead of one. These two are exact twins, of the same sex, structure and kind, with identically the same heredity, in other words reproductions of one individual. Thus any differences must be due to environment. It has been found that, even when separated from birth and placed in different environments, identical twins do not vary on the average much more than a single individual varies from time to time. Therefore, the hereditarians claim, environment plays only a small part in determining differences.

Also it has been found that children of different parents from different levels of society, when brought up together in an institution, such as an orphanage, where the environment is similar for all, do not show the same level of intelligence, as should be the case if the environmentalist's claim were true. They differ about the same as children brought up in different environments.

Again it has been found that children of highly intelligent parents, with very high I.Q's, tend to be less intelligent—that is, to approach nearer the average; while children of very dull parents, or very low I.Q's, tend to be more intelligent than their parents—also to approach nearer the mean. This is something which only applies to heredity, and not environment—a biological law where physical traits are concerned at least.

A further implication of the major part played by heredity has been found in the breeding of rats. Tests of rats in learning to find their way through mazes in search of food, showed that some animals learned quicker than others—evidently having more "ability". Tests were carried out over several generations of rats in an identical environment—same feeding, conditions, etc.—and two groups were bred, (a) from the "cleverest" of each generation and (b) from the "dullest". It was then found that the skilled

rats bred skilled, while the dull rats bred dull. Tests like this can hardly be carried out with human beings, and the environmentalist claims that the environment-variable is not properly controlled; therefore heredity is not proved. He points out tests in which children of similar heredity after being educated in different environments, changed their rating substantially, showing that only environmental differences could have been responsible.

The conclusion to which most psychologists have come is that heredity probably plays the greater part in providing differences in intelligence-potential, but that a favorable environment is necessary if the potential is to be manifested. The rest of the argument can be summed up by saying that people with Left political leanings try to cry down heredity, while those with the Right bias strongly favor it. For instance, when it was found that heredity appeared to play a part in producing differences of intelligence, the Supreme Council of the Russian Soviets banned intelligence tests because they conflicted with Marxian beliefs in the "equality" of all human beings and the total importance of environment!

When one has stopped laughing, one realizes the importance of this kind of action, because it indicates the underlying factor of "Karma". Why does an individual have a high I. Q? Because he has parents with high I. Q's and he has enjoyed a favorable environment. In other words, he is a seed from an established and sound stock, and the soil is good. But why does an individual gain these "sound" genes from his parents? Because he has provided those conditions in previous lives, and he is simply revealing the potentials he built up before. Thus it is coming to be seen that "we reap as we sow"—in no other way.

L. FURZE MORRISH

BIG MEN AND LITTLE MEN

By FRED MORGAN

THERE appeared in the magazine *Life* some time ago a photograph taken at the front door of No. 10 Downing Street. On the doorstep is an English Minister, and saying goodbye on the sidewalk are an Englishman and an American—all prominent in world politics. The camera has caught them in a casual pose. The Englishman has a last-minute word for his departing Minister, and the American looking impatiently at the camera seems to be saying to himself: "Come on—let's go!"

It seems, on the face of it, that these three men can influence the lives of millions. What does a Theosophist see in them? He sees three men who are the products of a thorough conditioning. They could never be what they are without such conditioning. They are men with considerable knowledge, but in their field of politics and diplomacy can never exercise any really original thought or uniqueness. They must conform to proper and accepted standards and follow a blue-print. The blue-print is a record of the past—for the most part it contains dead issues. Within this framework, tied to the past, these great men work. They may be further influenced by pressure groups, political expediency and general public opinion. This last is where the people can modify that blue-print.

A man in Paris some time ago gave up his U. S. citizenship and declared himself a citizen of the world. If

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sincere, it was a brave gesture. Whatever his motive he was looked upon as a crank and perhaps "subversive".

The word subversive is loaded these days and yet without subversion there could be no creation. Nature is the greatest "subversive" of us all. She destroys all forms periodically, no matter what beauty or use they may seem to have. All that the warmth of the sun brings forth in summer she takes away in one brief night of frost. Nature knows the purpose of all forms, and destroys the form when it serves no further purpose. The life behind the form will not be contained beyond its allotted time.

And so it must be in human affairs. The form here may be more plastic. The human mind is adroit at holding to the form and giving it some fancied function or even calling it divine. But in good time, if we are not "subversive," then God will be.

Returning again to the photograph of the three great men, one feels that the blind are trying to lead the blind. For we are conditioned too. We are conditioned not to recognize our conditioning. We are worshippers of position and prestige. We are afraid to change the pattern of our lives—the inner pattern. We cherish things that have no real value. But we are the people who make history, not the three great men. They are the instruments that respond to public feeling. Roosevelt once said, when urged to go further with his New Deal, that he could go no further than the people wished or understood.

So what a responsibility lies upon the shoulders of Theosophists! What are we if not in the forefront of true progress? Let us look up from our books and translate knowledge into action—inner action first. It is so easy to be a comfortable Theosophist. Actually we need not be loud or vulgar. We can be quiet and sensitive and still change the world. The battles lie within—the moves that

shall change the world are unobserved. To bring creative impulses to the world we must be strikingly unique and vigorous and positive—quietly so and with poise.

Turning inward entails constant alertness and a burning desire to discover the true nature and identity of the conflicting forces that make us human and divine. It is not done to enhance the personality but rather to lose it in a wider state of consciousness. If we lose a loved one and know he can be found, we leave no stone unturned to find him; every thought and action is devoted to the search.

We all have lost a loved one and as we come closer to Him in the search, the world will show our influence. Laws or grand alliances or great statesmen will not change the world. The world grows brighter as those sparks of Divinity in the individual break from their sheaths of apathy, conformity, selfishness and pride. When we become real "subversives" in the creative sense of the word, then great statesmen will have less need to rush hither and yon in great impressive style framing vacuous phrases or staying wisely mute.

These comments are not intended to belittle great statesmen or politicians. Most of our leaders are doing what they believe to be right and perhaps some are aware of the limitations imposed upon them by tradition. These comments are intended to remind the individual of his importance in the world and the dire need of his awareness and intelligent action. He can throw off the restraints of tradition much more easily than his leaders, and in any case progress must begin with him.

The stage of world affairs is so well lit and noisy. It is so easy to give it undue importance. Great things must happen in Washington, London, Paris or Moscow—great specialists have gathered to diagnose and treat the world's maladies. But what is the truth? The opposing sides are

deep in bitterness, intent upon seeking advantage and steeled to resist. In spite of centuries of teachings by wise men and World Teachers, force is matched with force, and fear, not love, dominates the picture.

Humanity is paying a fabulous price for this stupidity, this pride that will not yield. Half its toil is spent in weapons of destruction and half the world lacks food and clothing. As things are shaping now, the lights may go out again before men see more clearly. We are caught in a whirlwind of events that conceals the cause of sorrow, in the play of shadows on the wall—the imposing display of authority—the apparent impotence of the "little man"—the monotonous tread, tread, tread, of that huge throng which follows with blind faith and hope.

Give us more men who will not follow—who will not forfeit their birthright of uniqueness for the dubious privilege of being "normal". This tragic tide of conformity must be stemmed to free humanity's smothered spirit. This flood of worldly goods in the West that holds men's minds and dulls perception must be turned to areas of poverty. The real issues of life must displace the superficial. We are lost in the woods of materialism and who but Theosophists are better equipped to lead the way out?

We may lead by revealing a still more unique interpretation of the world scene and the human problem. As we burn with the desire to discover the truth, new areas to explore will be opened to us. The powers latent in man will be something more than words in a book. Leaders in the "old world" sense are a thing of the past; democracy must come of age and put the individual in his proper place of responsibility or democracy will not survive.

FRED MORGAN

OUR FOUNDERS AND OUR PRESIDENTS¹

By MARIA GUILHERMINA MOTA CARMO

THE Theosophical Society, as an organization, began in New York in 1875, and later its Headquarters was established at Adyar. It is a body of truth-seekers, who endeavor to realize its objects and to serve mankind. Its members are bound, by the acceptance of its three objects, to determine to promote Universal Fraternity and to smooth out all sharpness of religious or racial antagonism. The link, among all, is the common aspiration after Truth, which can only be obtained through study, reflection, service, a pure life and devotion to high ideals. Truth cannot be imposed like a dogma, it is the result of individual discovery or intuition.

The Theosophical Society was founded to afford to the world a knowledge of the Divine Wisdom, the truth of intuition, the realization of inner peace, which would lead in due course to Universal Peace.

The foundations of Theosophy and the Theosophical Society in the world were laid by two complementary minds, both of the First Ray, though with different characteristics: Colonel Olcott was positive and a splendid organizer; Madame Blavatsky was imaginative, mystical and highly psychic; both were greatly courageous. The

first represents the objective side of the First Ray; the second, the subjective aspect of the same Ray.

Between the two Founders, in the long course of their arduous task, there frequently arose misunderstandings, because, for Colonel Olcott, the Society was only an organization destined to develop Fraternity and religious tolerance; but for H.P.B. it was something more, it was an agent and an instrument to serve the plans of the two Masters who were the Inner Founders of the Society.

But, notwithstanding these small differences of view, as regards propagation methods, they agreed always as regards the Work. From the beginning they were bound by the same desire, the same zeal, for the progress of the Theosophical Ideal, and both were ready to sacrifice all, even their lives, to "save Mankind from miseries which are born of ignorance".

We see, therefore, that the Theosophical Society and its doctrine are a product of these two Souls, so complementary, though they both appertained to the First Ray. It is these two heroic Souls whom we specially remember with gratitude on every November 17th.

We have noted the complementary talents and the individual contributions of the two Founders, one of whom is known to us as the first President of the Theosophical Society, but I see them both as Presidents—H. S. Olcott, of the exterior Society; H. P. Blavatsky, of its inner side. They both completed each other and formed a unity.

Therefore, it is interesting to see that from this rich unity has spread out, through our successive World Presidents, a series of other divine facets.

From this perspective, we are able to classify Dr. Annie Besant as "the Warrior"—which name she applied to herself in the great moments of her life. It reveals well her combatant spirit; it translates well a life whose dominant

¹ Condensed from an address on Foundation Day, 1953.

note was the necessity of a constant fight for the Truth. During some time, before she had discovered Theosophy, this combative disposition was exercised in fields of social, religious and political work without the Theosophical ideals. But, when she found Theosophy, she worked indefatigably and ceaselessly with her voice and her pen, her great gifts of mind and heart, to spread the light through every country, for the individual's as well as the peoples' liberation.

Her characteristics were audacity, courage, initiative. Her warlike spirit never broke down and her activity penetrated deeply so as to "make men," who also became able to fight for a great Ideal.

Let us now see the third President—Dr. G. S. Arundale. The best classification we can give to him, in my opinion, is that of "Glorifier". What was his work but a constant glorifying of the Creator, His creatures, all Beings? Whoever may have read his *Nirvāna* will agree, surely, to this title. Also for Dr. Arundale the most important thing to be realized in the Theosophical Society was the increasing of Fraternity and the Spirit of Liberty; to him, Liberty was indispensable in the endeavor to obtain the Light. He said: "Where there is Liberty, there is Truth; where there is Fraternity, there is Truth; where there is Liberty directed by Fraternity, we can discern Truth." He had always a grandiose vision of all events, exalting ideals to a true glory.

Dr. Arundale was succeeded by Mr. C. Jinarājadāsa, whom, using his own expression, I will classify as "Human". He was really the most human, the nearest to his fellows. He stooped down to the Theosophists, instead of asking them to ascend to him. His works reveal the deep goodness which emanated from his heart, the ardent desire to understand all beings and to communicate to them his own ideals of Truth, Beauty and Love.

It was Mr. Jinarājadāsa who classified his successor, Mr. N. Sri Ram, as "Wise," because he had devoted himself always to great philosophic studies, in an ardent desire to know the depths of Life and Truth. Thus he became a worthy channel for the Masters' teachings, and able, in his office of President, to govern wisely and to spread over all the light and the peace of the inner worlds.

Though each President has certain predominant characteristics which distinguish him from all the others, he is only an aspect of a "collective man," formed by all Presidents of the Theosophical Society, in the archetypal world. All are assembled harmoniously in a unity to which every one contributes a facet that is indispensable to the realization of the Work. So, it seems logical that after Organization should come Combativity; after this, Glorification; next, the Human sense and, now, Wisdom.

We know that the future reserves for us other and new wonders, but an appreciation of those we have received, such as I have just attempted, rejoices already our Theosophical hearts with ravishing admiration and enthusiasm.

How proud we must be, and rightly proud, of our Theosophy and our Theosophical Society! After this contemplation, who will not feel the irresistible impulse to follow our Great Chiefs, devoting himself to the Masters' Work?

I will end with this sincere wish: That those to whom we render homage, this night, may find in us open minds to the understanding of the Ideals they have preached and resolute intentions to do the Work "in the Masters' name and for Mankind's sake"!

MARIA GUILHERMINA MOTA CARMO

REVIEWS

A Study in History, by Arnold Toynbee, Oxford University Press, in Ten Volumes, price 15 guineas. Vols. VII-X, just issued, £7.10.0

This issue of the final volumes marks the completion of a stupendous task, which in its entirety consists of some three and a half million words. It is probably by far the longest work by a single writer ever produced, and it is certainly one of the most sustained mental efforts by any scholar of the past or present.

Since Professor Toynbee first began to make notes for his great achievement, more than twenty-seven years ago, he has, as he relates, gradually changed his views as to the meaning of history, and has come to see that religion is the most important factor in its interpretation, that it is the quality and the degree of realization of religious values on which the cultural growth and survival of a civilization fundamentally depend. Since these conclusions are based on a critical and closely reasoned evaluation of what appears to be every literary and archaeological source of value to the historian, his views will doubtless have a strong influence on specialists in

history and in social studies as well as on the student. For others, who may not have time to read the whole work of ten volumes, a summary in two volumes is shortly to appear by E. D. Somervell, so it is to be anticipated that Toynbee's major thesis shall attain a wide field of influence. His view that there is a process of spiritual evolution taking place in civilizations is strong reinforcement for certain nineteenth-century writers, not to mention Theosophists, who upheld this theme; though it has become the fashion in certain quarters today to regard it as outmoded.

In view of the sometimes catastrophic speed with which modern societies are changing, and the ever-closer interrelationship forced on them by economic interdependence and the rapidity of modern communications, Toynbee regards it as an urgent necessity that four of the great religions shall come to a mutual understanding and regard. These religions are, in alphabetical order, Buddhism, Christianity, Hinduism, and Mohammedanism. He suggests psychology as one way of mutual approach, and discusses various religions

sympathetically from the standpoint of the Jungian School.

This incursion into religion and psychology by one of the greatest living historians is another indication that disciplines once regarded as intrinsically distinct are now seen to overlap. It suggests that the Theosophical dream of a great world synthesis of religion, philosophy, psychology and science may be nearer than supposed. Not that finality will ever be reached or that the theologians and philosophers of different religions and schools will come to agree! But they might agree to differ if there should be a wider recognition, especially in the West, that there is genuine spirituality and valid mystical experience at the heart of the great religions, not to mention the less prominent faiths, and that the mystic touches realities which cannot be fully reduced to conceptual thought. If this be granted, then it is seen that every attempt to describe the indescribable must admit an element of paradox.

Professor Toynbee's attitude to other religions than his own will find instant appreciation among Theosophists. In an account of his work in *The Observer* of October 24th, 1954, he writes:

"I have come back to a belief that Religion holds the key to the mystery of existence; but I have

not come back to the belief that this key is in the hands of my ancestral religion (Christianity) exclusively. Since this is the religion in which I have been brought up, my own easiest approach to the mystery will always be along this path. But this need not prevent me from following other paths as far as I am able, and these other paths will be the easiest for people bred in other traditions.

"In thinking this I find myself holding the view that . . . is still held today by that half of the human race which adheres to some form of Hinduism or Buddhism. The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, and that this catholic-minded Indian religious spirit is the way of salvation for human beings of all religions in an age in which we have to learn to live in a single human family if we are not to destroy ourselves."

NEVIN DRINKWATER

The Yoga of the Serpent Fire, by Edward Gall, T.P.H., London, 1954, pp. 80, price 1/-

This is the 1954 Blavatsky Lecture delivered at the annual Convention of the Theosophical Society in England held last June.

The lecture deals with the awakening of the Kundalini power

by a mystic—making a distinction between the aims and methods of a mystic and an occultist. "Just as, for the occultist, the Kundalini power is latent in the etheric chakra opposite the base of the spine until aroused to activity, so, for the mystic, the true yogi, the Fohatic power of Buddhi lies latent at first in the depths of his own being."

The source-material is mainly from the writings of H.P.B., especially *The Voice of the Silence*. The appropriateness of the symbols of serpent and fire and their relation to Wisdom or Buddhi, and the creative and illuminative power of this spiritual principle in man are well explained. The ethical aspect as well as the danger involved in connection with the awakening of the Kundalini is not forgotten.

The presentation is from an unaccustomed angle and deserves study.

M. SUBRAMANIAM

Tao-Te-Ching: The Book of the Way and Its Virtue. Translated from the Chinese and annotated by J. J. L. Duyvendak, Phil. D., Professor of Chinese in the University of Leyden.

For years this well-known Dutch sinologue had closely studied this ancient Chinese classic which is dated as between the sixth and third centuries B.C. All Chinese philosophy, he says, has as its

dominant idea *Tao*, the Way; that this is "fundamental for the antique world conception". Heaven, Earth and Man are constantly correlated, because all things, no matter how insignificant, are "indissolubly inter-related and mutually influence each other". To keep aloof from the world and its activities is true Taoist belief, yet to give rules for society. The ideal became to govern without active interference. The people were to be kept ignorant, stupid and even badly treated so that they might turn to the military life as a relief. Naturally, difficulties resulted. The language of this, like other ancient classics, is terse and cryptic. The whole teaching may perhaps be conveyed in the first sentence: "The Way that may truly be regarded as the Way is other than a permanent way." Constant change is the only permanence. Lengthy annotations show a most conscientious desire on the Professor's part to be accurate and to render the meaning and spirit of the difficult often obscure original. He has studied both Chinese and western authorities and succeeds in giving a useful version of this old classic upon which so many have pondered during the centuries, and found in it consolation and often illumination.

JOSEPHINE RANSOM

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1954

THE SEVENTY-NINTH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Banaras, 25th to 31st December 1954

TENTATIVE PROGRAMME

Saturday, 25th December

- 8.30 a.m. General Council—I.
- 2.00 p.m. Theosophical Order of Service.

Sunday, 26th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. OPENING OF THE INTERNATIONAL CONVENTION—Presidential Address.
- 2.00 p.m. Indian Section Council—I.
- 5.00 p.m. CONVENTION LECTURE I—Mr. Geoffrey Hodson.
- 7.30 p.m. Art Programme.

Monday, 27th December

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Indian Section Convention—I.
- 3.30 p.m. Sectional Conference—I.
- 5.00 p.m. CONVENTION LECTURE II—Miss Emma Hunt.
- 7.30 p.m. Art Programme.

Tuesday, 28th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Symposium—I: Theosophy for the Modern World.
- 10.00 a.m. All-India Federation of Young Theosophists.
- 2.00 p.m. World Federation of Young Theosophists.
- 5.00 p.m. BESANT LECTURE.
- 7.30 p.m. Art Programme.

Wednesday, 29th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Short Lectures.
- 10.00 a.m. Questions and Answers.
- 2.00 p.m. Indian Section Council—II.
- 3.30 p.m. Sectional Conference—II.
- 5.00 p.m. CONVENTION LECTURE III—Mr. Rohit Mehta.
- 7.30 p.m. Lantern Lecture.

Thursday, 30th December

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Panel Discussion.
- 3.30 p.m. Plenary session to receive reports of Sectional Conference.
- 5.00 p.m. CONVENTION LECTURE IV—Mr. N. Sri Ram.
- 7.30 p.m. Music Concert.

Friday, 31st December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Symposium—II: Theosophy for the Modern World.
- 10.00 a.m. Indian Section Convention—II.
- 2.00 p.m. General Council—II.
- 5.00 p.m. CLOSING OF CONVENTION.
- 7.30 p.m. Art Programme.

Additional Activities :

- Bhārata Samāj Puja—every morning at 6.45.
- Ritual of the Mystic Star—25th December, 5.00 p.m.
- Order of the Round Table (for members of the Round Table only)
—28th December, 3.30 p.m.

THE SCHOOL OF THE WISDOM

1955-1956

Tentatively the arrangements for the 1955-1956 session are as follows :

Mr. N. Sri Ram, President of the Theosophical Society and Principal of the School of the Wisdom, will direct the session, taking an active part in its studies. He will be assisted in this work by Miss Emma Hunt and Mr. M. Subramaniam, among others who may be available for the purpose.

The session will commence in the first week of October 1955 and will continue until the middle of December, when there will be a vacation period of three to four weeks. During this period the students will have an opportunity of attending the 80th International Convention of the Theosophical Society, which will be held at Adyar, December 25-31. The School will re-open for its second term in January and will terminate in the middle of March.

The principles and teachings of the Wisdom will be the subjects of study. A detailed syllabus, with references for study, will be available to students in April 1955, and will be sent to the General Secretaries. The method of short talks and discussion on the prescribed topic will be followed, and

students will be encouraged actively to participate in the discussion.

It is planned to hold classes during the mornings, using a portion of the afternoons for lectures, practice in speaking, and visits to the different departments of work at Adyar.

The School of the Wisdom exists not only to take the students through a comprehensive syllabus and help them to survey as from a centre the teachings presented from different angles, but also to lead them to the deeper aspects of the Divine Wisdom and open themselves to its beautiful influence. Those who come to Adyar to stay for a while and follow the courses of the School should be able, when they go back to their own countries, to carry with them something more than what has been spoken and grasped mentally, namely, the subtle essence of all that they have pondered over and learnt, the life indwelling within the form of the Wisdom.

Students wishing to attend the School of the Wisdom for the 1955-1956 session should consult General Secretaries and get recommendations from them. Applicants may write to the Recording Secretary, Adyar, for additional data.

EMMA HUNT, *Recording Secretary*

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The 79th Anniversary of the founding of the Theosophical Society was celebrated at Adyar on November 17th. The Headquarters Hall was tastefully decorated for the occasion, and the flag of the Society flew throughout the day from the mast-head above the building. Among the many present were teachers and students from the Besant School and Kalākshetra, some of whom took part in the Prayers of the Religions and gave a musical item at the close. Addresses were given by the President, and by Miss Emma Hunt and Mr. Geoffrey Hodson. On opening the gathering the President said:

"It is well that there should be one day in the year on which we think of the work of the Society, its importance and what we can do to further the movement, and also look back upon the great figures, the Founders and other great workers, to whom we owe so much. The sentiment that is in the hearts of many of us is one of thankfulness, of earnest resolution, of appreciation, in the purest sense, of all that Theosophy means . . . it is one

of those days on the Theosophical calendar which is honored by all Theosophists, possibly even by many who do not belong to the membership of the Theosophical Society . . . The best thing we can do to honor this day is to resolve quietly and deeply within ourselves to do all that we can to promote the work which was commenced seventy-nine years ago under instructions from Those whom we regard as the Elder Brethren, the Guides and Guardians of humanity. If we keep that thought and the idea of a Universal Brotherhood, by which we are related to every one and everything in a bond of affection, then we will be making the day as beautiful as it is possible for us to make it."

The meeting closed with the singing of the Indian National Anthem, followed by an offering of flowers before the statues of the Co-Founders and Annie Besant.

In the afternoon the President gave a tea party under the Banyan Tree to 170 invited guests. It was a gracious and friendly gathering and was much enjoyed by all present.

Following the party, members came to the Garden of Meditation where the President gave a short address to mark the first anniversary of its founding. He envisioned the beautiful place the Garden might become, not only on the physical plane, but as an inner structure built by the way of life, the feelings, the thoughts and the aspirations of those who reside at Adyar, enriched by the streams of thought and idealism directed to it by members from all over the world. The address was followed by music and a period of quiet meditation during which the evening sky became a splendid panorama of lovely rose in the rays of the setting sun; it seemed to come as a message and benediction on this closing activity of a very special day.

Soon after the President's return to Adyar, after his long tour abroad, he resumed the Friday evening Roof Talks. These have been for many years, under different Presidents, one of the outstanding, and most appreciated features of life at Adyar. They provide unique opportunities when the President and Adyar residents come together in happy comradeship as members of one family. In his recent talks the President, in his own inimitable way, and often with much humor, described some of the experiences and incidents of his ex-

tensive travels. He brought to those who listened something of the work and atmosphere of our brother-members in the various countries visited. Such talks are of much value in uniting the greater Theosophical family with Adyar.

Australia

Membership of the Australian Section now stands at 1,197. There are 16 Lodges, the largest being Blavatsky (Sydney) and Melbourne, each with just over 800 members; Perth, Adelaide and Brisbane have each 100 to 150 members. Perth Lodge has just returned to its own premises, Arundale Building, which they were obliged to vacate during the war. For 14 years they had rented rooms in St. George's Terrace. A re-opening ceremony was held on September 29, with a re-dedication of members to the Great Work. The President, Mr. N. Sri Ram, sent a message for the occasion.

The Annual Convention was held at Easter, at Brisbane, which had only once before, in 1910, been the host. Its theme was "The Divinity of Man," expressed in evolution, religion, national life, and world affairs. There was a good representation from other Lodges.

The Young Theosophist groups are vigorous in all States. The prize in the Arundale Lecture

competition was awarded this year to Mr. J. F. Maxwell of Melbourne for an essay entitled "Theosophy, an Exposition of Life," which was read at the Convention.

A welcome visitor to the Section is Mrs. E. Marion Lavender, from Adyar. She spent a strenuous six months of intensive Theosophical work in Perth, giving weekly public lectures as well as conducting different grades of information groups and a *Secret Doctrine* study class. She also spoke at meetings for members only, at intimate drawing-room meetings, and to outside organizations. The whole effect has been most stimulating. Mrs. Lavender has an excellent selection of lecture titles to offer to the Lodges which she will visit in turn.

Miss Mary Graham of New Zealand, on her way to England via India, spent two months in Australia, and her illustrated lectures were very greatly appreciated. The Bhikkhu Thittila of Burma, who has been in Australia at the invitation of the Buddhist Society in New South Wales, has addressed Lodges and given public lectures and broadcast talks.

The Diamond Jubilee of the Australian Section will be celebrated at their 60th Annual Convention to be held at Easter 1955. It was hoped that the President, Mr. N. Sri Ram, would be able to pre-

side but he found it impracticable to accept the invitation. He has however offered to send Miss Emma Hunt, Recording Secretary, instead, and the Executive Committee has warmly accepted. Following the Convention and Summer School, Miss Hunt will make a short tour of some of the New Zealand and Australian Lodges.

The Section in Australia was originally officially chartered by Colonel H. S. Olcott on January 1, 1895, as the Australasian Section, with 5 Lodges in Australia and 4 in New Zealand, after a lecture tour by Annie Besant in 1894. However, New Zealand soon raised the number of its Lodges to seven, and obtained its own charter on April 7, 1896.

New Zealand

Mr. Brian Dunningham, General Secretary for the New Zealand Section, sends an encouraging report of work accomplished during his first year in office. Special attention has been given to sending lecturers to tour the Lodges. Among these were Miss Sandra Chase, National Lecturer, Mr. Harry Banks, Miss Georgina Boyd, Mr. Max Tooley and Mr. Frank Goodey. Mr. Dunningham himself visited all the sixteen Lodges.

The membership as at 30th September was 915 as compared with 921 at the same time last year.

One new Lodge was formed in the north at Keri Keri, with 16 members. A new Centre was started in Nelson on the west coast of the South Island.

The Section lost a number of its stalwarts during the year. Among those who passed away was Mr. T. Quérée who, in his will, left legacies to Adyar, to the Section, and to each Lodge in New Zealand.

A successful and well attended Summer School was held at Easter at Orewa, a seaside resort near Auckland. Morning group meditation, study classes, short talks, brains trust and camp fire were among the activities.

The magazine *Theosophy in New Zealand*, under the able editorship of Mrs. Brian Dunningham, has been issued with an attractive new cover and change of format.

Mr. Geoffrey Hodson was eagerly welcomed on his return to New Zealand in July. He visited the main Lodges and did considerable work, both literary and otherwise, in Auckland, during his three months' stay.

The New Zealand Section is well represented this year at Adyar with Mr. Hodson as Director of Studies, School of the Wisdom, Miss Sandra Chase and Miss Cecilia Pollard as registered students, and Miss Mary Graham as part-time student during her stay of six weeks

at Adyar *en route* to lecture in England and in other Sections.

The keynote chosen for the coming year and for the 58th Annual Convention to be held at Christmas is "Theosophy the Transforming Power". Mr. Dunningham in closing his report writes: "With the full co-ordination of the Transforming Power of Theosophy, and the efficient and full use of every possible opportunity, we should help fulfil our privilege of 'Popularizing a Knowledge of Theosophy.'"

Denmark

Increased Theosophical activity has characterized the Danish Section during the past year, especially in Copenhagen where a new Lodge, "The Open Way," has been formed with 25 new members, largely due to the work of Mr. Otto Viking. Regular meetings are held in most of the Lodges, and in Aarlborg, Aarhus and Copenhagen public lectures have been given. A welcome visitor to the Section was Mr. John Coats from England, who visited most of the Lodges, giving lectures, often with lantern slides.

The Annual Convention held on May 15 and 16 proved most successful and inspiring. The membership then numbered 841, an increase of 25, but with the new entries into the Lodge "The Open

Way" this number will have increased.

A generous member, Mr. Uller, President of Odense Lodge, has made a donation of Kr. 2,000 to the Section to be used for the translation and printing of Theosophical books.

Netherlands

The Netherlands Section was honored in September by a visit from the President, Mr. N. Sri Ram. He gave a most inspiring talk on "Creative Living," at The Hague, to a very large audience and took part in the activities of an international gathering at Huizen.

The membership of the Section is 1,634, with 37 Lodges, 7 Centres and 5 groups of Young Theosophists.

The new General Secretary and his wife, Mr. and Mrs. B. Wouters, have taken up residence at the old Headquarters in Amsterdam, with the intention of revivifying it as a centre of Theosophical activity. Some useful gatherings have been held there with representatives of Lodges and with Young Theosophists. The organization and sale of books is also now centred at

Headquarters, with a new committee managing the publishing department; the publication of books will be increased as finance permits. Mr. and Mrs. Wouters have been visiting Lodges in turn, and this has proved not only a source of renewed life in the Lodges, but has also been most instructive to the General Secretary himself.

The Annual Convention held at Amsterdam on June 13 and 14 was attended by about 375 members. The theme chosen was "The Message of Theosophy to Science," on which Professor Haas of The Hague gave a general introduction. There followed a lecture by the Guest of Honor, Mr. Geoffrey Hodson, and an address from the well-known Professor Tenhaeff of Utrecht on his special subject, "Psychical Research".

The General Secretary and Mrs. Wouters were happy to be able to take part in the Scandinavian Summer School at Norefjell in Norway at the end of June.

Lodges and members responded generously to the appeal of Mme. A. de Berg on behalf of the Refugee Camp Adoption Scheme for Europe.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 1, 1875

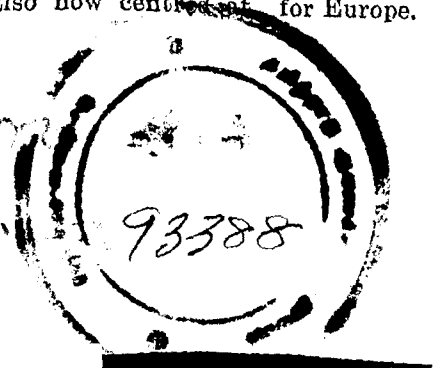
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Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Adyar</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	P. O. Box 365, Habana	<i>Revista Teosofica Cubana; Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofia.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P. O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Rachel Tripet	26 Rue de Vermont, Geneva	<i>Clarté.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetev, 26, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Teosofia.</i>

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1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1920	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor Enrique O. Gossweiler.	...	Union No. 2581 (B. Alberdi) Rosario	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Señor Luis Tapia Alarcón	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
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1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Box 8774, Fernandez Juncos, Santurce...	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
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